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Chapter 1 Profile

Introduction

Punjab is an area that reaches into both India and Pakistan. The word "Punjab" is a combination of the Persian words *panj* (five) and *āb* (water), giving the literal meaning of the “Land of the Five Rivers.” The five rivers, Punjab is named after are the River Jhelum, the Chenab River, the Ravi River, the Beas River, and the Sutlej. All five are tributaries of the Indus River.

The Province of Punjab is a region on the border between India and Pakistan. The people of the Punjab are called Punjabis and their language is called Punjabi. The three main religions in the area are Sikhism, Hinduism and Islam.

© Srini G@flickr
Harmandir Sahib Golden Temple in Amritsar

The Indian state of Punjab is in northwest India. It borders the Province of Punjab in Pakistan to the west. It borders Jammu and Kashmir to the north and Himachal Pradesh to the northeast. To the south lies Haryana, which together with Chandigarh, lies to the southeast. Rajasthan borders it to the southwest.

Rich in religion, history, and strife, this is a region that refers to itself as “the smiling soul of India” and welcomes visitors with open arms. A visitor arriving at a home in the middle of the night should not be surprised when the women get up and cook fresh food. Guests are well looked after and rarely leave empty handed.

Punjabi folklore best describes their hospitality: It is said that when the crow sitting on the roof, crows, or when the bread being kneaded, bubbles, a guest is on his way.

Geography

The state of Punjab is both an Indian state and a cultural region that extends into neighboring states and into the country of Pakistan. The Punjabi language is spoken throughout this area. The Punjab is rich in resources and sustains a strong infrastructure and a fertile agricultural base, with sufficient water for industry and hydroelectric power.[1] In spite of centuries of violent sectarian struggles between Hindus, Sikhs, and Muslims, and foreign invaders, the Punjabi spirit remains intact. Centuries of conflict has made the people resilient and patriotic.

Area

1 “Punjab at a Glance.” Government of Punjab. punjabgovt.nic.in/punjabataglance/somefacts.htm

Slightly triangular in shape, the Indian state of Punjab takes up an area of 50,362 square kilometers (km²), slightly less than half the size of the U.S. state of Virginia. It is divided into 17 districts: Amritsar, Bhatinda, Faridkot, Fatehgarh, Ferozepur, Gurdaspur, Hoshiarpur, Jalandhar, Kapurthala, Ludhiana, Mansa, Moga, Muktsar, Nawanshahr, Patiala, Ropar, and Sangrur. The Punjab Province of Pakistan is approximately 205,344 km² (79,284 square miles).[2]

Climate

The climate of Punjab is subtropical. Its warmest months are April through June, when temperatures can reach 43° C (110° F). The monsoon season is July through September. The annual rainfall ranges from 46 cm (18 in) in the plains and 96 cm (38 in) at higher elevations in the north. In the winter, October through March, temperatures can drop to 4 degrees Celsius (40° F).[3]

Major Cities of Indian and Pakistani Punjab

Chandigarh

Chandigarh is Punjab's modern capital, but it is under Indian Union Territory status and is also the capital of neighboring state, Haryana. Plans to have Chandigarh completely transferred to the state of Punjab have been in the works since 1986. For now, Chandigarh is a union territory that belongs to the federal government. The territory holds true to its alias, “The City Beautiful,” as elaborate gardens and brick buildings dot the city. Its planning was based on a grid system, making the town friendly to pedestrians and transportation. Throughout Chandigarh, many major colleges and hospitals, markets and places of worship can be found.[4]

Amritsar

Amritsar, India, a center of Punjabi culture, is close to the Indo-Pakistan border. Sikhs congregate in Amritsar in order to visit the Harmandir Sahib (the Golden Temple), one of their most important temples. The Raja Sansi International Airport is located outside the city center. Khalsa College, one of the region's oldest schools, is located within the city. Amritsar's economy is based on tourism and local manufacture, e.g., carpets, agriculture, and light engineering.[5]

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2 Ibid

3 Ibid

4 “Chandigarh, The City Beautiful.” 2004.Chandigarh Administration. www.chandigarh.gov.in

5 “Amritsar.” Amritsar District Administration. www.amritsar.nic.in

Jalandhar

A former Punjab capital, Jalandhar, India, is an ancient city named after an infamous king. Major publishing and advertising companies, as well as national television and radio channels are based here, making it one of Punjab's most important media and mass communications hubs. Jalandhar is known for producing sports equipment for major national brands, such as Adidas and Reebok, leather goods, and surgical equipment. Jalandar's educational offerings include major colleges and technical institutes. Because of its short distance from the Pakistani border, the Jalandhar cantonment (military area) of the Indian Army is important for maintaining regional peace.[6]

Ludhiana

© manorr@flickr.com
The Golden Temple at night

One of the centrally located cities of Indian Punjab, Ludhiana stands on the banks of river Sutlej. It borders Ropar and Fatehgarh Sahib districts, and in the west, areas of Faridkot touch its boundaries. Towards the south lie the districts of Sangrur and Patiala. Topographically, it is an alluvial plain which separates the district into the flood plain of Sutlej and the Upland plain. Primarily an industrial city, Ludhiana is the center of most commercial activity in Indian Punjab. However, the city of Ludhiana is not just about its commercial success alone. It also happens to be an important pilgrimage center with a number of Gurdwaras (Sikh temples) located in a radius around the city.[7]

Islamabad

Islamabad Pakistan lies against the backdrop of the Margalla Hills at the northern end of Pothowar Plateau. The city was built in 1960 by order of the then President of Pakistan, Gen. Ayub Khan, to serve as the capital city of Pakistan. It is full of natural terraces, meadows, and a southern plain drained by the Kurang River. Islamabad has some of the finest educational institutes of Pakistan, e.g., Quaid-e-Azam University, International Islamic University and National University of Science and Technology.

Faisalabad

Faisalabad Pakistan, formerly known as Lyallpur, is bounded in the north by Gujranwala and Sheikhupura Districts, in the east by the Sheikhupura and Sahiwal districts, in the south by the Sahiwal and Toba Tek Singh districts, and in the west by Jhang district. Faisalabad district is unparalleled for its agricultural productivity. The area grew in importance as the grain belt of the Punjab. Prosperous towns and villages sprung up in the wake of colonization. The Kharif crops are maize, rice, sugarcane and *bajra*. The Rabi crops are wheat, barley, gram, and *barseen*.

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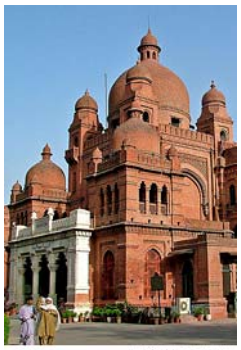
6 “Jalandhar Online.” Jalandhar District Administration. www.jalandhar.nic.in

7 “Ludihana.” 2006. Incredible India. http://www.incredibleindia.org/newsite/cms_Page.asp

Lahore

The city of Lahore Pakistan is the capital of Pakistani Punjab. It occupies a central position, and is generally called **"**The Heart of Pakistan**."** Lahore is situated on the banks of the Ravi River. It is a city of gardens and has the reputation of being the "Green City." It occupies a choice site in the midst of fertile alluvial plains. [8]



© Guilhem Vellut
Lahore Museum

The Five Rivers

River Jhelum

Glacier-fed, the River Jhelum is the largest of Punjab's five rivers, all of which flow into the Indus River. It begins at the Verinag spring in the foothills of the Himalayas in Jammu and Kashmir and enters northwest Punjab through the Jhelum District. It is a muddy, wide, swift-flowing river and is known for its nine bridges. Under the Indus Water Treaty, Jhelum's waters are allocated to Pakistan. [9]

Chenab River

The turbulent Chenab River cuts through Jammu and Kashmir then through Punjab's plains on its way to the Indus River. It first joins the Jhelum River, and then the Ravi River further west and finally merges with the Sutlej River closer to the Pakistan border.[10]

River Ravi

The River Ravi flows through India and Pakistan following a westerly course. It enters Punjab through the Punjab Plains near Madhopur to the north and forms a natural border with Pakistan. From there, it joins with the Chenab River whose waters are allocated to India under the Indus Water Treaty.[11]

Beas River

The Beas River merges with the Sutlej River in Punjab. From the Himalayas, the Beas moves south then west. It is considered a scenic and spiritual river to many Indians. Under the India-Pakistan Indus Water Treaty, water from the Beas is allocated to India.[12]

Sutlej

The Sutlej is also called Sutlug and is the longest of Punjab's rivers. Mount Kailash, the river's source, is considered a holy mountain by the Hindus. It is joined by the Beas River in Punjab and continues on to Pakistan,

© Rahul Ravindra
Fog over the Beas River

8 "About Pakistan." 2006. It's Pakistan. www.itspakistan.net/pakistan/default.aspx

9 "Jhelum River." 2006, Encyclopædia Britannica. www.britannica.com/eb/article-9043618/Jhelum-River

10 "Chenab River." 2006, Encyclopædia Britannica. www.concise.britannica.com/ebc/article-9360478/chenab-river

11 "Ravi River." 2006, Encyclopædia Britannica www.concise.britannica.com/ebc/article-9376526/Ravi-River

12 "Beas River." 2006, Encyclopædia Britannica.www.britannica.com/eb/article-9013950/Beas-River

where it merges with the Chenab River. Its waters are allocated to India under the Indus Water Treaty with Pakistan.[13] Most of its waters are used for irrigation for agriculture in India.[14]

Topographical Features

Indus River Basin

The Indus River Basin is the most important region of India. The plain is a great alluvial crescent stretching from the Indus River system in Pakistan to the Punjab Plain (in both Pakistan and India) and the Haryana Plain to the delta of the Ganga (or Ganges) in Bangladesh. Topographically, the plain is homogeneous, with only floodplain bluffs and other related features of river erosion and changes in river channels forming important natural features. Where the foothills of the Himalayas encounter the plain small hills, known locally as *ghar* (meaning house in Hindi), have been formed by coarse sands and pebbles deposited by mountain streams. Groundwater from these areas flows on the surface where the plains begin and converts large areas along the rivers into swamps. In the northern part of the state of Madhya Pradesh, the Malwa Plateau comprises the southern part of the Central Highlands and merges with the Vindhya Range to the south.[15]

Cholistan Desert

The Cholistan Desert is part of the Thar Desert, which extends from Punjab into southeast Pakistan and ends in Gujarat of India. In Punjab, the Sutlej and Indus rivers form its boundaries. The average annual rainfall is only 12 cm (approximately 5 inches), and the little cultivation there is, is made possible by underground wells, drawn up by the camels. The water is stored in troughs, built by the tribes, between sand hills and waterholes called *tobas*.[16]

The Punjab Plain

The Punjab Plain includes the states of Punjab and Haryana and is around 35,000 square miles in area. It spreads from the south of the Pothohar Plateau where the Sulaiman Range approaches the Indus River. It is almost a featureless plain with a gentle slope southward averaging one foot to the mile. The only break is the little group of broken hills (100 ft-1,600 ft.) on either side of the Chenab. The entire plain is extensively irrigated by a network of canals.[17]

Pothohar Plateau (also known as the Potwar Plateau)

Bounded on the east by the River Jhelum on the west by the Indus, on the north by the Kala Chitta Range and the Margalla Hills, and on the south by the Salt Range, the Potohar Plateau is a picturesque and geographically ill-defined area. Diverse wildlife such as urial, chinkara, chukor, hare, porcupine, mongoose, wild boar, and Yellow-

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13 "Sutlej." 2006. Punjabilt India. www.india.punjabilit.com/land/sutlej.htm

14 "Punjab at a Glance." 2006. Government of Punjab. punjabgovt.nic.in/punjabataglance/somefacts.htm

15 "Indo-Gangetic." 2000. Indian Child. www.indianchild.com/indo_gangetic_plain.htm

16 "The Cholistan Desert." 2006. Pakistan Tourism Development Corporation. www28.brinkster.com/pakistan4ever/htmls/punjab/punjab.asp

17 "Punjab." 2006. Pakistan-Korea-Trade. www.pakistan-korea-trade.org/Punjab.htm

throated Martin live in this region. Due to low rain fall, extensive deforestation, coal mining and oil and gas exploration, the valley is becoming devoid of vegetation. [18]

Sulaiman Mountains

The Sulaiman Mountains are a major geological feature of Pakistan and one of the bordering ranges between the Iranian Plateau and the South Asia. Bordering the Sulaiman Range to the north are the arid highlands of the Hindu Kush, with more than 50 percent of the lands there lying above 2,000 meters (6,500 feet). The highest peak of Sulaiman Mountains is Takht-e-Sulaiman (3,487 meters, or 11,437 feet) in Balochistan, Pakistan. The Sulaiman Range, and the high plateau to the west and southwest of it, helps form a natural barrier against the humid winds that blow from the Indian Ocean, creating arid conditions across Southern Afghanistan to the north.[19]

Salt Range

The Salt Range is a hill system in the Punjab province of Pakistan, deriving its name from its extensive deposits of rock salt. The range extends from the River Jhelum to the Indus, across the northern portion of the Punjab province. The Salt Range contains the great mines of Mayo, Warcha and Kalabagh, which are vast supplies of salt. [20]

Natural Divisions

Majha

Majha, which in Punjabi dialect means “heartland,” includes the two Punjab districts of Amritsar and Gurdaspur, is the northernmost division. It is bound by the right bank of the Beas River and the Pakistani border. It is called the "Heart of Punjab" and also includes the areas on both sides of the Ravi River.[21]

Doaba

Doaba, which in Punjabi dialect means *do* (two) + *aba* (rivers), is a land between two rivers that includes the districts of Jalandhar, Nawanshahr, Kapurthala, and Hoshiarpur. It lies between the River Beas and the River Sutlej and is a highly developed and wealthy area known for its rich citrus crops.[22]

Malwa

Malwa, named after the ancient Aryan Malavas tribes, is the entire area located south of the Sutlej River. This includes 12 districts: Bathinda, Faridkot, Fatehgarh, Sahib, Ferozepur, Ludhiana, Mansa, Moga, Muksar, Nawanshahr, Patiala, Ropar and Sangrur.

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18 “Pothohar Plateau.” 2006. All Experts Encyclopedia. www.experts.about.com/e/p/po/pothohar_plateau.htm

19 Ibid

20 Ibid

21 “Majha.” 2006. Punjabilok. www.punjabilok.com/music/majha.htm

22 “Doaba.” 2006. Punjabilok. www.punjabilok.com/music/doaba.htm

Malwa is known as an area that has preserved much of the Punjabi cultural folk art and practices.[23]

Bordering States and Countries

© Miran Rijavec
Kashmir

To the north of Punjab are the disputed states of Jammu and Kashmir, part of which are under Indian administration, part under Pakistani. To the northeast is the Indian state of Himachal Pradesh. The Beas and Sutlej rivers run through it before entering Punjab. Rajasthan, which is mostly desert and is the largest state in India, forms Punjab's southwest border. Haryana is the Indian state which shares Punjab's capital of Chandigarh. Haryana and Punjab were one state until 1966, when they were divided on the basis of language differences – Haryana is mostly Hindi-speaking.[24]

Plant and Wildlife

Plants

The plant life in Punjab's deserts is dry grass and thorny shrubs. In the more fertile, lush areas, palm plants and bamboo are found. Subtropical plants, such as orchids, can be found at lower elevations.[25] Punjab is known for its large variety of flowering plants, many of which grow by the rivers. Fruit-producing and coniferous trees, such as cedar and pine, are also found at higher elevations throughout Punjab.[26]

Wildlife

© Capt Suresh sharma
Krait

Because of Punjab's varying landscape and climate, it is home to thousands of animal species. Small herds of elephants roam forestlands and parts of the Himalayas. Tigers, lions, and cheetahs, among other predatory cats, run wild. Several kinds of monkeys, deer, rhinos, bears, wolves and wild dogs, jackals, buffalo, wild hogs, antelopes can be found. Smaller animals include bats and different species of rodents. In the mountains, there are wild goats, sheep, and ibexes. Snakes and reptiles are abundant in Punjab. Pythons and crocodiles inhabit watery areas. Venomous snake varieties include the krait, saltwater snakes and the cobra. The krait, which is mostly black with white bands, is one of the most feared snakes in India,

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23 "Malwa Plains." 2006. Encyclopædia Britannica.www.britannica.com/eb/article-9050394

24 "Government of Haryana." 2006. Directorate of Public Relations, Government of Haryana. www.haryana.gov.in/

25 "National Flower of India- The Lotus." 2000. Indian National Anthem. National Anthem of India. Indian child.com. www.indianchild.com/national_anthem.htm

26 "Plant and Animal Life." 2005. Punjabilt, India. india.punjabilit.com/land_and_resources.htm

because its poison is over 10 times more potent than the cobra's. Active at night, the krait often crawls into personal belongings, such tents, bags, and boots for shelter.[27]

History

Traces of a complex Stone Age culture, the Harappan civilization, have been found throughout Punjab. It is also a birthplace of Aryan civilization c. 5,000 B.C.E. Since then, Punjab's location and rich soils have enticed many nations and the history of Punjab is strewn with the names of empires and races who have sought to occupy the fertile valleys. This includes the Persians, Alexander the Great, the Huns (a Eurasian nomadic tribe), the Ottoman Turks and Arab Muslims, Moguls, Persians, and Afghanis. The last and perhaps most important occupation occurred during the British Raj. [28]

The history of the British, who did manage to occupy and govern all of India, is slightly more complicated. They first arrived in the southern Indian city of Madras in the 17th century as a trading company and remained as such for many years. By the 19th century, the reach of the British East India Trading Company extended from Afghanistan in the west to Burma in the east. The British Army secured the empire's trading interests. In 1868, their occupation became formal when Prime Minister Benjamin Disraeli persuaded Queen Victoria to style herself Empress of India.[29] Thereafter, British India was known as the Raj.

Dissatisfaction with the British presence grew over the years and into the 20th century. In 1919, British troops under the infamous General Dwyer fired on over 20,000 demonstrators at the Jallianwalla Bagh in Amritsar. About 1,200 were killed and over 350 wounded. This widened the gap between the Indians and British even more. Many revolutionary heroes of India emerged after this event.

The last British Viceroy, Lord Louis Mountbatten, came to India in 1946 with a clear mandate to effect the transfer of power from the United Kingdom to a united India. Indian politics of the day, however, dictated that the British Raj be divided into India and Pakistan After much deliberation and with the approval of Parliament in London, a Partition Plan for the transfer of power was announced on June 3, 1947. The Indian Congress Party of Ghandi, Nehru and Patel, and the Muslim League of Muhammad Ali Jinnah accepted the plan. [30]

India and Pakistan finally gained independence from Britain on August 15, 1947. The Partition of India divided the Punjab into East Punjab (Union of India) and the West Punjab Region, which became part of Pakistan. With partition came communal rioting and violence as two countries disputed access to natural resources such as water. More importantly, however, was the massive and bloody cross-migration of Hindus and Sikhs to multi-religious India and Muslims to the Islamic state of Pakistan. West Punjab today

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27 Ibid

28 "Harappa, Harappan Culture in India." 2000. Indian Child. www.indianchild.com/harappa.htm

29 "Punjab Region." 2000.Wikipedia: The Free Enclyclopedia. en.wikipedia.org/wiki/punjab_region

30 "History of Pakistan." 2006. It's Pakistan. www.itspakistan.net/pakistan/pakistan-history.aspx

is almost totally Muslim whereas the India state of Punjab to the East is mixed and mostly non-Muslim.[31]

© John Sewell
Indira Gandhi

The Green Revolution

The 1960s was the beginning of the Green Revolution, when land reform was proposed and advanced agricultural techniques were introduced to increase crop yield. High yield variety plant seeds, chemical fertilizers and pesticides, and large amounts of water were used. The environmental impact of these innovations has been largely negative and popular reactions mixed. The Sikhs, who are mostly farmers, saw the soil and water being degraded, while the Hindus, who were mostly city dwellers, were happy with the increased economy. The green revolution has never really come to an end and today public opinion is largely on the side of the Sikhs and protection of the environment.[32]

Operation Bluestar

In June 1984, the Prime Minister, Indira Ghandi, sensed a threat to central government from Sikh extremism. She directed Jarnail Singh Bhindranwale, leader of the Sikh organization, Dam Dami Taksal to undermine the religious party, the Akali Dal. Bhindranwale challenged the Indian government and gained the support of other Sikhs. That same month Gandhi ordered Operation Bluestar, the attack on the Golden Temple complex in Amritsar, where Bhindranwale and his followers were sequestered. The Sikhs were infuriated because the Golden Temple is their most sacred shrine.

Civil unrest ensued which lasted for several months. For a decade there was sporadic sectarian rioting between Hindus and Sikhs on the streets of Delhi.[33] K.P.S. Gill, the District Superintendent of Police, who was directed by the government to quell the insurgency, got into the fray. His policemen tortured, raped, and killed innocent citizens. This insurgency has lingered into the present and remains unresolved. In retrospect, many believe that the assassination of Indira Gandhi can be traced to these enraged Sikhs.

History of Sikhs in Punjab

The Sikh movement began in the 16th century with Guru Nanak Devji (1469 – 1539), Punjab's first Sikh Guru. He roamed the world traveling throughout the subcontinent and into parts of western Asia as far as Mecca and Rome.

© Manny Pabla
Painting of Guru Gobind Singh Ji

31 "Delhi Riots –1984." 2005. Singh, Harbans. Encyclopaedia of Sikhism. www.allaboutsikhs.com/eve

32 "Punjab's Prosperity." 2002. Wheeling Jesuit University/Center for Educational Technologies. www

33 "1984 Massacre, wounds that do not heal." 1999. Singh, Mr. Satyindra. Sikh History.com. www.sikh-history.com/sikhhist/archives/feature-jan.html

He died in 1539 C.E. His profound teachings embedded the idea of unconditional equality, regardless of religion, class, and gender into Punjabi consciousness. This became known as the Sikh religion.[34] Each of the sacred 10 Sikh gurus added to and strengthened the faith.

The last of the 10 Sikh gurus, Guru Gobind Singh (1666- 1708) formed an army of saint-warriors called the Khalsa to defend the oppressed and exploited in Punjab. He is also responsible for naming the Sikhs. Males were called Singh and females were Kaur. Guru Singh ji encouraged his army and followers to fight government oppression.[35]

Maharaja (King) Ranjit Singh (1780 – 1839) is considered one of the Punjab's greatest rulers, giving Sikhs power over the region. He used his strengths to unite and bring peace to Punjab for all citizens regardless of color, beliefs and religion, or class. This kingdom did not continue beyond his death in 1839.[36]

Bhagat Singh (1907 – 1931) is an important revolutionary of the Punjab. He started his political activity as a Marxist, distributing written media to raise political awareness in India, but chose to be part of a group to forcibly remove the British from India. After the beating death of an Indian protestor in 1928, he shot a British officer and in consequence, was hanged.[37]

After witnessing the 1919 Jallianwala Bagh massacre in Amritsar, Udham Singh (1899 – 1940), a born Muslim, became devoted to the liberation of India from British rule. To form allies, he traveled the world to such places as Egypt, America, Ethiopia, France, Germany and Russia between 1919 and 1933. In 1940, in London, he shot General Dwyer, the infamous Lieutenant-Governor of Punjab who ordered the Jallianwala massacre as well as other atrocities against Indians. For this he was hanged on July 31, 1940. Alongside Bhagat Singh, he has become a celebrated hero to the Indian people.[38]

Relations with the United States

Punjab has no relationship with the USA outside the historic relationship between India and the USA. From 1947 to 2003, the United States provided over $14 billion dollars to India for poverty reduction. Since 1947, the United States has provided $157 million in military assistance.

Since independence and throughout the Cold War, India and the US have had little in the way of bilateral relations. India, at the head of the non-aligned movement, was frequently opposed to US Asian policies. Yet, in 1998 under President Bill Clinton, the political ice began to thaw. Foreign minister Jaswant Singh, a Sikh, and Strobe Talbot, US

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34 "History of Bhangra." Kelly, Clint and Thind, Jasjeet. Punjab Online. www.punjabonline.com/servlet/library.history?Action=Bhangra

35 Ibid

36 "History of Bhangra." Kelly, Clint and Thind, Jasjeet. Punja Online. www.punjabonline.com/servlet/library.history?Action=Bhangra

37 "India-U.S. Relations." 2004. Kronstadt, K. Alan. Foreign Affairs, Defense, and Trade Division. Congressional Research Service. ˜ The Library of Congress.

fpc.state.gov/documents/organization/37996.pdf

38 Ibid

Undersecretary of State, concluded a series of agreements on bilateral cooperation including issues of nuclear non-proliferation. The US Congress has since accorded India a special exception to non-proliferation requirements. A new ear of cooperation between the two countries began.

In September 2001, India offered its support to the United States in counter-terrorism operations. In July 2002, the fifth United States-India Joint Working Group on Counterterrorism was held in Washington, D.C. Besides the war on terrorism, other issues were discussed, notably on non-proliferation. India has given formal assurances regarding total nuclear non-proliferation. Pakistan, however, has been resisting pressures from U.S. and other countries to sign the major nonproliferation treaties for nuclear weapons and ballistic missiles. The United States also raised questions concerning human rights issues in India, especially involving separatism in Kashmir, Punjab and other northern regions of India.[39]

Government

Indian Punjab has a unicameral legislature with just one legislative chamber.[40] The legislature itself is further comprised of the Chief Minister and cabinet members.[41] The Governor of Punjab is His Excellency the Governor of Punjab, Gen. (Retd.) S.F Rodrigues.[42]

Pakistani cross-border terrorism is still a threat to Indian Punjab, as well as to other Indian states along that border. Within India's borders there are many militant and armed separatist groups that are under watch by the government, some with ties to international terrorism and foreign governments.[43]

Economy

Agriculture has been the single most important factor in Punjab's economy. Next to agriculture, the Indian Punjab manufactures tools, leather goods, pharmaceuticals, electronics, sporting goods, and paper. Main exports include food and leather products, wool, cotton, hosiery, and clothing.[44]

© Usman Ahmed
Villiage near Lahore

The economic concerns in Indian Punjab are mostly associated with population growth. The state is already highly populated and continues to grow. In consequence, economic concerns such as poverty reduction and environmental concerns like pollution abound. The limited resources of Punjab need to be rationed

39 Ibid

40 "Government, India." 2006. The CIA World Fact Book. www.cia.gov/cia/publications/factbook/geos/in.html#Govt

41 "Welcome to Punjab Vidhan Sabha." National Informatics Centre, Punjab. www.punjabassembly.nic.in

42 "Punjab Vidhan Sabha, Pictures Gallery." Compendium of Who's Who. Punjabi Online. www.punjabgov.net/mlabookdetail1.asp?fol_name=pvs\gallery&file_name=gallery&get_pic=pvs_header&p_title=Punjab%20Vidhan%20Sabha%20::%20Pictures%20Gallery&curr_f=1&tot_file=2

43 "Transnational Issues, India." 2006. The CIA World Fact Book. www.cia.gov/cia/publications/factbook/geos/in.html#Issues

44 "Agriculture - Economy's Mainstay." Punjab at a Glance. Punjab Online. punjabgovt.nic.in/punjabataglance/AgricultureEconomy.htm

among a growing number of farmers, manufactures and consumers.[45]

The economy of Indian Punjab, which for years was state controlled, has only recently been liberalized. Investors worldwide are now looking toward India for opportunities. Various industries located in Punjab now appear to offer these opportunities and are receptive to foreign investment.[46]

Ethnic Groups

Punjabi is a culture, a geographic region, and a language. It is the official provincial language of the Indian state, Punjab, and the Pakistan Punjab Region. Most people of the Sikh religion speak Punjabi. The Punjab province of Pakistan is mostly Muslim, whereas the Indian state of Punjab is approximately 65 percent Sikh in the southern part and 35 percent in the northern area. Large numbers of Punjabis immigrated to other countries, such as Britain, the United Kingdom, the United States, and Canada.[47]

Tribes

The tribes found in Punjab are regional with little intermarriage among the Sikhs and Hindus. The state's principal tribes are Jats, Khatris, Aroras, Sainis, Kambohs, Doabas.[48]

Jats

A majority of Punjabis are Jats, a peasant agricultural class. Jat clans can be found in various villages throughout Punjab. Sturdy and industrious, they have easily recognized sharp features and a muscular build.

Khatris

Khatris are non-agriculturist, well-educated and known to be involved in trade. Most have light skin, being possible descendants of the Kashatriyas, an ancient royal line of Aryans. They can be either Hindu or Sikh.

Courtesy of Wikipedia.org
Painting of Jat Soldiers

Aroras

Aroras are highly educated and frequently involved in the mercantile profession. They are mostly Hindu and Sikhs in East Punjab, but some in Pakistani West Punjab are Muslim.

Sainis

Sainis are mostly found in the foothills surrounding the River Ravi in Punjab. These small tribes are mostly skilled farmers and tend to be nomads, not settling in one area for long periods.[49]

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45 "Punjab economy 'in bad shape.'" 2001, Singh, Prabhjot. The Tribune Online Edition. www.tribuneindia.com/2001/20010327/punjab1.htm

46 "Technical Education." 2006. Punjab Online. Government of Punjab. www.punjabgovt.nic.in/EDUCATION/Technical.htm#top

47 "Punjabi Language." 2006. Wikipedia, the Free Encyclopedia. www.en.wikipedia.org/wiki/punjabi_language

48 "People." 2006. Suni System. Web India. www.webindia123.com/punjab/people/people.htm

Kambohs

Also called Kambojas, Kambohs may have been Iranian in origin and were skilled warriors. Today, Kambohs are considered industrious and skillful. They are generally fair-skinned and well-built.[50]

Doabas

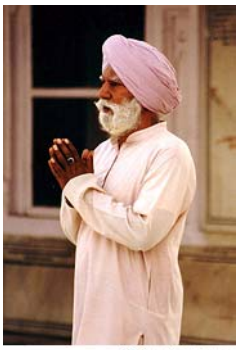
Found mostly in the Doab region on Punjab, Doabas have a distinct dialect with a high-pitched twang, passed on from their aboriginal ancestors. They are an adventurous group and many have migrated outside Punjab.[51]

Punjab has been a melting pot with many groups to converging. As a result, no Punjab population is completely homogenous. The social customs and cultural differences of each village are varied. In addition, the three geographical divisions of Punjab have their own cultures and speak regional dialects of Punjabi. [52]

Chapter 2 Religion

Overview of Major Religions

Sikhism



© Guy Moorhouse
Sikh Pilgrim

Sikhism, the world's fifth-largest religion, has more than 20 million followers, of whom 500,000 live in the United States.[53] Approximately 2/3 of Punjab's population practices Sikhism. [54] Guru Nanak, the founder of Sikhism in the 15th century, stressed the unity of God and the brotherhood of man. Sikhism believes in the affirmation of God as the one supreme truth and ideals of discipline and spiritual striving.[55]

Hinduism

The Hindu religion had its origin in the concepts of the early Aryans who came to India more than 4,000 years ago. It is not merely a religion but also a philosophy and a way of life. It does not originate in the teachings of any one prophet or holy book, but rather respects other religions and does not attempt to

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49 "Sainis." 2006. Haryana Online. www.haryana-online.com/people/sainis.htm

50 "Who are Kamboj?" 2006. KambojSociety.com. http://www.kambojsociety.com/Kamboj.asp

51 "Doaba." 2006. Punjabilok. www.punjabilok.com/music/doaba.htm

52 "People." 2006. Suni System. Web India. www.webindia123.com/punjab/people/people1.htm

53 "Sikh: The world's fifth-largest religion." 2006. Caggiano, Janet Sikh American Legal Defense and Education Fund (SALDEF). www.saldef.org/content.aspx?a=1480&z=8&title=SIKH:%20The%20world

54 "Sikhs in Punjab." Global Security.org. www.globalsecurity.org/military/world/war/punjab.htm

55 "Land and the People, History, Geography & National Symbols." Embassy of India. www.indianembassy.org/dydemo/land.htm

seek converts. It teaches the immortality of the human soul and the principal paths to ultimate union of the individual soul with the all pervasive spirit.

Islam

Arab traders brought Islam to South India in the seventh century. After them came the Afghans and the Moghuls, among whom the most enlightened was the Moghul Emperor Akbar. Akbar almost succeeded in founding a new religion Din-e-Elahi, based on both Hinduism and Islam, but it found few adherents. Akbar died but Islam prevailed. Islam means the active submission to the one God. Muslims are those who believe in one God and in Muhammad as the final Prophet of God. They devote their lives to the service of God, the Creator and Sustainer of the universe.[56]

Christianity

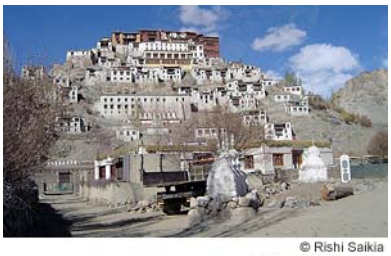
Christianity reached India not long after Christ's own lifetime, with the arrival of St. Thomas, the Apostle. The Syrian Christian Church in Southern India traces its roots to the visit of St. Thomas in the first century C.E. With the arrival of St. Francis Xavier in 1542, the Roman Catholic faith was established in India. Today, Christians of several denominations practice their faith freely.

Zoroastrianism

In 6th century B.C.E. Persia, Zoroastrianism, named after the prophet Zarathustra, was the dominant religion in West Asia. It celebrated the struggle between good and evil and the eventual victory of Ahura Mazda (light) over Ahriman (darkness) In the form of Mithraism, a derivative of Zoroastrianism named after the sun god Mithra, it spread over vast areas of the Roman Empire, as far as Britain.

Judaism

Jewish contact with the Malabar Coast in Kerala, India dates back to 973 B.C.E. when King Solomon's merchant fleet began trading for spices and other fabled treasures in the East. Scholars say that the Jews first settled in Cranganore, soon after the Babylonian conquest of Judea in 586 B.C.E.



© Rishi Saikia
Thiksey Monastery

Jainism and Buddhism

In the sixth century B.C.E, Mahavira 'the great hero' (550-420) taught Jainism. He was the last of 24 great *Janis,* or hero conquerors. His message was the personal victory over pain and pleasure, and love and hate. He taught austerity and non-violence and in 420 B.C.E. committed *salekhana* or starvation to death. [57]

56 "Introduction to Islam." 1995. Takim, Dr. Liyakatali. The Islam Way. www.the-islam-way.com/?=incom&gclid=CMWB0pX7tYgCFSUqYAodLGfuzA

57 "Land and the People, History, Geography & National Symbols." Embassy of India. www.indianembassy.org/dydemo/land.htm.

The Role of Religion in the Government

Problems that arose in Punjab were due to the religion-based elements that sought to widen the communal divide between the Sikhs and other communities for their political ends. The people of Punjab have rejected terrorist violence and have demonstrated their faith in the democratic process by electing representatives to the state and national legislatures in elections of 1992.[58]

Secular and Religious Laws

There are secular laws grounded in the state constitution and religious laws which are faith-based. Religious laws often conflict with state laws and with the laws of the differing religions. Some Sikhs, for example, believe that their religion is a re-purification of Hinduism. They view Sikhism as part of the Hindu religious tradition. Other Sikhs disagree. They believe that their religion is a direct revelation from God - a religion that was not derived from either Hinduism or Islam. [59] Tensions between religious groups have been a problem in some areas, mostly rural, and attacks on religious minorities have occurred. Since independence, and over the years, adjustments have been made and the vast majority of Indians of every religious creed live in peaceful coexistence.[60]

Influence of Religion on Daily Life

As a topic of conversation, religion should be discussed with great caution, perhaps avoided. Given the history of conflict over religious matters, simple discussions can quickly degenerate into misunderstanding and anger. On can cautiously inquire as to the meaning of a religious expression or tradition but should refrain from passing judgment on religious matters.[61]

© Gary Bootle
Pilgrim and the Golden Temple

Sikhs have two principal prayer occasions: *Nitrem* and *Ardas*. The *Nitnem* is prayed three times daily. The *Ardas* is an important Sikh prayer said in congregation, during religious events, and before and after special occasions such as a new job or a child leaving the home. Hindus can be found practicing *pooja,* or prayer, at any time of the day, and Muslims have five obligatory daily prayers as well as a congregational prayer on Fridays.[62]

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58 "Sikhs in Punjab." Global Security.org. www.globalsecurity.org/military/world/war/punjab.htm

59 "Sikhism: Its origin, history, holy text, etc." 2006. Robinson, B.A. Religious Tolerance. www.religioustolerance.org/sikhism1.htm

60 "International Religious Freedom Report 2005." 2005. U.S. Dep't. Of State. www.state.gov/g/drl/rls/irf/2005/51618.htm

61 Ibid

62 "Glossary." Sikh Media Watch and Resource Task Force. www.sikhmediawatch.org/resources/glossary.asp

Influence of Religion on Women

The conflict of religious tradition and secular law has profound repercussions for women, affecting them negatively and disproportionately in comparison to men. [63]

In response to the growing use of religion to deny women rights, an international solidarity network, Women Living under Muslim Laws (WLUML), was established in 1986. It focuses on women affected by laws, customs, and practices said to be Islamic in origin. It does not attack Islam itself. WLUML sees women as multi-dimensional, defined not only by gender or religious identity, but also by civil status. As such they must not be silent or passive victims of repression or exploitation. They have tried to integrate women of the region into the larger global movement which has lead to emancipation and equal status. Their work is largely unfinished and has been criticized by religious and popular leaders. Where progress has been made, it has usually come from civic, non-religious movements that reinforce the status of civil law. [64]

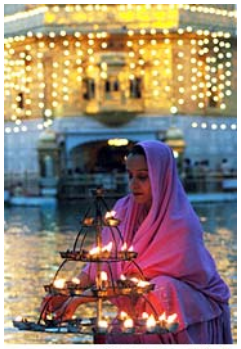
Religious Events

Baisakhi

Baisakhi is a rural festival that marks the beginning of the solar year (New Year). For the Sikhs, the day is a collective celebration of New Year along with the commemoration of the founding of the *Khalsa Panth* (Sikh brotherhood) by Guru Gobind Singh in 1699. It also signifies the end of harvest season. During *Baisakhi*, the farmers give 'thanks' to the Lord for their fortune and pray for a better crop the next year. *Baisakhi* involves a lot of socializing where friends and relatives are invited and meals are served.[65]

Guru Parab Festival

The birth anniversary of Guru Nanak Dev, the first or the founding guru of the Sikhs, is celebrated on the full moon day of the harvest month *Kartika*. Guru Parab, also known as *Jyototsava* is one of the most sacred festivals of the Sikhs. At Nankana Sahib, the birth place of Guru Nanak in Lahore, there is a beautiful *gurdwara* (Sikh temple), and a holy pool or *sarovar*. On Guru Parab, a grand fair and festival is held, and Sikhs congregate from India and abroad. Guru Granth Sahib, the Holy Scripture, is continuously read and recited in the *gurdwaras* throughout the country. Lamps are lighted, processions are started, free *langars* (meals) are arranged and *prasad* (holy food) is distributed.



© Raminder pal Singh
Baisakhi Lights

63 "Controlled or Autonomous: Identity and the Experience of the Network Women Living Under Muslim Laws." 1994. Women Living Under Muslim Laws (WLUML). www.wluml.org/english/pubsfulltxt.shtml?cmd%5B87%5D=i-87-16379

64 "Asian Women in Muslim Societies: Perspectives & Struggles." 2004. Shaheed, Farida. Women Living Under Muslim Laws (WLUML). www.wluml.org/english/newsfulltxt.shtml?cmd%5B157%5D=x-157-59336

65 "Fairs and Festivals, Incredible India." Ministry of Tourism. www.incredibleindia.org/newsite/cms_Page.asp

Lohri

Lohri is the late winter time after which the biting cold begins to taper off. On this day, children go from door to door to collect funds for community bonfires which are lighted in the evening. *Lohri* is more of a community festival as people gather around the bonfires and offer sweets, crisp rice and popcorn to the flames. [66]

Religious Holidays

Ramanavan and diwalii

The principal Hindu festival is *diwali,* or the New Year's festival of lights, usually occurring in late October. In addition, they celebrate the reincarnation of Lord Vishnu as *Ramanavani* on April 9th.[67]

Mahavir Jayanti

This Jain festival honors Lord Mahavira on the founder's birthday on April 10th. Typically, shrines are visited.[68]

Holla Mohalla

The Sikh community observes *Holla Mohalla* the day after the *Holi* (festival of spring) is celebrated. A Sikh day when mock battles are fought and martial arts are displayed.[69] A large fair is held in Anandpur Sahib, where Guru Gobind Singh was baptized. This is a lively celebration with processions and colorful attire and decorations.

Exchange 1: Celebrating Holi

Soldier:	Will you celebrate Holi tomorrow?	kyaa aap kal holee manaayingey?
Local:	Yes.	haa

Sri Ramakrishna Jayanti

This is Hindu celebration of the life of Sri Ramakrishna whose life was a constant contemplation of God. He exemplified the best in seers of India. It is typically held on or around August 16th.[70]

Dassera

This is a Hindu celebration of victory and valor held on October 2nd. Lord Rama is remembered as winning a victory over evil.[71]

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66 Ibid.

67 "Interfaith Calendar Definition of Terms." 2006. Interfaith Calendar. www.interfaithcalendar.org/calendardefinitions.htm#G

68 Ibid.

69 Ibid

70 Ibid.

© John Milton
Eid Prayer

Eid (End of Ramadan)

In late October or early November, *Eid* is celebrated by Muslims. It occurs after a month of fasting for Ramadan. This is a festive time of prayer offerings at the mosques, feasts, gift exchanges, and new clothes. In addition, there is the 2nd Eid al-Adha, or festival of sacrifice at the end of the month of Hajj. [72]

Guru Nanak's Day

This is a Sikh holiday typically held on November 5th honoring of the birth of the first Sikh teacher who lived from 1469 -1539 BCE. Sacred readings, prayers, hymns, meals are held together.[73]

Christmas Day

At Christmas in Punjab, Christian churches are decorated, children are given gifts and candy by "Santa," carols are sung, prayers are said, and sometimes a parade with men dressed in Santa costumes is held in the streets. [74]

Buildings of Worship

Gurdwara

The Sikh temple or house, which keeps a Guru Granth Sahib, is called a *gurdwara*, which means the "Guru's door." A great number of them are found throughout the area with many in area of Amritsar.

© Manny Pablo
Gurdwara Fatehgarh Sahib

Golden Temple

The Punjab city of Amritsar has the most famous Sikh temple, the *Sri Harmandir Sahib* (the Golden Temple). It is the geographic center of Sikh religious activity and Sikhs from all over the world visit Sri Amritsar to pay their respects.

There are famous mosques in Punjab also such as Kapurthala City Mosque, modeled after the Qutubiya Mosque in Marrakech. Some of the mosques may be visited but one should inquire in advance if visits may be made.

Behavior in Places of Worship

Staying true to Sikh teachings, *gurdwaras* are open for everyone to attend. Before entering a *gurdwara* temple or house, shoes and socks must be taken off and a head cover

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71 Ibid.

72 Ibid.

73 Ibid.

74 "Our Vibrant Festivals." 2006. Incredible India. www.tourismofindia.com/exi/vibrant_festival.htm

should be worn (a piece of cloth may be given out at the door). Sikhs bow in front of the statue of *Guru Granth Sahib*, but this is not necessary for non-Sikh visitors. Instead, visitors must enter quietly.[75]

Those wishing to visit Hindu temples must first ask if the local temple may be visited by non-Hindus. Visits, if permitted, take place during period when *pooja* or worship is not taking place. If permitted, visitors will be required to dress conservatively with shoes removed and, for females, head covered.

Slippers

Muslims likewise require visitors to mosques to remove their shoes and for women to cover their heads. Not all mosques can be visited and one should first inquire if the mosque may be visited. In any case, visits should not take place during congregational prayers and one should never walk in front of a person praying, since this invalidates his prayer.

Exchange 2: Entering a Mosque

Soldier:	May I come in?	kee mey andaR aa sakdaa haa?
Local:	Yes.	haa

Exchange 3: Removing Shoes

Soldier:	Do I need to take off my socks, too?	kee menoo aapnee juRaaba bee utaaRnee he?
Local:	Yes.	haa

75 "Welcome to the Gurdwara." 2006. Sikh Media Watch and Resource Task Force. www.sikhmediawatch.org/pubs/welcome_to_the_Gurdwara_Booklet.PDF

Chapter 3 Traditions

Traditional Jobs & Economy

© Steve Manthrop
Beggar in Lahore

The magnitude of unemployment in Punjab continues to be a cause of serious concern. In March 2004, the number of job seekers (both educated and uneducated) was 483,000. That declined to 467,000 by March 2005. However, the number of job seekers remained constant at 467,000 through September 2005. In general a trend toward improvement is visible in all sectors. The overall unemployment for 2002 stood at 8.3% for all workers. This, however, had declined to 7.2 by 2004. [76]

The government is seriously concerned with the plight of educated unemployed persons. To tackle this problem, it has started many self-employment programs in Punjab. The Department of Employment has set up an overseas internet-based employment center for eligible candidates seeking employment abroad. As many as 302 candidates had been selected by overseas employers since September, 2005.[77]

Exchange 4: Do you have a job?

Soldier:	Do you have a job?	kee tuhardaa kowee nokRee he?
Local:	Yes.	haa

Greetings

© Kamala Lakshminarayanan
Namaste

The *namaste* is the traditional greeting among Hindus. Interpreted literally, the *namaste* is a greeting that recognizes the holiness in each person, as it suggests, "I salute the god in you." A *namaste* is conducted by placing the hands together in a prayer-like fashion, holding them close to the chest and bowing the head slightly, while saying "*namaste*." The eyes are also lowered as a gesture of humility and trust.

Although the handshake is a western convention, it is also used quite frequently, either as an addition to the *namaste* or as an

[76] Punjab Economy http://www.sbp.org.pk/reports/quarterly//

[77] "Human Resources and Employment: Employment." 2006. Punjab: The Smiling Soul of India. Government of Punjab. http://punjabgovt.nic.in/ECONOMY/HumanResource.htm#employment

alternative to it. The handshake will likely be quite soft. A loose-grip handshake is more a reflection of a need to appear modest rather than a sign of insincerity. Muslim or Hindu men do not typically shake hands with women or have any physical contact with women in public. However, an exception is usually made towards western women, with whom Indian men will likely shake hands.

Exchange 5: Good Morning!

Solder:	Good Morning!	sat sRee akaal!

Exchange 6: Good Afternoon!

Solder:	Good afternoon!	sat sRee akaal!

Exchange 7: How are you?

Soldier:	How are you?	tuhardaa kee yaa le?
Local:	Fine, thank you.	teekh, danyawaad

Using the suffix *ji* with the person's name demonstrates respect, e.g., Ghandi-ji “most respected” Ghandi.

Hospitality

Punjabis are said to be very welcoming of visitors and quite hospitable.

Exchange 8: Good Evening.

Soldier:	Good evening.	sat sRee akaal Raaja
Local:	Good evening.	sat sRee akaal

Entertaining at a home is more popular than doing so at a restaurant. Visitors may indeed be overwhelmed with invitations. Although Punjabi are averse to using direct “no” answers, visitors need not feel compelled to accept all offers. Politely declining or offering non-committal answers is acceptable.

Do not expect to eat upon arrival. Depending on the event, it could be a few hours before a meal is served and parties can be quite long and formal.

Religious beliefs often impose certain dietary restrictions -- Hindus abstain from beef, Muslims from pork, and many others are vegetarian. To avoid embarrassment when inviting someone out for a meal, it is a good idea to inquire about their preferences first and/or have them suggest a suitable restaurant.

© bastchhild@flickr.com
Family dinner

Strict punctuality is not expected for dinner engagements. Unless it is an official function, you may arrive a few minutes late. If you are going to a home, arriving 15 to 30 minutes late is acceptable.

It is very important to wash your hands both before and after the meal. Hindus also wash their mouths with water and visitors may be expected to do so as well.

Dinner tends to be served quite late (as late as 11:00 p.m.). It is usually the final event of the evening. Soon after eating is concluded, guests are usually expected to leave. The evening will most likely proceed at a very leisurely pace.

Exchange 9: Good Night.

Soldier:	Good night.	Sat sRee akaal

Upon arrival at a social function, an occasional custom has guests adorned with a garland of flowers (generally jasmine or marigold). These should be removed shortly after as a sign of humility. [78]

Indian culture includes superstitions and fears of attracting bad spirits. Therefore, too many compliments on the physical appearance of any person may be viewed with suspicion, and could be taken as inciting the evil spirits to bring bad luck upon the head of that person. Too much admiration of a Punjabi's house, or his goods, can have the same effect.

Exchange 10: Hospitality

Soldier:	I really appreciate your hospitality.	satkaaR kaa danyawaad
Local:	You're welcome.	teek he

[78] "Meeting and Greeting." 2005. FGI World. http://www.fgiworld.com/eng/resource.asp?c=india

Dress Codes

Punjabi dress, while conservative, is often made with fine and colorful material. Leather is usually avoided because many Indians, such as Hindus and Jains, see the cow and other animals as sacred.

© Komal Soin
Turban

For work, the men wear the typical shirt and pants or suit. At home, many wear traditional dress, such as the *kameez,* a long overshirt, and a *sarwal*, which looks like long pajamas. Men's traditional shoes are called *jutties*. Most Sikh men wear cloth turbans that are peaked to accommodate the long hair which remains uncut throughout a man's life. Indian men of other faiths sometimes wear turbans to signify class, caste, religion or profession.

Most Punjabi women wear a *kameez* over a *salwa*r, accented with a scarf called a *chunni* or *duppatta*. During the winter, colorful sweaters and wool shawls are worn. Punjabis are known for the *phulkari*, a shawl decorated with elaborate silk embroidery. Women like to wear gold necklaces, bracelets, earrings, nose pins, anklets, toe rings, and hair ornaments.[79]

Engagements

After young Skihs have made up their mind to marry, the first step is a simple ceremony called *rokai* or *thaka*. The girl's father, accompanied by some friends and relatives, visits the young man's house and presents sweets and a small gift of money. The engagement ceremony, or *mangani*, takes place when the boy's family returns the visit and in the presence of friends and relatives the intended marriage is announced. Prayers are said at this time, and the couple exchange gifts. Hindus and Muslims frequently follow similar traditions throughout the Punjab, substituting their own prayers for the Sikh ritual.[80]

Weddings

In the past, marriages were arranged by the couple's families. Nowadays, the personal preferences of the young people are given greater importance and families accept the children's wish to get to know the potential spouse before making a commitment.

The wedding itself is a grand affair stretching over several days and attended by all the relatives and innumerable friends. For nights before the ceremony, women gather to sing and dance. The bridegroom's entourage, the *barat,* has its own customs to observe – more singing and dancing, decking up the bridegroom, tying a sort of ornamental veil, the *sehra*, over his face, leading him in procession, often on horseback, to the marriage venue to the accompaniment of a brass band. *Milani* is the ceremonial welcome of the *barat* at

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79 "Society and Culture." 2006. Punjab: The Smiling Soul of India. www.punjabgovt.nic.in/culture/societyculture.htm

80 Ibid

the gate of the marriage venue – more gifts change hands with the bridegroom's family on the receiving end.

Hindu

The Hindu bride and bridegroom along with their parents will sit around the sacred fire while *pandits* or religious teachers chant the marriage mantras. They are deemed to be married after they have walked around the sacred fire *lawan phere*. The Hindu marriages are usually performed at night.

Exchange 11: Congratulations on your marriage!

Soldier:	Congratulations on your marriage!	viyaa dee vadaay howee!
Local:	Thank you!	danyawaad!

Sikh

The Sikh couple will sit before the holy book, the *Guru Granth Sahib*. While prayers are said and the *granthi* or priest instructs them on the duties of marriage, they will walk around the *Guru Granth Sahib* in circular procession. *Prasad*, a buttery, wheat-flour based dessert, is distributed to all present and signals the completion of the ceremony. Sikh marriages are performed in the morning.

© pj58@flickr.com
Sikh Wedding

One sect of the Sikhs, the *Namdharis*, marry very simply and often in ceremonies where many couples are married at the same time. The parents settle the marriage but the approval from the head of the *Namdhari* sect is essential.

Both Sikh and Hindu weddings are marked by feasting. The *doli* is when the bride is given an emotional send-off to her new home and family. Unlike Hindu and conventional Sikh marriages, the dowry is not a part of the *Namdhari* marriage and the couples are dressed in simple white clothes. The scarves worn by both the girl and boy are knotted together, and hymns from the *Guru Granth Sahib* are sung.

Civil Marriages

A trend seen in recent times is to go through the procedures of the Indian Civil Marriage Act of 1956, after the traditional marriage has taken place. This is usually done because the couple plan to migrate to a foreign country and the civil marriage is useful in the matter of getting passports. The civil marriage is also frequently preferred by couples who belong to different castes or religions, or sometimes when they simply want to avoid a very costly and ostentatious ceremony.[81]

81 "Society and Culture." 2006. Punjab: The Smiling Soul of India. www.punjabgovt.nic.in/culture/societyculture.htm

Funerals

If a man dies of old age, his death is celebrated and *halwa* or sweets and *puri* (oven roasted feast breads) are served to all mourners. Utensils, clothes, beddings and fruit are given in the name of the deceased. Certain rites are performed before the body of the deceased is taken for cremation. A pyre is prepared at the cremation ground. The body is rubbed with curds and washed and wrapped in a shroud. If the deceased happens to be woman and if her husband is still living, some jewelry is put on her body and vermilion applied in the parting of her hair. Her nose-ring is not removed. A woman who dies is considered lucky and is believed to go to heaven.

Hindus

© Naomi Haywood
Funeral Procession

It is customary for a cow to be given away and is considered the best form of charity among the Hindus. It is believed that on his way to the other world, the dead man has to cross a wide river and that he can do it easily if he holds on to the tail of the *Vaitaran*i, or the cow given in charity. The cow, other household articles, or money is donated to the *Brahmins*, or the family priests. Those who cannot afford to give a cow, give away some food grains and money. Someone recites verses from the Hindu holy book, the *Gita*.

Varina is performed at the yearly anniversary of a relative's death. The Hindus also feed *Brahmins* on this day.

Sikhs

Sikhs recite *Sohilas* or hymns from the Holy Book and offer prayers for the peace of the departed soul. When the body is almost cremated, the ritual *Kapal Kirya* (breaking the skull) takes place. The chief mourner, generally the eldest son, breaks the skull with a hard pole, signifying a complete severing of all ties to prior earthly life.

On their way back from the cremation, mourners bathe at a pond or well, washing all their clothes. They then perform a final ritual in which each one sits on the ground, bends forward, and takes a blade of grass in his hands. After the priest has chanted a verse, they break it into two and throw it back behind their head, thus severing their worldly connection to the dead person.

Sikhs generally go to *Gurudwara* before going home and offer prayers for the benefit of the departed soul and distribute the traditional pudding, *Karah Parshad*.[82]

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82 "Death." 2006. Web India 123, Punjab. http://www.webindia123.com/punjab/People/death.htm

Exchange 12: Offering Condolences

Soldier:	I would like to offer my condolences to you and your family.	tuhaanoo etey tuhardey peReevaaR noo mey afsoz zaahiR kaanaa chandaa haa
Local:	Thank you.	danyawaad

Dos and Don'ts

Do

- **Do** ask for permission before entering a temple or mosque. Shoes may be permitted. Men and women should be dressed modestly.
- **Do** say "no thank you" politely. Hands are held in the starting position of the *namaste* (palms together, fingers up) and then twisted so the palms are opened outwards.
- **Do** demonstrate patience instead of being confrontational; asking open-ended questions that may be answered positively will aid communications.

© DLIFLC
Holds palms out to say "No"

Don't

- **Do not** use the left hand in passing items, touching people, or touching items unless necessary. It is considered unclean and should not be used.
- **Do not** touch a person on the head, including a child. The head is seen as the temple of the soul.
- **Do not** let feet or shoes touch another person. If it does happen accidentally, an apology should be offered immediately. Feet should not be placed on desks or other items of furniture. Furthermore, one should not expose the soles of one's feet.
- **Do not** say "no" directly. Instead, disagreement may be hinted at, responses delayed, or inquiries ignored. As well, if an Indian does not know the answer to your question, he/she will not likely say, "I don't know." Vague, evasive responses such as "I'll try" are acceptable.[83]
- **Do not** use offensive language even if a person does not openly speak English, because he or she may understand you. Many Sikhs do not tolerate language used to degrade or humiliate others.
- Do not give gifts when conducting business. They are not a part of doing business in India. [84]

83 "Non-verbal Communication." 2005. FGI World. http://www.fgiworld.com/eng/resource.asp?c=india

84 "Entertaining & Gift Giving." 2005 FGI World. http://www.fgiworld.com/eng/resource.asp?c=india

Chapter 4 Urban Life

Introduction

India

© Guilhem Vellut
Lahore Housing

About 34 percent of the people of the Indian state of Punjab, primarily known as an agricultural region, live in urban areas.[85] Ludhiana, Punjab's largest city, is industrial and filled with commercial activity. In addition to being a business center, it contains places of religious pilgrimage, universities, and museums. Amritsar, the second largest city, is the spiritual and cultural hub of the Sikh religion. It is also a fast-growing city that, similar to Ludhiana, suffers from attendant growth in its slum areas. Jalandahr and Chandigarh are the other large urban areas in Punjab. The latter city is a modern creation (designed by the French architect Le Corbusier) that was erected to fill the government administrative hole when Punjab's capital, Lahore, became part of Pakistan in 1947.[86]

Life can be difficult for those entering the work force in the competitive Punjab cities. Despite the fact that the state of Punjab has one of India's highest per capita incomes and lowest urban poverty rates, many individuals and families in the cities still live at poverty level and inhabit the slum areas. Many are illiterate. Ludhiana, for example, has one of the highest illiteracy rates in the country for recent urban migrants.[87]

Pakistan

In the Pakistani province of Punjab, the urban population percentage is slightly less than in India. This percentage increases, however, if one includes Islamabad Capital Territory, which technically is not part of the province of Punjab but has a majority Punjabi-speaking population.[88]

Lahore, with a population of 5,9 million, is by far the most populous city in the province, followed by Faisalabad, Rawalpindi, Multan, and Gujranwala; all over one million in population. Together these five cities are among the seven most populous urban areas in Pakistan.

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85 "Economy and infrastructure: Basic statistics of Punjab." 2001. Punjab Government, http://punjabgovt.nic.in/ECONOMY/BasicSatistics.htm

86 "India states and union territories – Chandigarh." WebIndia123.com, http://www.webindia123.com/Territories/CHANDIGARH/land/land.htm

87 "Low quality migration in India: The phenomena of distressed migration and acute urban decay." Mukherji, Shekhar, August 2001. 24th International Unions for the Scientific Study of Population meeting, http://www.iussp.org/Brazil2001/s80/S80_04_Mukherji.pdf

88 "Demographic indicators – 1998 census." Population Census Organization, Government of Pakistan, http://www.statpak.gov.pk/depts/pco/statistics/demographic_indicators98/demographic_indicators.html

Within the major cities of Punjab, roughly 10 percent of the population consists of Mojahirs, the Muslim Urdu-speaking refugees (and their descendants) who migrated to Pakistan after the 1947 partition of India.[89]

Exchange 13: Did you grow up here?

Soldier:	Did you grow up here?	kee toosee etey vadey howey?
Local:	Yes.	haa

Their numbers are even greater in southern Pakistan, particularly Karachi, where strife between the native Sindi and the Mojahirs has caused many businesses to relocate to Punjab.[90] The overwhelming majority of Mohajirs live in cities, as they did in present-day India prior to partition.

© Jaswant Zafar
Industry

Large cities in the province of Punjab are growing very rapidly as a result of governmental initiatives to decentralize Pakistan's industrial infrastructure from its pre-partition base in the Karachi area. In addition, the country is increasingly moving from a primarily agricultural economy to a more diversified one. As a result, the cities in Punjab suffer from the typical woes of rapidly urbanizing areas in developing countries. These problems include substandard housing for the lowest income groups, inadequate water and waste water systems, and a transportation network that cannot keep up with the growth.[91]

Work Problems in Urban Areas

India

Despite Punjab's reputation as one of the most prosperous states within India, unemployment of educated workers is high.

The state was slow to develop jobs in the high-technology sector that has driven employment growth in other areas of India.[92] One of the difficulties in attracting new businesses and industries to Punjab's urban areas is the perceived unstable political climate produced by over a decade of violence between Sikh separatists and the Indian

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89 "Population by mother tongue." Population Census Organization, Government of Pakistan, http://www.statpak.gov.pk/depts/pco/statistics/other_tables/pop_by_mother_tongue.pdf

90 "Pakistan - urban settlement." 2006, Encylopædia Britannica. Encylopædia Britannica Online, http://www.britannica.com/eb/article-23687/Pakistan

91 Ibid.

92 "Punjab targets 50,000 jobs in IT enabled services." 27 July 2002, Kumar, Manoj. The Tribune Online Edition, http://www.tribuneindia.com/2002/20020728/biz.htm#1

Government during the 1980's and 1990's.[93,94] During this time some Punjabi industries relocated to neighboring states, further exacerbating the employment problem.

Pakistan

Overall unemployment in the province of Punjab in 2003-04 was 7.36 percent but was much higher in urban areas (10.4 percent). Women are not well integrated into the urban work force.

Exchange 14: Are you the only person in your family who has a job?

Soldier:	Are you the only person in your family who has a job?	kee saaRe paReevaaR vich kaalee tuhardey kol hee nokRee he?
Local:	No.	nahee

Within Punjab cities, only 9.4 percent of all women are working outside the home. While this percentage is quite low, it is still significantly higher than in other Pakistani provinces. In addition, the unemployment rate for women in Punjab cities was nearly twice as high as for men (17.89 vs. 9.11 percent).[95] It should be noted that some feel that the official Pakistani statistics on women in the labor force are underreported because of data-collection failings.[96]

The rapid rate of growth of major cities in Punjab Province has resulted in large slum areas, where 35 percent of the urban population lives. Over 70% of the people in these areas are living below the poverty line.[97]

© Dey Alexander
Chandigarh Train Porter

In Lahore and other fast growing urban areas in the province, the overextended urban infrastructure threatens to cut into worker productivity owing to increased commuter travel times.[98] Public bus service has declined significantly, and small-load private transportation alternatives are oftentimes unreliable and incapable of filling the gap. As a result, the provincial government piloted a program in 1998 to issue exclusive private bus route franchises in exchange for guaranteeing a certain level of service. In addition, franchise awardees were offered financial incentives to invest in the

93 "Text of speech of Captain Amarinder Singh, Chief Minister, Punjab." 27-28 June 2005. Planning Commission, Government of India, http://planningcommission.nic.in/plans/planrel/pl51ndc/51punjab.doc

94 "The 11-year debate." 13 October 2004, Hasan, Najeeb. Metroactive, http://www.metroactive.com/papers/metro/10.13.04/barapind-0442.html

95 "Special section: Recent trends in unemployment rates in Pakistan." http://www.sbp.org.pk/reports/quarterly/FY05/second/Special_Section.pdf

96 "Situational analysis of women in Pakistan." South Asian Media Net,http://www.southasianmedia.net/profile/pakistan/pakistan_women.cfm

97 "Improving urban living and health conditions for 3.6 million poor in Punjab, Pakistan." 19 December 2003. Asian Development Bank, http://www.adb.org/media/Articles/2003/3968_Pakistan_Urban_Living_and_Health/

98 "Part 2. Land transport: Urban transport, railways, roads and road transport." September 2001, United Nations Economic and Social Commission for Asia and the Pacific, http://www.unescap.org/ttdw/Publications/TPTS_pubs/pub_2157/review2001_part2.pdf

size and quality of their bus fleets. This new program, initially implemented in Lahore and Rawalpindi/Islamabad, has helped, if not solved, the problem of getting workers reliably to and from their workplaces in these cities.

Urban Traffic

India

Most middle class people in Punjab cities own cars. In the larger cities, such as Chandigarh and Jalandhar, traffic congestion is a major problem. Business people and students commute to and from their homes and many drivers ignore road rules. The resulting traffic jams can last for hours. In addition, traffic enforcement and engineering are generally poor. Honking is common in frustrating traffic situations. However, those who honk for no reason will be fined if caught. Some new roads and overpasses have been built to lessen congestion.

India has mandated new road rules, including seatbelt rules, for road safety. On both sides of the Punjab state/province border, the steering wheel is located on the right-hand side of the car and traffic moves on the left side.

Pakistan

Lahore, the largest metropolis of the province, is an easy place to get to, with numerous roads and trains leading into the city from all over Pakistan and Punjab State in India. Once there, however, getting around by car is very difficult. “Chaos” is the most commonly used term to describe daily commuting in modern Lahore.[99] Similar problems exist in other large cities such as Rawalpindi, where the lack of parking spaces compounds the traffic situation. [100]

Transportation

© Yogesh Rao
Motorized rickshaw

India

For public transportation, the transit system and the train are commonly used. Another plan in the works to reduce traffic problems in the larger cities is a rapid rail mass transit system. Scooters and rickshaws are also available. Since there are very few official crosswalks, jaywalking is common.[101]

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99 “Lahore: Memory and desire.” 19 September 2004. 19 September 2004. Kashyap, Rashan. The Tribune Online Edition, http://www.tribuneindia.com/2004/20040919/spectrum/main1.htm

100 “Traffic bottlenecks beleaguer Pindi’ites.” 22 June 2005, Saeed, Abrar. The Nation, http://www.nation.com.pk/daily/june-2005/22/nationalnews1.php

101 www.dailytimes.com.pk/default.asp?page=2006%5C01%5C15%5Cstory_15-1-2006_pg7_9

Pakistan

Within Punjab Province cities, multiple forms of transportation exist, from cars to scooters and bicycles to animal-driven carts. Three-wheeled motorcycles that look like rickshaws are called qingqi (prounounced ching-chee), after the Chinese corporation that makes them.[102] The lack of natural coexistence between some of these types of transport is one of the reasons that traveling around the cities is often a dangerous and slow proposition. Some major Punjab cities, such as Rawalpindi, have now banned tangas (carts driven by donkeys).[103] Private commuter vans, motorcycles, and both private and government-run buses are all common ways of getting from place to place in the city.

Exchange 15: Will the bus be here soon?

Soldier:	Will the bus be here soon?	kee bas etey chetee aayegee?
Local:	Yes.	haa

Yellow cabs are common in most cities.

Exchange 16: Can I get a cab around here?

Soldier:	Can I get a cab around here?	kee etey taksee mil sak dee he?
Local:	Yes.	haa

They may or may not have a meter, so it is always useful to have a rough idea of what the typical fare should be to wherever you are going.

Exchange 17: Can you take me there?

Soldier:	Can you take me there?	kee toosee menoo utey leyjaa sakdey ho?
Local:	Yes, I can. Follow me.	haa, meRey pichey aao

Rental cars, with or without a driver, can be rented in most major cities in Punjab on either side of the border.

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102 "Travel safety tips for Pakistan, India." 8 March 2005, Mitchell, Anthony. TechNewsWorld, http://www.technewsworld.com/story/41155.html

103 "If you wanna ride, ride the white tanga." 15 October 2006, O. The Paki Mak Agenda, http://thepma.blogspot.com/2006/10/if-you-wanna-ride-ride-white-tanga.html

Exchange 18: Can I rent a car from you?

Soldier:	Can I rent a car from you?	kee me tuhardey to kiRaaye dee kaaR ley sakdaa haa?
Local:	No.	nahee

Given the difficulties of negotiating local city highways and other safety issues, most travel and tourist agencies recommend hiring a local driver.[104]

© tabish_q@flickr.com
Garlic Pear flowers used in Ayurvedic medicine.

Health Issues/Clinics

India

The state of Punjab has about 2200 medical facilities spread throughout its urban and rural areas, of which over 200 are hospitals.

Exchange 19: Is there a medical clinic nearby?

Soldier:	Is there a medical clinic nearby?	kee neRey aaspataal he?
Local:	Yes, over there.	haa, utey he

There are also 6 hospitals that practice ayurvedic medicine (traditional Indian healing).[105]

Exchange 20: Is there a doctor here?

Soldier:	Is there a doctor here?	kee etey daaktoR he?
Local:	No.	nahee

Roughly two thirds of the hospitals are located in urban areas, and the urban hospitals tend to be much bigger, containing close to 80 percent of the hospital beds in the state.[106]

104 "Pakistan travel tips and advice." Pakistan Travel Guide, iExplore.com, http://www.iexplore.com/dmap/Pakistan/Do's+and+Don'ts

105 "Infrastructure and quality of life." Punjab Government, http://punjabgovt.nic.in/punjabataglance/INFRASTRUCTURE_QUALITTY.HTM

106 "Common disease profile in Punjab and some statistics." Punjab Government, http://punjabgovt.nic.in/government/PHSC.htm#Introduction

Within the cities of Punjab, 74 percent of all persons have access to potable water and only 52 percent have waste water connections.[107] The main health concerns include malaria, diarrhea, typhoid, cholera, and HIV/AIDS. There has also been a recent outbreak of polio in nearby Uttar Pradesh that has spread to Punjab and other neighboring states through the movement of infected migrant workers.[108]

Health insurance is accepted in some health care facilities, especially in the larger ones. Otherwise, doctor fees are paid, sometimes prior to treatment. Many medicines are available at chemist shops without prescription, although some non-prescribed medications are coming under increased government scrutiny.[109]

Pakistan

© Junaid Rashid
Bahwal Victoria Hospital

Health-care standards in the province of Punjab and in Pakistan as a whole are improving but are still below average for low-income countries.[110] Providing proper health-care treatment in rural areas, in particular, remains a troublesome problem.

Several key indicators for overall health are alarming. Only 50 percent of children in Punjab are fully immunized, and 27 percent of pregnant women in the province do not receive any prenatal care.[111] A recent study found that less than 20 percent of pharmacies in Rawalpindi, Punjab's third largest city, were licensed and that there was only "fragmentary knowledge" by drug sellers of proper methods of handling and storing their supplies.[112]

Pakistan, a developing nation, is only able to devote 0.7 percent of its gross national product to health care. Public hospitals (government operated) in cities such as Lahore and Rawalpindi provide free or heavily subsidized care to the poor and lower middle classes, while expensive private hospitals serve the wealthier patients.[113]

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107 "Text of speech of Captain Amarinder Singh, Chief Minister, Punjab." 27-28 June 2005. Planning Commission, Government of India, http://planningcommission.nic.in/plans/planrel/pl51ndc/51punjab.doc

108 "As polio cases swell in India, worried health authorities to launch immunization drive." 25 October 2006. USA Today, http://www.usatoday.com/news/health/2006-10-25-india-polio_x.htm

109 "Sales of medicine sans prescription banned." 15 December 2005, The Tribune Online Edition, http://www.tribuneindia.com/2005/20051216/punjab1.htm#16

110 "Raising a healthier population in Pakistan." June 1998. World Bank, http://lnweb18.worldbank.org/sar/sa.nsf/0/56a762ede38def578525687b0062433d?OpenDocument

111 "Clueless in Pakistan." 2 December 2001, Easterly, William. The Globalist, http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=2229

112 "Quality of pharmacies in Pakistan: a cross-sectional survey." 5 May 2005, Butt, Zahid A. and 4 others. International Journal for Quality in Health Care, http://intqhc.oxfordjournals.org/cgi/content/abstract/17/4/307

113 "Partner profile - Allama Iqbal Medical College, Jinnah Hospital, Lahore." INCTR Newsletter, http://www.inctr.org/publications/2004_v05_n01_s07.shtml

Education and Schools in Cities

India

The school system in Punjab is run by the state government, while India's Federal Ministry of Education controls higher learning. Beginning at age 5-6, education is free for all students up to age 14 and generally consists of 10 years of elementary and high school (Primary stage, Classes I-V; Middle stage, Classes VI-VIII; Secondary stage, Classes IX-X). Many students continue on with another 2 years at the high school level (Higher Secondary or Senior Secondary, Classes XI-XII).[114] English instruction is compulsory in the public schools.

Concern about the standards in the public schools has caused many upper middle class parents in cities to opt for private institutions, which receive some government aid.[115] However, the state government is now in the process of phasing out the grant-in-aids to the private schools owing to budget constraints.[116]

Punjab has five main universities located in the cities of Chandigarh, Patiala, Amritsar, Ludhiana, and Jalandhar. These universities combined provide one or more colleges of law, medicine, engineering, commerce, and agriculture.

Pakistan

Since the 1947 partition of Pakistan and India, the number of students attending public and private schools in the area now known as Punjab Province has increased dramatically. The 1973 Constitution obligated the government to provide free and compulsory secondary education, but even today many children never receive any schooling and the overall literacy rate is significantly lower than in many developing countries. Urban areas in Punjab have a higher literacy rate (64.5 percent) and post-primary-school (Grades I-V) attendance percentage (58.5 percent) than in the rural areas of the province (38 percent and 41.4 percent, respectively).[117] These values, low as they are, are still higher than in other parts of Pakistan.

© aarthyr@flickr
Khalsa College

Roughly one third of Pakistani schools are private, and many members of the urban upper class in Punjab send their children to westernized private schools that provide instruction

114 "National Policy on Education." Department of Education, Government of India, www.education.nic.in/htmlweb/natpol.htm

115 "About Punjab – education." Punjab Government, www.punjabgov.net/about_edu.asp

116 "Cut in aid to hit Punjab schools." 24 July 2005, Deccan Herald. http://www.deccanherald.com/deccanherald/jul242005/national640432005724.asp

117 "Population by level of education and rural/urban; Literacy rate by sex." Population Census Organization, Government of Pakistan, http://www.statpak.gov.pk/depts/pco/statistics/statistics.html

in English. Officially, instruction in Pakistani public schools is in Urdu; in 2005, English was officially mandated as a compulsory subject in state-run schools.[118]

Despite reform efforts, girls still attend schools at much lower rates than boys. The issue of gender disparity was just one of several addressed by the 2001 Education Sector Reform (EDR) launched by the Pakistani government. Another goal stated in the 2001 EDR was to bring the curriculum of the *madrassas* (Islamic religious schools) more into the educational mainstream by the inclusion of subjects such as science.

Since 9/11, widespread attention has been focused on the role that a small minority of Pakistani *madrassas* play in instilling militant Sunni Islamic extremist views. Enrollment percentages in the *madrassas* are highest in rural areas and in the Pashtun tribal regions of Pakistan, adjacent to Afghanistan. Within Punjab Province, estimates from 2003 were that a little more than 250,000 students were enrolled in *madrassa*s, including part-time students who are there only to learn the Quran.[119] The negative attention focused on *madrassas* as recruitment centers for international Islamic terrorist organizations has caused the government to order all foreign students to leave Pakistani.[120]

© Guilhem Vellut
University of the Punjab

At the time of partition (1947), the only center of higher education within Punjab Province was the University of the Punjab in Lahore. Since 1980, when governmental nationalization of education was overturned, numerous private colleges and universities have sprung up. Many of these follow the American model of a four-year undergraduate degree and system of credits. The majority of privately and publicly accredited colleges and universities in Punjab Province are in Lahore.[121] Islamabad, however, is the second most important center of higher education with a branch of the national university there.

Daily Life of Urban Dwellers

India

The crowded urban areas in Punjab State contain a more diverse population than other areas of India. Most people are out-going and friendly and consider themselves open to all cultures.

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118 "Education reform in Pakistan." 23 December 2004, Kronstadt, K. Alan. Congressional Research Service, Library of Congress, http://fpc.state.gov/documents/organization/40145.pdf

119 "Madrassa goers below one percent: Study." 27 February 2005, Malik, Nadeem. The International News,http://www.jang.com.pk/thenews/feb2005-daily/27-02-2005/main/main7.htm

120 "Madrassa foreigners 'must leave.'" 29 July 2005, BBC News, http://news.bbc.co.uk/1/hi/world/south_asia/4728643.stm

121 "Private universities in Pakistan." January/February 2005, Sedgewick, Robert. World Education News and Reviews, http://www.wes.org/ewenr/05jan/feature.htm

Exchange 21: Can you please help me?

Soldier:	Can you please help me?	kee toosee meRee madad kaRsaktey ho?
Local:	Yes.	haa

However, with such a broad mix, it is not always easy to tell which religion one's neighbor belongs to. Thus, topics of conversations should be general and avoid contentious religious issues.

Punjab is a region low in natural energy resources. There are periodic electrical outages in the cities as power is cut in a process known as "load shedding." Similar problems occur in the cities of Pakistan's Punjab Province. Often these outages occur at night when electricity demand is highest.

Exchange 22: Do you know what is wrong?

Soldier:	Do you know what is wrong?	kee tuhaanoo pataa he kee kee hoyaa he?
Local:	No.	nahee

Pakistan

As in Punjab State in India, the big cities of the province of Punjab are densely crowded. In terms of religion, the population is more homogeneous than on the Indian side, with the vast majority of residents being Muslims.

Pakistan is a mostly patriarchal society in which people live in large extended families. This tradition is strongest in rural areas, but still exists in one form or another within the urban environments.

Exchange 23: How many people live in this house?

Soldier:	How many people live in this house?	is gaaR vich kiney log rahin dey haa?
Local:	Ten.	das

In many parts of the urban areas women observe the *purdah* (seclusion), a tradition in which men who are not family are not allowed to see them. The women wear *burqas* or *chadors* (types of veils) when outside the home. In the wealthier bazaars of the major cities, the percentage of unveiled women is higher. Some women in the cities simply

practice "eye *purdah*," in which they generally avoid social mixing with men outside the home and avert their eyes when they do interact with a man. [122]

Cuisine

In urban areas, meals are served with a staple grain, such as rice or *dal* (lentils), or with unleavened wheat bread. This is accompanied by a variety of stir-fried vegetables and meat, commonly goat, lamb or chicken. Yogurt is often served as a sauce or a side, sometimes mixed with spices. The types of food eaten also depend on caste and religion. Food is usually consumed the same day it is purchased. In the city, soft drinks and packaged snacks are available.

© Fiona Wilkinson
Dahl and basmati rice

Foods are cooked with mustard oil and flavored with a mix of regional strong, curry-like spices called *masala*. One favorite dish is I, a thick, spicy I-based soup.

Exchange 24: I'd like some soup.

Soldier:	I'd like some soup.	menoo soop deyo
Local:	Sure.	changaa dee

Restaurants and roadside food vendors, called *dhabas*, have menus written in English. In the large cities such as Lahore and Amritsar, many restaurants stay open late into the night. [123]

Exchange 25: Will you be open for the next few minutes/hours?

Soldier:	Will you be open for the next few hours?	kee toosee Khooley hogey agley kuj gaantey ley?
Local:	Yes.	haa

Dhabas are much less expensive than the restaurants found in the five-star hotels. Make sure that the food is well cooked. Since Punjab has such a variety of religions with specific diets, vegetarian and non-vegetarian restaurants are clearly marked. For example,

122 "Pakistan – Men and women, gender relations." 1995. http://countrystudies.us/pakistan/36.htm

123 "To Amritsar and Back." 18 September 2006, Razvi, Murtaza. Academy of the Punjab in North America, http://www.apnaorg.com/articles/dawn-41/

some restaurants may not serve pork since Muslims do not eat pork. Beef is usually found at five-star hotels.

Dhaba

One of the most popular desserts in Punjab is *kheer*, a creamy rice pudding-like dish flavored with cardamom seeds and cooked in sugar. Other favorite desserts are *gulab jamun* (fried milk balls served with a cardamom and saffron flavored syrup) and *barfi* (solidified condensed milk sweetened with sugar and flavored with nuts)

Exchange 26: Do you have any dessert?

Soldier:	Do you have any dessert?	kuch mitaa he?
Local:	Yes, we have gulab jamun and barfi.	haa, gulaabjaamun te baRfee he

In addition, in order to avoid contaminated water, it is best to carry a bottle of water or drink boiled water. Many restaurants, especially at hotels, will have bottled water on their menu.

Exchange 27: Do you have any more water?

Soldier:	Do you have any more water?	hoR paanee deyogey?
Local:	Sure.	changa

Spoons and forks are the usual utensils used at restaurants.

In tourist restaurants or restaurants in hotels, a 10 percent service charge is usually added to the bill in lieu of tipping.[124]

Exchange 28: Can you get me my bill?

Soldier:	Can you get me my bill?	meRa bil lik yaao?
Local:	Sure.	changa

124 "India travel guide." www.learn4good.com, http://www.learn4good.com/travel/tourist_information/india_delhi_guidebooks_embassy_list_visas.htm

At smaller, more informal restaurants, tipping is optional; tips at such places are usually a few Rupees rather than a percentage of the bill.

Exchange 29: Put this all on one bill, okay?

Soldier:	Put this all on one bill, okay?	ey ek hee bil vich laa diyo, changaa dee?
Local:	Okay.	changaa jee

Tea is the national drink of both Pakistan and India and is consumed at any time of the day or night.

Exchange 30: I'd like a coffee/tea.

Soldier:	I'd like a coffee / tea.	menoo kofee / chaay daay
Local:	Okay.	changaa jee

Most Pakistani tea comes from Kenya, but a recent drought in the latter country has allowed India, the world's largest tea-producing nation, to gain a greater foothold in the Pakistan tea market.[125]

In the province of Punjab, part of Islamic Pakistan, Muslims are not permitted to purchase or drink alcohol. Foreigners and non-Islamic Pakistani may purchase alcoholic drinks at upper-scale restaurants if they hold a consumption permit issued by the provincial government.[126] In the state of Punjab, alcohol is readily available at bars and restaurants.

© Andrew Tng
Drinking marsala tea

Shopping

India

Shopping around the state of Punjab can be fascinating. The cities as of yet do not have many Western-style malls, although new ones are under construction in cities such as Ludhiana.[127] They have instead open-air markets and bazaars. Popular items available

125 "Indian set to make inroads into Pakistan, Egypt." 15 March 2006, Mandal, Kohinoor. The Hindu Business Line, http://www.thehindubusinessline.com/2006/03/16/stories/2006031602701000.htm

126 "How to buy?" Murree Brewery Company Limited, http://www.murreebrewery.com/Howtobuy.aspx

127 "Megabucks inflow will change Punjab's image." 22 December 2005, Sarin, Jaideep. Yahoo! News India, http://in.news.yahoo.com/051204/43/61cvl.html

include locally made rugs, jewelry, pottery, bamboo, coats, shawls, handicrafts, footwear, clothing, food products and furniture. A particularly popular shopping city is Amritsar. Here, Guru Bazaar in the old city is known for its gold and silver markets, and Katra Jaimal Singh is famed for its fabric shops and woolen textiles.[128]

Bargaining occurs at these markets for non-food items. Credit cards are accepted at most shops, but Indian Rupees (Rs) are the form of currency used.

Exchange 31: Do you accept US currency?

Soldier:	Do you accept US currency?	kee toosee amReekee kuRansee lendey ho?
Local:	No we only accept rupees.	nahee, asee Roopeye hee lendey haa

The exchange value varies from Rs40-50 per one U.S. dollar. Look for ATM machines, which dispense Rupees, or exchange U.S. dollars at banks or hotels.[129]

Pakistan

In Lahore, the most famous local shopping area is the Anarkali Bazaar, where leather goods, embroidered fabrics, and silk finery are among the many goods found in the shops. Numerous bazaars (Saddar, Moti, Raja, Kashmiri) in the old city of Rawalpindi also specialize in handicrafts, offering silver and gold jewelry, sheesham (brass wire wood inlay) and walnut furniture, and Kashmiri shawls and carpets, among other things. [130]

© Rohit Markande
Patiala Bazaar

As in India, bargaining in the marketplace is common and even expected. The Pakistan Rupee is the local currency, and although it is a separate currency, its most commonly used symbol (Rs) is the same as the Indian Rupee. In November 2006 the exchange rates were about Rs60 per one US dollar, and Rs1.3 per Indian Rupee.

Street Vendors and Beggars

Beggars are prevalent on city streets in both Punjab Pakistan and India. Men, women and children, some of which are disabled, have deformities, or look unclean, ask for money or handouts.

128 "Ancient bazaars of Holy City: Shoppers' delight." 19 October 2006, AmritsarPlus Online Edition, http://www.tribuneindia.com/2006/20061019/aplus1.htm#1

129 "Money and business." JourneyMart.com, india.journeymart.com/chandigarh/vimoney.htm

130 "Islamabad & Rawalpindi: Around and about." JourneyMart.com, http://www.journeymart.com/DExplorer/AsiaIS/Pakistan/Islamabad/default.asp

Exchange 32: Give me money.

Local:	Give me money.	menoo pasey deyo
Soldier:	No, I don't have any.	naa, meRey kol nahee haa

It is best to ignore them. If you give to one beggar, others may follow you around if the word gets out.

Exchange 33: Buy something from me.

Local:	Buy something from me.	meRey to kuj laao
Soldier:	No, go away.	naa, jaao

Favorite Pastimes of Urban Dwellers

© Yasir Hussain
Gaddafi Cricket Stadium in Lahore

Leisure activities for middle-class Punjab Indians and Pakistanis include watching television and going to the cinema, restaurants, or tea stalls. Dancing in clubs is also popular in the state of Punjab but is mostly restricted to hotels for foreigners in the province of Punjab. In both Indian and Pakistani Punjab people enjoy playing or watching sports, such as cricket and soccer. To pass the time, men often play chess, card games, and pachisi (parcheesi). Punjab families visit relatives or go to resorts, go on pilgrimages, or attend weddings. Punjabis enjoy the many colorful festivals, as they provide folk dancing, music, and food.

Chapter 5 Rural Life

Rural Economy

Punjab contains some of the fastest growing cities in India and Pakistan is diversifying economically at a rapid pace. Nonetheless, the region remains best known for its agricultural output. On both the Pakistani and Indian sides, Punjab serves as the bread basket for each country, producing a high percentage of each nation's food output. Numerous villages, large and small, dot the countryside throughout the Punjab region.

India

Agriculture contributes almost 25 percent to the state's GDP (gross domestic product), and nearly 40 percent of the population is employed in the agricultural sector.[131] Punjab's main crops are wheat (20 percent of Indian national total), cotton (14 percent of total), and rice (9 percent of total).[132] Cotton is the main export crop.[133] Farmers in the state also harvest sugarcane, grains, millet, barley, fruits, and vegetables. Most fields are irrigated by groundwater using tube wells.

© Claude Renault
Drying rice

Livestock production accounted for roughly 14 percent of the state's income in 2001. A state government commission has recently proposed further promoting this part of the rural economy as the income from agricultural crops levels off.[134] In particular, buffalo milk has emerged as a commercial enterprise, and the number of buffaloes in the state has increased by over 50 percent during the last 20 years. Besides, buffaloes, other livestock raised in Punjab include cattle, sheep, goats, and poultry.[135] These are also the primary livestock of the province of Punjab in Pakistan.[136]

Pakistan

By all measures, Punjab province is the most productive agricultural province in Pakistan. Over 70 percent of the country's wheat, Pakistan's largest crop, is grown in the

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131 "Economy and infrastructure. Agriculture and allied sector." Punjab Government, punjabgovt.nic.in/economy/agriculture_allied.htm

132 "Punjab at a glance: Leading by example." Punjab Government, http://punjabgovt.nic.in/punjabataglance/LeadingbyExample.htm

133 "Agriculture in Punjab." www.jatt.com/punjab/agriculture.asp

134 "Livestock and environment sustainability: Experience of the Indian Punjab." 2004. Ghuman, B.S., and Duraiappah, Anantha. Shastri Indo-Canadian Institute, ttp://www.ucalgary.ca/~sici/2004shastri/english/project46036.htm

135 "Tourism of Punjab: Economy and infrastructure." Maps of India, www.mapsofindia.com/stateprofiles/punjab/index.html

136 "Agricultural statistics of Pakistan 2004-2005." Pakistan Ministry of Food, Agriculture, and Livestock, http://www.faorap-apcas.org/pakistan/index.htm

province.[137] Low yields for this crop, however, mean that Pakistan is still a net importer of wheat.

Cotton and rice are the province's major cash crops. Rice production and the percentage of land under cultivation for rice are significantly lower in the more arid Pakistani Punjab than in the wetter Indian Punjab. Pakistan's Punjab instead devotes more of its acreage to legumes (lentils, other beans), cotton (important for the local textile industries), and fodder crops. Only about 40 percent of the province's fields are irrigated, mostly in the southern part of the province in the Canal Colony areas.[138]

Unlike Indian Punjab, livestock production in the province of Punjab is mostly at the subsistence level and does not produce large amounts of income outside the province. Nevertheless, the province is self-sufficient in buffalo milk, although infrastructure and market constraints hinder the development of a commercial buffalo milk industry like that in the Indian Punjab.[139]

© Revinder Chahal
Sacks of cotton for sale

Rural Transportation Issues

India

The state of Punjab is generally considered to be one of the best in India in terms of its transportation infrastructure. Certainly the general flatness of the region is helpful in terms of road construction. The government, in turn, has taken advantage of this geographical favorability by allocating money to build roads that link the larger villages of Punjab to the nearest cities.[140]

Pakistan

Roughly 75 percent of all Pakistanis live within 2 kilometers (1.2 miles) of an all-weather road.[141] Compared with Indian Punjab, however, there is much room for improvement, since rural Punjab in Pakistan has only half as many rural roads per square kilometer of area.[142]

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137 "Annual wheat newsletter: Items from Pakistan." Cheema, M.S. and Hussain, M. Agricultural Research Service, US Department of Agriculture, http://wheat.pw.usda.gov/ggpages/awn/45/Textfiles/PAKISTAN.html

138 "Pakistan." 2006, Encylopædia Britannica. Encylopædia Britannica Online, http://www.britannica.com/eb/article-23685/Pakistan

139 "Agrarian economies of the two Punjabs." April-June 2005. Mustafa, Iqbal, and Khan, Farrukh M. South Asian Journal, http://www.southasianmedia.net/magazine/journal/8_two_punjabs.htm

140 "Role of link roads in rural economy." 31 May 1999,Dhillon, G. S. Agricultural Tribune, www.tribuneindia.com/1999/99may31/agro.htm

141 "Pakistan – Highway data." The World Bank, http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/SOUTHASIAEXT/EXTSARREGTOPTRANSPORT/0,,contentMDK:20694261~pagePK:34004173~piPK:34003707~theSitePK:579598,00.html

142 "Agrarian economies of the two Punjabs." April-June 2005. Mustafa, Iqbal, and Khan, Farrukh M. South Asian Journal, http://www.southasianmedia.net/magazine/journal/8_two_punjabs.htm

Rural Health Issues

India

While a large network of health institutions is available to both rural and urban populations in the state of Punjab, health facilities in rural areas are often primitive and plagued by inadequate staffing. For example, a recently identified outbreak of cancer cases in a remote village in southwestern Punjab revealed that the local medical dispensary was not functional and that most villagers had to travel at least 10-15 kilometers (6.2-9.3 miles) just to see a doctor and 150 kilometers (93 miles) to receive treatment for their illness.[143]

Besides mosquito-spread illnesses such as malaria and dengue fever, other rural health concerns include access to clean drinking water, proper sanitation, and chronic diseases such as arthritis and diabetes.

Pakistan

Rural health care in the province of Punjab is better than elsewhere in Pakistan but still is substandard compared with the Indian Punjab. The Pakistani Government has pledged to build more medical facilities in rural areas and initiate public campaigns and medical training programs on reproductive health issues.[144,145]

Rural Education

© Harpreet Singh
School children in Vivek

India

The state of Punjab stresses educational opportunities for all castes or classes, even at the village level. In spite of this commitment, the disparity between state-run education in rural areas and urban areas remains a problem. Staffing teachers in rural schools often requires transferring or rotating urban teachers into these schools, and absenteeism rates for both students and teachers are high in the rural areas.[146]

A high percentage (65 percent) of the villages in Indian Punjab have private schools in addition to a local government school. These schools have better teacher-student ratios and teachers are required to teach fewer grades. Teachers generally have a higher level of

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143 "Cancer plays the grim reaper in a remote Punjab village." Chaudhary, Needa. Punjabilok, www.punjabilok.com/misc/environment/cancer_plays.htm

144 "Pakistan begins new reproductive health push." March 15 2004, Terzieff, Juliette. Women's e-News, http://www.womensenews.org/article.cfm/dyn/aid/1750/context/archive

145 "Provision of health facilities to people government's top priority: Musharraf." 27 November 2005. Pak Tribune, http://www.paktribune.com/news/index.php%3Fid%3D126618

146 "Clear-cut policy awaited: Absenteeism, poor results in schools." 6 August 2003, Batth, Poonam. The Tribune Online Edition, http://www.tribuneindia.com/2003/20030807/punjab1.htm

education, even though their average salaries are lower than those in public schools. Children in the private schools on average have better attendance records and outperform public school students in their test scores.[147] Such findings have led to the state government proposing the creation of a school voucher program.[148]

Pakistan

Literacy rates have made big strides in Pakistan over the last two decades, but there remains major rural-urban and male-female divides. According to the most recent census, the province of Punjab has Pakistan's highest rural literacy rate (38 percent). This figure compares to a literacy rate of 64.5 percent in the cities of the province. Most strikingly, rural girls and women in Punjab were 50 percent more likely to be functionally illiterate as their male counterparts. This trend is echoed, but much less severely, in urban areas.[149]

The gender discrepancy in literacy is, in part, a cultural issue. Rural areas in Punjab, and in Pakistan as a whole, tend to be more conservative and patriarchal and are more likely to view the schooling of girls as unnecessary and against their traditions. It is, however, also an issue of school availability. There are many more boys' schools than girl schools in Pakistan. Because of family honor or safety concerns, parents are unwilling to have their daughters attend a local coed school or travel to a distant girls' school.[150, 151]

© Capt Suresh sharma
Band conductor of the 5th Btn Sikh Regiment

Rural Daily Life

India

The caste system, which still permeates much of rural India, is not nearly as pronounced in Punjab villages. Even Hindu-majority districts within Punjab have a high percentage of rural Sikhs, whose religion expressly bars the practice of caste. Many of the rural *Dalits*, sometimes referred to as "untouchables" or "scheduled castes", have moved away from farm labor and into more lucrative business and government positions. They have also moved into village and regional political positions. In spite of this, underlying caste-related tensions between landholding Sikh Jats and rural Sikh *Dalits* still exist and sometimes boil over into violence.[152]

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147 "Public and private schools in rural India." 22 March 2006, Muralidharan, Karthik, and Kremer, Michael. http://scripts.mit.edu/~varun_ag/readinggroup/images/d/dc/Public_and_Private_Schools_in_Rural_India.pdf

148 "Punjab: Private lessons." 25 April 2005, Dogra, Chander Suta. Debating India, http://india.eu.org/2401.html

149 "Literacy ratio by sex." Population Census Organization, Government of Pakistan. http://www.statpak.gov.pk/depts/pco/statistics/other_tables/literacy_ratio.pdf

150 "Pakistan's new army: Girls in school." Qureshi, Shujauddin. www.geocities.com

151 "A plan to get girls into school in Pakistan." United Nations Girl's Education Initiative, http://www.ungei.org/infobycountry/pakistan_698.html

152 "Caste tensions in Punjab – Talhan and beyond." 23 July 2003, Jodhka, Surinder S., and http://www.countercurrents.org/dalit-louis240703.htm

Each Punjab village or group of villages, *Gram Sabha*, has a *Surpanch*, a villager who is the elected head of the local council, *Gram Panchayat*, and represents the village at the regional level. [153,154]

Exchange 34: Can you take me to your leader?

Soldier:	Can you take me to your leader?	kee toosee menoo aapney leedaR kol lejaa sakdey ho?
Local:	Yes.	haa

This form of local government, called Panchayati Raj, has been a part of the Indian Constitution since 1993. As such, it is a focal point of the Government's goals for grass roots governance and local control of resources.

Pakistan

© Manny Pabla
Street sweeper

As the caste system of India is tied into Hindu beliefs about reincarnation and karma, Muslims of Pakistani Punjab reject these religious interpretations and use instead the word "qaum," which refers to a social identification based on tribal affiliation.[155] Kinship obligations, in which the individual shares his resources with others in his social network, are very important in the Punjabi villages. Social distinctions in the villages are also drawn on the basis of occupational membership. In Punjabi villages, the primary occupational division is between land cultivators (farmers) and non-cultivators (non-farmers).[156]

While there is no Dalit qaum in Punjab, there is a small minority of Hindu Dalits or untouchables (roughly 350,000) who live in Punjab, primarily in the southernmost rural areas of the province. In many ways their life is more difficult than for the Dalits in India, as their small numbers have led to a general disregard for their plight at the governmental level. The Hindu Dalits find themselves discriminated against by both the Hindu upper castes living in their areas and the Muslim majority population. Many of the Dalits are landless laborers or sweepers who live in mud huts in settlements outside the local villages.[157]

153 "Village life." Punjab-Express.com, http://www.punjab-express.com/PAGES/village.html

154 "(d) Panchayati Raj." Department of Revenue, Gorvernment of Punjab. http://punjabrevenue.nic.in/gaz_hsp17.htm

155 "Pakistan – Punjabis." 1994. US Library of Congress, http://countrystudies.us/pakistan/32.htm

156 "Power and patronage in Pakistan." 2002, Lyon, Stephen M. Durham University e-Prints, http://eprints.dur.ac.uk/archive/00000020/

157 "The Pakistani Dalit (book review of "Let Us Also Live: The Situation of Pakistan's Untouchables" by Pirbhu Lal Satyani.)." March 2006, Sikand, Yoginder. Himal SouthAsian, http://www.himalmag.com/2006/march/book_review_2.html

Nomads

Local nomadic-type tribes exist in the central and northern parts of the Indian state of Punjab. These include the vagrant tribes of the Sansis and Bazigars.[158] The latter group are known as acrobats and folk dancers and, in recent times, have settled in areas on the outskirts of small towns and villages. As such, they are frequently considered to be on the perimeter of society.[159,160]

Markets

While the large cities of the state; Amritsar, Jalandahr, Ludhiana, Chandigarh, Patiala, Bathinda, have numerous shopping bazaars open almost every day, the best time to go shopping in rural areas is during the weekly *haats*, village markets. The many *melas,* fairs, that regularly occur around the villages of the state also provide good opportunities for shopping.

Exchange 35: Is the market nearby?

Soldier:	Is the market nearby?	kee baazaaR neRey he?
Local:	Yes.	haa

The larger markets tend to be crowded and bustling, with stores and stalls offering clothing, bakery goods, handicrafts, pottery, and fresh produce.

Exchange 36: Will you be going to the market today?

Soldier:	Will you be going to the market today?	kee aad toosee baazaaR jaao gey?
Local:	Yes.	haa

Bargaining is expected for everything, except for food.

Exchange 37: I can give you this much money for this.

Soldier:	I can give you this much money for this.	eney pasey teek as layee
Local:	No.	nahee

158 "Endangered language: A case study of Sansiboli." 9 December 2002, Gusain, Lakhan. Language in India, http://www.languageinindia.com/dec2002/sansi.html

159 "People of Punjab." Goto-India, india-travel.goto-india.com/416/people-of-punjab/2/

160 "Punjab – Folk dances." North Zone Cultural Centre, http://www.culturenorthindia.com/punjab/dances.htm

When shopping, be sure to deal with reputable vendors. If the deal is seems too good to be true, it probably is. Do not hand over your money or credit card until you have the product in hand and have examined the purchase thoroughly.

Exchange 38: Do you accept credit cards?

Soldier:	Do you accept credit cards?	kee toosee kRedit kaRd len deyo?
Local:	No.	nahee

Perhaps no items better symbolize Punjabi village crafts than the uniquely embroidered *phulkaris,* shawls, and *baghs,* long scarfs, that are often used for wedding ceremonies.

Exchange 39: May I hold this and inspect it?

Soldier:	May I hold this and inspect it?	e me e pakaR key veyk sakdaa haa?
Local:	Sure.	zaRooR

They come in a variety of bright colors, although red is frequently the color preferred for weddings.[161]

Exchange 40: Do you have this in a different color?

Soldier:	Do you have this in a different color?	e oR koyee Ranga vich he?
Local:	Yes.	haa

Land and Water Distribution

India

Land titles in much of India are unclear. In Punjab, property is generally passed down within the family from one generation to the next. Landowners often employ people to farm their land, and the land can be given on lease as well. The state has the power to regulate rent. The Indian Government has control over river water, which has been a source of strife between

© Manny Pabla
Punjab farm house

161 "Phulkari." India Crafts.com, http://www.india-crafts.com/textile/embroidery_traditions/phulkar

Sikh-majority Punjab state and the central government.[162] Waters from the rivers that are shared with Pakistan are regulated by the Indus Waters Treaty.[163, 164]

Pakistan

Land reform has been an ongoing issue in Pakistan since independence.[165] Over the years the government has addressed several problems with moderate success. These include issues of absentee landlords, disparate farm sizes ranging from very large to too small for subsistence, and a high number of tenant farmers. The overall results have been mixed, and land tenancy is still a fixture in rural Punjab. However, the number of very small farms has been reduced, as has the average size of the largest farms. The most recent agricultural census revealed that over 60 percent of the total agricultural acreage in the province lies in farms ranging between 2 hectares (4.9 acres) and 20 hectares (49 acres) in size.[166]

Gender Roles

India

Punjab lies in northern India, which tends to be more patriarchal than southern India. In such a society, a woman's primary role is most often viewed in terms of being a mother, daughter, or wife and not a provider. Attitudes favoring women not working outside the home are further supported in relatively wealthier areas, such as the state of Punjab, where the need for additional family income is not as high. Thus, not surprisingly, Punjab has one of the lowest female employment rates in all of India, both overall and in rural areas. However, it should be noted that the employment statistics often do not fully reflect the active participation of many women in agricultural activities on family farms.[167, 168]

Pakistan

The province of Punjab, like the state of Punjab in India, is a patriarchal society. The overall employment rate for women is very low. In rural areas, however, women are significantly involved in crop and livestock production on family-owned or -operated

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162 "Punjab crisis: An analysis." Dhillon, S. Gurpreet Singh. Khalistan.net, www.khalistan.net/pu-crisis.htm

163 Information from Punjab native.

164 "India land." 1995. IndiaChild.com, www.indianchild.com/india_land.htm

165 "Pakistan – Agriculture." 1994. US Library of Congress, http://countrystudies.us/pakistan/49.htm

166 "Pakistan 2000 agricultural census." Agricultural Census Organization, Government of Pakistan, http://www.statpak.gov.pk/depts/aco/publications/agricultural_census2000/agricultural_census2000.html

167 "Women and the economy in India." January 1999, Dunlop, John E., and Velkoff, Victoria A. US Census Bureau, www.census.gov/ipc/prod/wid-9802.pdf

168 "Census shows decline in farm workers." 27 May 2002, Gill, P. P. S. The Tribune Online Edition, http://www.tribuneindia.com/2002/20020527/punjab1.htm#23

farms. These responsibilities are in addition to traditional household responsibilities such as caring for children and food preparation. Women are most involved in field work on cotton farms, where they do almost all of the harvesting.[169]

As the size of a farm increases, so presumably does family wealth. Likewise, the participation of women in agricultural work decreases. In addition, a stricter adherence to *purdah*, the veiling of women outside the home, is a social change that often accompanies increased farm wealth.[170]

© Rishi Saikia
Farmers

Checkpoints

India

Checkpoints can be found around borders, such as the Indo-Pakistan border to the west and the Jammu and Kashmir border to the north.

Exchange 41: Where is the nearest checkpoint?

Soldier:	Where is the nearest checkpoint?	sab to nazdeek chokee kitey he?
Local:	It's 2 kilometers.	do keelomeetaR

Within the state boundaries of Punjab, checkpoints are uncommon; however, toll roads can be found. When stopped at a checkpoint or for a toll, if asked for ID, it is best to be polite and show it immediately. Both are clearly marked and most signs are written in English so they are easy to identify and understand.

Cooperation is important when going through a checkpoint, regardless of gender, class or creed.

Exchange 42: Please get out of the car.

Soldier:	Please get out of the car.	kRipyaa, kaRkey kaR to bahaR aao
Local:	Okay.	changa

169 "Gender issues in agricultural and rural development." Mumtaz, Khatar. Food and Agricultural Organization of the United Nations, http://www.fao.org/DOCREP/x0177e/x0177e04.htm#P1414_187492

170 "Pakistan – Men and women, gender relations." 1994. US Library of Congress, http://countrystudies.us/pakistan/36.htm

One may also be asked to show car registration.

Exchange 43: Show us the car registration.

Soldier:	Show us the car registration.	kaR dee RejistReyshan dikaao
Local:	Okay.	changaa jee

In some cases, additional ID may be requested.

Exchange 44: Is this all the ID you have?

Soldier:	Is this all the ID you have?	kee tuhardey kol bas ehee pahichaan patRa he?
Local:	Yes.	haa

Pakistan

Besides adjoining India, the province of Punjab also shares borders with the other three Pakistan provinces: Baluchistan, Sindh, and North-West Frontier. To the west, the province has a short border with the Federally Administered Tribal Areas; to the northeast, Punjab borders Pakistani-controlled (and politically contested) Azad Kashmir, an area devastated by magnitude 7.6 earthquake in October 2005. Travel to these latter two areas is restricted for non-Pakistanis, and recent terrorist activities have occurred in all of the other Pakistani provinces. Accordingly, military and police checkpoints are not uncommon, both at border crossings and within the province.

Exchange 45: Are you carrying any guns?

Soldier:	Are you carrying any guns?	kee tuhardey kol bandooka haa?
Local:	No.	nahee

Land Mines

India

Each year, many people are injured or killed from mines laid in India near Indo-Pakistan border districts, including Punjab, Rajasthan, Gujarat, and Jammu and Kashmir. India

used mines in wars with Pakistan and China between 1947 and 1962. In 2001-2002, during a period of escalating tensions with Pakistan, over 500,000 acres of Punjab farmlands adjacent to the border were mined.[171]

© Andy Nelson
Land mines

Mine clearance operations by the Indian army started in October 2002. The Indian government reported in September 2003 that about 90 percent of the mines had been recovered. However, mine clearing is a dangerous process: Most mines are highly unstable, and some have shifted from their original locations. Also, few experts are available and the military lacks reliable mine detection equipment. Mine awareness programs are regularly conducted to all citizens in rural cities and urban villages.[172]

Pakistan

During the 2001-2002 crisis with India, Pakistan also laid numerous land mines along the Punjab provincial border with India. The majority of these were in the southern desert areas and in the northern parts of the province adjacent to India-controlled Kashmir. The government now claims that 99 percent of these land mines have been retrieved, although there continue to be reports of land mine injuries.[173]

171 "India mine clearing to 'take months.'" 10 January 2003, Indian Campaign to Ban Landmines, http://www.india.icbl.org/archives/2003_01.html

172 "India." 2004 Landmine Monitor report. International Campaign to Ban Landmines, www.icbl.org/lm/2004/india

173 "Pakistan." 2004 Landmine Monitor report. International Campaign to Ban Landmines, www.icbl.org/lm/2004/pakistan

Chapter 6 Family Life

Roles and Responsibilities in the Family Structure

Women, overseen by the mother-in-law or most senior woman in the house, run the household, while the men tend to the business or agricultural responsibilities. In poorer families in rural areas, women will also often be involved in the agricultural duties. Poor women may also work as house servants, manual laborers, or street vendors. Women in cities work in the home, although some may supplement the family's income through craftwork.[174]

As women in Punjab become more educated, they are seen more often in positions outside the home, such as in the business, legal, and medical professions. However, their numbers in these positions are still quite low compared to men.

© Rishi Saikia
Elderly women

Typical Households

Family is the center of the Punjabi life. Traditionally, when a couple marries, the bride moves in with her in-laws, frequently in another village or city from the one in which she grew up. A single household often consists of immediate and extended family with two or more adult males at the head.

In the city, one household can have multiple families living on different floors, but usually of the same caste.

Exchange 46: Are these people part of your family?

Soldier:	Are these people part of your family?	ki eih log tuhade parivar de han?
Local:	No.	naa

In the typical rural villages of Punjab, a row of houses looks like a continuous wall with doors every few feet. The shared wall is built for protection. In other areas, single rural houses are complete with a porch and courtyard on larger plots of land.

174 "Punjabis." Countries and Their Cultures, www.everyculture.com/wc/Norway-to-Russia/Punjabis.html

Exchange 47: Do you own this land?

Soldier:	Do you own this land?	kee e jameen tuhaardee he?
Local:	Yes.	haa

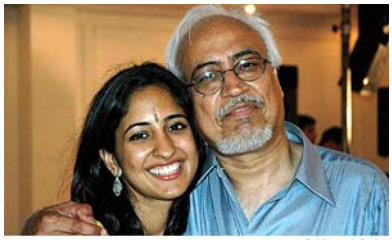
Poorer farmers live in houses of adobe construction with tile or thatch roofs. Homes of the wealthier are made of brick, covered by a concrete or metal roof. In urban areas, the poor and lower-middle classes live in apartment blocks. The rich and upper middle classes live in houses with small yards.[175]

Exchange 48: Does your family live here?

Soldier:	Does your family live here?	kee etey tuhardaa paRivaaR rahin da he?
Local:	Yes.	haa

Male and Female Family Relations

In Punjab, a man's pride is his family and respect must be shown to all members. The greatest respect is given to the elders, who are confided in the most by all family members.



© Komal Soin
Hindu father and daughter

In all Punjab households, women should also be treated with the utmost respect by visitors. Unless the woman offers her hand, it is not proper to touch any of the females of the household in any manner, even if it is harmless.

Exchange 49: Is this your wife?

Soldier:	Is this your wife?	kee e tuhardee patnee he?
Local:	Yes.	haa

In Muslim families in Punjab, socializing and hospitality are very important, but men and women do not characteristically socialize together.

175 "People of India." Punjabilit India, india.punjabilit.com/peopleofindia.htm

Marriage, Divorce, and Birth

Marriage

© Komal Soin
Hindu wedding

Most marriages, whether they are Hindu, Sikh, or Muslim, continue to be arranged. With few exceptions, Hindus marry within their caste. Over half of Punjabi Muslim arranged marriages are between first cousins.[176] Such marriages (known as "consanguineous ") are more common in rural areas and in situations in which the bride has little or no schooling.

Dowries are a controversial subject, but they are still a major part of the marriage negotiation, especially in Hindu marriages. Anti-dowry laws have been passed by both India and Pakistan, but generally these have not been enforced. Media attention continues to focus on the "dowry deaths" of brides whose husbands or in-laws felt that the dowry was insufficient and subsequently staged her "accidental" death in a home fire.[177,178]

Usually if a husband passes away, the widow will stay with her in-laws. Remarriage is legally allowed for Hindu women and has been since 1856, but there remains a very strong cultural stigma against it in the Hindu upper castes. In the lower castes, widows are often encouraged to remarry one of her husband's younger brothers or other male family members (known as "leviratic marriages").[179]

Divorce

Divorce is highly discouraged, especially in the Sikh religion, where it is considered against the teachings of the guru. However, depending on the religion and circumstances, divorce is allowed in both Indian and Pakistani Punjab.[180] Overall, the rate of divorce is on the rise in India.

Many Muslims in India follow the mandates of the All-India Muslim Personal Law Board (AIMPLB), which interprets Sharia, Islamic law, and recently recommended against, but did not ban, the practice of "triple *talaq,*" instant divorce by the husband.[181] India Civil Law and Muslim Personal Law as interpreted by the AIMPLB are sometimes

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176 "Consanguineous marriages in Pakistan." 1994, Rev, Pak Dev. NCBI PubMed, http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=12346199&dopt=Abstract

177 "Indian marriages and anti-dowry movement in India." IndianChild.com, http://www.indianchild.com/indian_marriages.htm

178 "India's dowry deaths." 16 July 2003. Ash, Lucy. BBC News UK Version, http://news.bbc.co.uk/2/hi/programmes/crossing_continents/3071963.stm

179 "The unwanted insider – the widow." Shrivastav, Ginny. Datamation Foundation, http://www.datamationfoundation.org/women3.htm

180 "Divorce allowed: SC rescues two women from marriage." 29 March 2006. The Tribune Online Edition, http://www.tribuneindia.com/2006/20060329/edit.htm#1

181 "Indian Muslim divorce code set out." 2 May 2005. BBC News UK Version, http://news.bbc.co.uk/1/hi/world/south_asia/4504889.stm

at odds on marriage issues, such as the minimum age of the bride. Such issues from time to time become a matter of legal conflict.[182]

In both India and Pakistan, the legal underpinning for Muslim divorce laws is legislation enacted during British rule; the 1939 Dissolution of Muslim Marriages Act.[183,184] However, in Pakistan, subsequent legislation replaced the triple *taraq* with an arbitration procedure. In both countries, Muslim women may apply for divorces; this process is known as a *khul* divorce. In order to do so, the woman may, depending on circumstances, be required to repay the *mahr, the* bridal gift paid by the bridegroom, that she receives at the time of marriage.[185]

Birth

Each of the three main religions in the Punjab region has its own birth rituals. In the Hindu religion, a series of five sacraments, *samskaras*, are performed, beginning with the consummation of the marriage, typically incorporated into the marriage ceremony in modern-day practice, and continuing through pregnancy to post-birth.

© Rishi Saikia
Sikh father and daughter

Some Muslim birth rituals are similar to those of the Hindis. Like the Hindis, Muslims perform a fertility sacrament. This ceremony is done sometime during either the seventh or ninth month of pregnancy, after which the woman stays at her parent's home until her pregnancy confinement is over, traditionally lasting until 40 days after the birth, although this custom is disappearing.[186,187] At birth, the father is traditionally the first to speak to the baby, whispering the Muslim call to prayer, *adhan,* into the baby's ear.[188]

In the Sikh religion, there are no special rituals performed during pregnancy. A few days after the baby is born, the family will take the baby to the local temple, where hymns are recited expressing joy and thankfulness and *Karhah Prashad,* sacred pudding, is eaten.[189]

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182 "Battle over India's marriage age." 5 September 2002, Haviland, Charles. BBC News World Edition, http://news.bbc.co.uk/2/hi/south_asia/2238321.stm

183 "Pakistan, Islamic Republic of." Islamic Family Law. Emory Law School, http://www.law.emory.edu/IFL/legal/pakistan.htm

184 "India, Republic of." Islamic Family Law. Emory Law School, http://www.law.emory.edu/IFL/index2.html

185 "Payments to and from the bride in Islamic law and tradition." Maqsuud, Ruqaiyyah Waris. Islam for Today.com, http://www.islamfortoday.com/ruqaiyyah07.htm

186 "Rituals and cerimonies (sic)." NagpurOnline.com, http://www.nagpuronline.com/people/rit_hndu.html#hindus

187 www.everyculture.com/wc/Norway-to-Russia/Punjabis.html

188 "Muslims: Birth, babies and motherhood." Ethnicity Online, http://www.ethnicityonline.net/islam_birth.htm

189 "Sikh birth customs." 2005, Gatrad, R., et al. Archives of Disease in Childhood, http://adc.bmj.com/cgi/content/full/90/6/560

Naming Ceremonies

Of the three Punjabi religions, both the Sikhs and Hindus have a naming ceremony. The Sikhs' ceremony is called *Naam Karan*. It takes place in a *gurudwara,* temple, in the presence of relatives and friends. A reading from the Sikh holy book, Guru Granth Sahib, is chosen at random, and the first letter of the first word of the reading becomes the first letter of the child's name.[190]

The Hindu naming ceremony is called *Namakarana*. It is held on the tenth or twelfth day after the birth. The ceremony varies depending on caste; upper caste *Namakaranas* usually involve Hindu priests, food, and gifts. Lower caste *Namakaranas* are more informal.[191]

Muslim babies undergo a hair-shaving ceremony after the first week of their lives. Traditionally an amount of silver equivalent to the weight of the hair is given to charity. Names are usually chosen a day or so after birth, but there is generally no formal naming ceremony such as that of the Sikhs and Hindis. [192]

Status of Children, Young Adults, and the Elderly

Punjab families are large. In Punjab state, for example, a typical family will have three or four children.[193]

Exchange 50: Are these your children?

Soldier:	Are these your children?	kee tuhardey baat-chey haa?
Local:	Yes.	haa

Children begin school at age 5 or 6. They are expected to be obedient and do well in school.

Exchange 51: Do your children go to school?

Soldier:	Do your children go to school?	ki tuhade bachche school jan de han?
Local:	Yes.	haa

190 "The Sikh ceremonies." 2004. Search Sikhism.com, http://www.searchsikhism.com/ceremonies.html

191 "Rituals and cerimonies (sic)." NagpurOnline.com, http://www.nagpuronline.com/people/rit_hndu.html#hindus

192 "Muslim birth customs." 2001, Gatrad, R., et al. Archives of Disease in Childhood, http://fn.bmj.com/cgi/content/full/84/1/F6?ijkey=b61b7a0546669a2c1e3e4efa331f202e7f6ab978&keytype2=tf_ipsecsha

193 "State-level variations in wanted and unwanted fertility suggest a selective approach for India's family planning programmes." June 1997. National Family Health Survey Bulletin. East-West Center, www2.eastwestcenter.org/pop/misc/bull-5.pdf

Parents are reserved with their children and do not show affection in public. Because daughters require a dowry when married, having a son is considered more of a blessing. Also, sons traditionally stay with and take care of their families, even after marriage. Younger girls help with household chores and take care of younger siblings, while boys have fewer responsibilities. The elderly family members, particularly the males, are treated with great respect.

Naming Conventions

© Khalil Shah
Young boy

Sikh names are usually made up of a first name, a middle name, and family last name. "*Singh*" is used as the middle or last name for men, and "*Kaur*" is the middle or last name for women. Most Sikh first names are associated with their religion and begin or end with "*preet*," which means love; "deep," meaning light; or "*jit*," which means victory. For example, the name *Mandeep* means "light of heart" and *Jaspreet* means "glory of love."[194,195] Sikh first names are used for both men and women.

Hindis are often named after holy figures. For example, popular boys' names include *Murari* (Lord Krishna), *Narayan* (Lord Vishnu), and *Mahesh* (Lord Shiva).[196] Names also often indicate caste or sect and should have a specified number of syllables.[197]

Muslim names mostly come from either Punjabi tribal names or Arab, Iranian, or Turkish ancestral names. Following the Arabic naming tradition, the father's first name usually becomes the surname of the child. [198]

194 "Sikh names." The Sikh Next Door, www.sikhnextdoor.org/students/learn.html

195 "Sikh naming practices." AllAboutSikhs.com, http://www.allaboutsikhs.com/names/names.htm

196 "Indian baby names."

BabyNames.org, www.babynames.org.uk/indian-baby-names.htm

197 "Hindi names: Namkaran tradition in India." Indian Child.com, http://www.indianchild.com/hindi_names_namkaran.htm

198 "Pakistani names." PakRishta.com, http://www.pakrishta.com/WebPages/SearchEngine/Page190/Key186PakistaniName.htm