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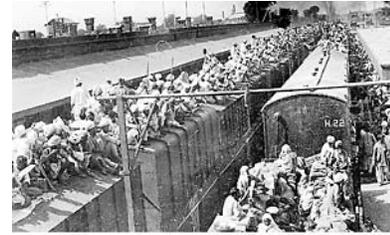
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Profile

Introduction

The name Pakistan reflects the country's diverse groups; it is an acronym for "the titular provinces of Punjab, Afghan (for the people of the wild northwest), Kashmir, Sindh, and Balochistan."¹ Urdu is the national language, although only the Muhajirs, approximately 7.5% of Pakistan's population, speak it as a first language.² Nonetheless, at the time of independence in 1947, a decision was made to give Urdu preeminent status as the country's official language, along with English, rather than allow several indigenous languages to have equal status.³ This became a source of contention that resulted in language riots. As a scholar observed, "Conflicts over language identity are not merely about language: they are intertwined with struggles over power and access to it."⁴



Courtesy of Wikipedia
A railway station in Pakistan, immigrating Muhajirs

The native Urdu-speaking (Muhajirs) are Muslims from northern India who sought refuge in Pakistan after British India was divided into separate Hindu and Muslim states. The term "muhajir" was originally translated as refugee. Most Indian refugees throughout Pakistan assimilated, but the group which went to Sindh Province were urbanites who did not assimilate well with the local rural Sindhis. These refugees mainly settled in Karachi, Hyderabad, and Sukkur and kept their separate identity as "Muhajirs"^{5, 6} or settlers. In Sindh Province, they gained employment in urban jobs that opened up as thousands of Hindus returned to India during the partition that turned violent.⁷

1 Philadelphia Inquirer. Mabry, Tristan. "In Divided Pakistan, Not All Are Mourning Bhutto." 28 December 2007. No URL.

2 CIA World Factbook. Pakistan. 18 December 2008. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

3 Open Democracy, Masood, Ehsan. "Urdu's Last Stand." 9 January 2007. http://www.opendemocracy.net/globalization/urdu_4231.jsp

4 Fighting Words: Language Policy and Ethnic Relations in Asia. Brown, Michael Edward and Sumit Ganguly. "Chapter 2: The Politics of Language Policy in Pakistan [p. 52]." Ayres, Alyssa. 2003, Cambridge, MA: MIT Press. http://books.google.com/books?id=fcoDezu1ABoC&pg=PA51&source=gbs_toc_r&cad=3#v=onepage&q&f=false

5 One World South Asia. Sayeed, Vikhar Ahmed. "The Muhajirs of Pakistan." 13 August 2008. <http://southasia.oneworld.net/opinioncomment/the-muhajirs-of-pakistan>

6 Jaffrelot, Christophe, and Gillian Beaumont. A History of Pakistan and Its Origins. p. 17. 2004. http://books.google.com/books?id=Q9sL_Y2CKAcC&pg=PA17&lpg=PA17&dq=Muhajirs+took+Hindus'+homes+in+Pakistan&source=web&ots=NqcMubuKFo&sig=LOaj4rLiY8rUEkMwHlXdpQ7d7-Q&hl=en&sa=X&oi=book_result&resnum=4&ct=result

7 Federal Research Division, Library of Congress. A Country Study: Pakistan. "Chapter 1: Historical Setting. Independent Pakistan – Problems at Independence." 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

The prospect Islam could serve as a source of national unity was dashed when East Pakistan seceded and became the independent nation of Bangladesh in 1971 with Bengali as its national language. While some resistance to Urdu remains, the use of English by the socio-political elite has also provoked controversy given its association with colonial leadership. Slain leader Benazir Bhutto's poor command of spoken Urdu was a longstanding source of national jokes, though it was better than her Sindhi, her family's mother tongue. Former President Pervez Musharraf also reportedly has a poor command of Urdu, though it is his mother tongue.⁸ Both he and Ms. Bhutto wrote their autobiographies in English which were then translated into Urdu.⁹

Geographic Divisions and Topographic Features

A country of contrasting terrain, Pakistan consists of high mountains in the north, lower mountains and hills in the west, and a dry plateau region in the southwest. River delta plains occupy much of the country's central-eastern and southern area.¹⁰

Northern High Mountains

Pakistan's high mountainous region in the northern part of the country includes three major mountain ranges. The Hindu Kush extends out of Afghanistan into northwestern Pakistan, and merges into the Karakoram Range that lies in Pakistan's far north. Both ranges are part of the Himalayas, which extend along Pakistan's northeastern side, reaching into India and China. In Pakistan, 35 of the northern mountain peaks rise to heights of more than 7,320 m (24,015 ft), including the world's second highest mountain, K2.¹¹ The peak of this mountain, 8,611 m (28,251 ft) is on the Pakistan-China border. Lakes, deep valleys, and glaciers are found throughout the region. The high mountain pass known as Gondogoro La is part of the route that hikers or mountain climbers often use to travel to or from the base of K2.¹² Located northwest of K2, Khunjerab Pass is the world's "highest highway pass," at close to 5,180 m (17,000 ft) elevation. It lies only 50 km (31



© Faisal Saeed
Snow-capped Nanga Parbat, Pakistan

8 Language Log, University of Pennsylvania, Liberman, Mark. "Language in Pakistan." 28 December 2007.

<http://itre.cis.upenn.edu/~myl/language/005262.html>

9 Express India. "Benazir's Poor Urdu Inspires Many A Joke." 4 December 2007. <http://www.expressindia.com/latest-news/Benazirs-poor-Urdu-inspires-many-a-joke/246610/>

10 Free World Maps. "Physical Map of Pakistan." No date. <http://www.freeworldmaps.net/asia/pakistan/map.html>

11 The Commonwealth @ 60. "Pakistan – Geography." No date.

<http://www.thecommonwealth.org/YearbookInternal/138946/geography/>

12 Adventurepeaks.com. "K2 Base Camp Trek, Concordia & Gondogoro La 5585 m." No date.

<http://www.adventurepeaks.com/expeditions/k2trek.htm>

mi) from the Chinese border crossing.¹³ A high mountain passage in the Karakoram Range is the Shandur Pass, famous for being the site of the highest polo ground in the world. Nearly 3,738 m (12,264 ft) high, Shandur Pass is located between the towns of Chitral and Gilgit.¹⁴

Western Low Mountains

The mountains of the north gradually merge into lower ranges that extend down the western side of Pakistan, past Khyber Pakhunkhwa, formerly the Northwest Frontier Province, and into Balochistan Province.



© James Mollison
Khyber Pass, Pakistan

Near Peshawar, the Khyber Pass, which is 56 km (35 mi) in length, connects with Kabul, Afghanistan.¹⁵ Steep, high cliffs loom along both sides of the route. Historically, this famous pass has served as the entry point for armies invading India from the northwest.¹⁶ Farther south, the Sulaiman Range extends along the border with Afghanistan and into southern Pakistan. Near the northern part of the Sulaiman Range, the Bolan Pass links Pakistan to Afghanistan. Similar to the Khyber Pass, the Bolan Pass has been a historic entryway to India for nomadic tribes and invaders.¹⁷

The Sulaiman Range merges on its south into the Kirthar Range, which reaches almost to the country's southern border. These low mountains lie close to the Sindh border, separating Sindh and Balochistan. They are very dry; their maximum height is 3,700 m (12,000 ft).¹⁸ East of the Kirthar Range and the Indus River lies the Thar Desert, known in India as the Great Indian Desert. In eastern Pakistan, the Thar Desert is approximately 800 km (500 mi) long and 490 km (300 mi) wide. It consists mostly of sandy, rocky hills covered sparsely with shrubs.¹⁹

13 VirtualTourist.com. "Pakistan, Khunjerab Pass." No date. <http://www.virtourist.com/asia/topoftheworld/999.htm>

14 All Things Pakistan. Ali Shah, Manzoor. "Shandur Festival: Polo at the Roof of the World." 7 July 2008. <http://pakistaniat.com/2008/07/07/polo-shandur-festival/>

15 The Commonwealth @ 60. "Pakistan – Geography." No date. <http://www.thecommonwealth.org/YearbookInternal/138946/geography/>

16 Encyclopædia Britannica. "Khyber Pass." 2009. <http://www.britannica.com/EBchecked/topic/317182/Khyber-Pass>

17 Encyclopedia.com. From The Columbia Encyclopedia, Sixth Edition. "Bolan Pass." 2008. <http://www.encyclopedia.com/doc/1E1-BolanPas.html>

18 MSN Encarta. "Kirthar Range." c. 1997–2008. http://encarta.msn.com/encyclopedia_762508915/K%C4%ABrthar_Range.html

19 MSN Encarta. "Thar Desert." c. 1997–2008. http://encarta.msn.com/encyclopedia_761565540/thar_desert.html

Western Plateau

Also called the Balochistan Plateau, Pakistan's arid western plateau region takes up much of Balochistan Province. The plateau extends to the east of the Sulaiman and Kirthar ranges to Pakistan's borders with Afghanistan and Iran. Smaller, lower mountains occupy the western side of the plateau.²⁰



© Michael Foley
Balochistan, between Islamabad and Quetta

Indus River Plain

The Indus River Plain stretches along both sides of the Indus River, but primarily extends east of the river, through both Punjab and Sindh provinces. In Punjab, it is referred to as the Punjab Plain, and in Sindh, as the Sindh Plain. This entire region receives enough water from the Indus River and its eastern tributaries to supply the water needs of two thirds of the entire country.^{21, 22} The land throughout the plain is lush and fertile. It may qualify as the world's largest contiguous irrigated surface area, though flooding can have catastrophic consequences. Indeed, the damage caused by the flooding that occurred in August 2010 is said to have exceeded all four of Pakistan border wars with India, and perhaps the partition as well.²³ The Kalabagh Dam project, intended to protect Punjab Province from flooding, has generated controversy that it would flood Khyber Pakhtunkhwa. The province of Sindh opposes the dam as well since it would cut into Sindh's share of the water supplied by the Indus.²⁴

20 Wildlife of Pakistan. "Section 6: Mountain Ranges, Peaks and Passes." c. 1997–2004.

<http://www.wildlifeofpakistan.com/IntroductiontoPakistan/mountainpeakandpassesofPakistan.htm>

21 Wildlife of Pakistan. "Section 4: Rivers." c. 1997–2004.

<http://www.wildlifeofpakistan.com/IntroductiontoPakistan/riversofPakistan.htm>

22 The Commonwealth @ 60. "Pakistan - Geography." No date.

<http://www.thecommonwealth.org/YearbookInternal/138946/geography/>

23 Middle East Online Report. "Disaster Strikes the Indus River Valley." 17 August 2010.

<http://www.merip.org/mero/mero081710.html>

24 Radio Free Europe/radio Free Liberty. Khattak, Daud. "Flooding Sinks Pakistan Into a Mire of Regional Divisions." 18 August

2010. http://www.rferl.org/content/Flooding_Sinks_Pakistan_In_Mire_Of_Regional_Divisions/2131134.html

Climate^{25, 26}

Pakistan's diverse topography explains its wide climatic variation. Due to the country's sub-tropical location, generally high temperatures prevail except in the high areas. Four defining temperature patterns exist in the country, depending on the region. In the plains of the Indus River, summers are hot with temperatures of 32–49°C (90–120°F), and winters experience an average temperature of 13°C (55°F).²⁷ In the northern and western mountains, summers are mild and winters are characterized by below freezing temperatures.



© NB / flickr.com
2006 winter flood in Karachi

The mountainous north receives heavy precipitation in the form of snowfall. In other regions, precipitation is controlled by two sources: summer monsoons between July and September, and the western depression between December and March.²⁸ The monsoon winds bring torrential rains and, in low areas, often severe flooding. The western depression originates in the Mediterranean and brings winter rains from the west. In general, most rainfall is received in Punjab Province, which receives over 500 mm (20 in) yearly. Southwestern Balochistan and the Thar Desert in southeastern Sindh Province receive the least rainfall, averaging less than 125 mm, or 5 in per year.²⁹

Rivers

Much of Pakistan's territory is defined by its rivers, primarily the Indus River and its tributaries. Without this water network, most of the country would be desert. Five tributaries, the Chenab, Jhelum, Ravi, Sutlej, and Beas, combine into the Panjnad (also called "five rivers" which then joins with the southward flow of the Indus River).³⁰

25 Wildlife of Pakistan. "Section 9: Climate." c. 1997–2004.

<http://www.wildlifeofpakistan.com/IntroductiontoPakistan/climateofPakistan.htm>

26 MSN Encarta. "Pakistan – Climate." c. 1993–2008. http://encarta.msn.com/encyclopedia_761560851_2/Pakistan.html

27 MSN Encarta. "Pakistan – Climate." c. 1993–2008. http://encarta.msn.com/encyclopedia_761560851_2/Pakistan.html

28 Wildlife of Pakistan. "Section 9: Climate." c. 1997–2004.

<http://www.wildlifeofpakistan.com/IntroductiontoPakistan/climateofPakistan.htm>

29 MSN Encarta. "Pakistan – Climate." c. 1993–2008. http://encarta.msn.com/encyclopedia_761560851_2/Pakistan.html

30 Wildlife of Pakistan. "Section 4: Rivers." c. 1997–2004.

<http://www.wildlifeofpakistan.com/IntroductiontoPakistan/riversofPakistan.htm>

Indus River

The Indus River begins in the Himalayas in Tibet, crosses through the section of Jammu and Kashmir that is controlled by India, and rises out of Pakistan's mountainous northeast. It cuts south through Pakistan and becomes navigable just below its juncture with Afghanistan's Kabul River, which joins the Indus from the west. Providing irrigation for the otherwise arid land along its banks, the Indus River creates the fertile plains of Punjab and Sindh before it empties into the Arabian Sea. Altogether, the Indus River covers a distance of 2,900 km (1,800 mi). At its delta, the river spreads into an area of approximately 7,770 sq km (3,000 sq mi).³¹



© arsalank2 / flickr.com
Sunrise on the Indus River

Along with Egypt and Mesopotamia, the Indus River Valley was one of the early sites of human civilization. It is also the earliest known to exist in South Asia. Cities with a wide variety of houses and building structures have been uncovered here, dating earlier than 2000 or even 3000 B.C.E.³² Indeed, “[t]he fact a country [India] and a religion [Hindu] are named after this river is some indication of its cultural, spiritual, and not the least material significance to the people and civilizations living on its vast and fertile flood plains.”³³

Jhelum River

One of the Indus River's main tributaries, the Jhelum River is the westernmost of the five rivers that irrigate the Punjab Plain. Its origin is Jammu and Kashmir in India. From here, it flows across the Vale of Kashmir (Kashmir Valley) and territory in the foothills occupied by Pakistan, entering Pakistan from the northeast. The river provides hydroelectric power through its Mangla Dam and Reservoir. After flowing a length of 772 km (480 mi), the Jhelum River joins with the Chenab River in Punjab Province.

31 MSN Encarta. “Indus.” c. 1997–2008c. http://encarta.msn.com/encyclopedia_761558097/Indus.html

32 MSN Encarta. “Indus Valley Civilization.” c. 1993–2008.
http://encarta.msn.com/encyclopedia_761556839/Indus_Valley_Civilization.html

33 Atlantic Council. Mustafa, Daanish. “Pakistan Floods: Living with the Mighty Indus.” 23 August 2010.
http://www.acus.org/new_atlanticist/pakistan-floods-living-mighty-indus

Chenab River

The Chenab, another of the Punjab Plain's five rivers, originates in India. It passes through the Himalayas in Kashmir and enters Pakistan from the northeast. Flowing toward the southwest, it merges with the Sutlej River and then the Indus in Punjab Province. Its total length is 1,086 km (675 mi).³⁴



© Shehzad Salim
Chenab River

Ravi River

The Ravi River begins in the northern Indian Himalayas. It enters Pakistan's Punjab Province, flowing in a southwesterly direction and eventually joining the Chenab River. The city of Lahore lies on the banks of the Ravi River. Prior to 1960, India and Pakistan contested use of this river's waters for the purpose of irrigation. The dispute was settled by a 1960 treaty that determined how the waters of the Indus River network would be shared.^{35, 36}

Sutlej River

At 1,450 km (900 mi) in length, the Sutlej River is the longest and also the southernmost of the Punjab's five rivers. It emerges from Tibet and flows west through the Indian Himalayas, forming part of the border between Pakistan and India before it enters onto the Punjab Plain. Its waters are channeled into several large canals used for irrigation. A portion of the water is impounded and routed into India's Bhakra Dam, to be used for energy production and irrigation in northern India.^{37,38}

34 Encyclopedia.com. From: The Columbia Encyclopedia, Sixth Edition. "Chenab." 2008. <http://www.encyclopedia.com/doc/1E1-Chenab.html>

35 MSN Encarta. "Ravi." c. 1993–2008. http://encarta.msn.com/encyclopedia_761555275/R%C4%81vi.html

36 Encyclopedia.com. From The Columbia Encyclopedia, Sixth Edition. "Ravi." 2008. <http://www.encyclopedia.com/doc/1E1-Ravi.html>

37 Encyclopedia.com. From The Columbia Encyclopedia, Sixth Edition. "Sutlej." 2008. <http://www.encyclopedia.com/doc/1E1-Sutlej.html>

38 MSN Encarta. "Sutlej." c. 1993–2008. http://encarta.msn.com/encyclopedia_761565292/Sutlej.html

Major Cities

The growth of urban areas has proceeded rapidly since 1947, when Pakistan became a nation and thousands of Indian refugees emigrated to its cities. In many cities in Sindh and Punjab provinces, over half of the residents were Muhajirs by the 1950s.³⁹ Most of Pakistan's Muhajirs who were originally from Uttar Pradesh and Gujarat in India settled in the cities of Sindh Province, especially Karachi.⁴⁰ As members of the "intellectual, trading elite," they gravitated to urban areas where they could develop interests and environments similar to those they had left behind. Many other Muhajirs also moved to Hyderabad and Sukkur, both in Sindh Province.⁴¹



© Ifaquer / Wikipedia.org
Hyderabad, Pakistan

Because of limited opportunities for people to survive economically in the countryside, migration to the cities continued, quadrupling in the 30 years between 1951 and 1981. By 1994, 13% of Pakistan's entire population lived in three cities: Karachi, Faisalabad, and Lahore.⁴² Today, Pakistan's three largest cities are Karachi, Lahore, and the combined cities of Islamabad and nearby Rawalpindi, which together constitute Pakistan's national capital area.⁴³

Karachi

With a population of over 11.5 million, Karachi is Pakistan's largest city.⁴⁴ It is also the nation's former capital and the present capital of Sindh Province. Located on the Arabian Sea, Karachi is Pakistan's main seaport and center of industry, as well as a military



© Kasuga Sho

39 Federal Research Division, Library of Congress. "Chapter 2 – Society and Its Environment. Population: Migration and Growth of Major Cities." April 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

40 Indian Muslim News and Information. Puri, Balraj. "Crucial Role of Urdu-Speaking Muslims." December 2004. http://www.indianmuslims.info/articles/balraj_puri/crucial_role_of_urdu_speaking_muslims.html

41 Jaffrelot, Christophe and Gillian Beaumont. A History of Pakistan and Its Origins p. 17. 1994. http://books.google.com/books?id=Q9sI_Y2CKAcC&pg=PA17&lpg=PA17&dq=where+do+muhajirs+live+in+Pakistan%3F&source=web&ots=NqcLCgsDAL&sig=Yv9WfJb6gldPqSb6X67IIYIxfAs&hl=en&sa=X&oi=book_result&resnum=8&ct=result

42 Federal Research Division, Library of Congress. A Country Study: Pakistan. "Chapter 2 – Society and Its Environment. Population: Migration and Growth of Major Cities." April 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

43 Bureau of South and Central Asian Affairs, U.S. Department of State. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

44 Population estimate is according to a 2005 census. Bureau of South and Central Asian Affairs, U.S. State Department. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

headquarters and a financial center. Karachi has also served as a seaport for Afghanistan, which is landlocked.⁴⁵ Not least, Karachi is a center of culture—it is home to the national museum, Karachi University, and several engineering and medical schools. The tomb of Pakistan’s founder, Muhammad Ali Jinnah, is located here.^{46, 47}

Karachi has changed greatly over the years since the 18th century, when Hindu merchants developed it as a trade port. The British assumed control of the city in 1843, when it became a center of Sindhi government. By the 19th century, Karachi was one of India’s major seaports and an export center for agricultural goods produced inland. It became Pakistan’s capital when the nation was founded in 1947, although over a decade later, the national capital was moved to Islamabad. Beginning in 1947, thousands of Hindus fled Karachi, and their jobs were taken over by urban Muhajirs.⁴⁸ Ethnic tension continued in the region, and since the 1980s, fighting has periodically erupted among local Sindhis, an influx of Punjabis and other ethnic groups, and Muhajirs. This conflict remains unresolved in Karachi.^{49, 50}

Lahore

Lahore, with over six million inhabitants, is the capital of Punjab Province and Pakistan’s second largest city.⁵¹ Located near Pakistan’s border with India, Lahore is a commercial and banking city as well as a center of industry and air and rail transportation. It is also known for its architectural remains, which date back to its days as a capital of India’s Mughal Empire (a powerful Muslim empire that lasted from 1526 to 1857).⁵² Other places of historical interest in Lahore include a palace, mausoleum, gardens, and several mosques. A number of



© Michael Foley
Badshahi Mosque, Lahore

45 How Stuff Works. “Geography of Karachi.” c. 1998–2009. <http://geography.howstuffworks.com/middle-east/geography-of-karachi.htm>

46 Bartleby.com. The Columbia Encyclopedia, Sixth Edition. “Karachi.” 2001–2007. <http://www.bartleby.com/65/ka/Karachi.html>

47 Pakrishta.com. “Karachi Pakistan.” c. 2003–2010. <http://www.pakrishta.com/WebPages/SearchEngine/Page20/Key11KarachiPakistan.htm>

48 Federal Research Division, Library of Congress. A Country Study: Pakistan. “Chapter 1: Historical Setting. Independent Pakistan – Problems at Independence.” 1994. <http://lcweb2.loc.gov/frd/cs/pkto.html>

49 One World South Asia. Sayeed, Vikhar Ahmed. “The Muhajirs of Pakistan.” 13 August 2008. <http://southasia.oneworld.net/opinioncomment/the-muhajirs-of-pakistan>

50 Asia Times Online. South Asia. Book Review. Sen, Chanakya. “Pakistan’s Beirut, Karachi, a Terror Capital in the Making by Wilson John.” 17 January, 2004. http://www.atimes.com/atimes/South_Asia/FA17Df07.html

51 Population estimate is according to a 2005 census. Source: Bureau of South and Central Asian Affairs. U.S. State Department. “Background Note: Pakistan.” July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

52 Bartleby.com. The Columbia Encyclopedia, Sixth Edition. “Mughal.” 2001–07. <http://www.bartleby.com/65/mu/Mughal.html>

colleges, including the oldest in Pakistan, and an institute for atomic research are located here. Finally, Lahore's museum, which houses antiquities from India, is "among the most noted in the East."⁵³

Islamabad

For almost 50 years, Islamabad, has been Pakistan's capital, replacing Karachi. It is also the country's most modern city, under construction as recently as 1960. The city is organized into eight administrative districts including an industrial area, a higher education district, a diplomatic quarter, and a commercial district. Each has its own park and shopping area. A few miles from Islamabad are the ruins of the ancient city of Taxila (500 B.C.E.), with its Buddhist and Sikh shrines. Much of the architecture here reveals Greek influence, dated to Alexander the Great's passage through the region.⁵⁴

Rawalpindi

Rawalpindi, being adjacent to Islamabad, is often referred to as Islamabad's "twin city." It served as Pakistan's interim capital (after Karachi) while Islamabad, the current capital, was under construction.⁵⁵ The U.S. State Department refers to both cities together (Rawalpindi and Islamabad) as comprising a "national capital area."⁵⁶

Rawalpindi's history is much longer than that of Islamabad. It was originally built on the site of a Yogi tribe, the Rawals, after Huns invaded the region. In 1765, Sikhs began moving into the area, followed by the British, who turned the town into a military outpost in 1849. Since that time, it has turned into a modern, cosmopolitan city. Its strategic location between Pakistan's Punjab and India's Kashmir region has underwritten its military importance, and it is here that the Pakistani Army keeps its headquarters. The city is also home to several colleges, including a medical school of the armed forces.^{57, 58}

53 Bartleby.com. The Columbia Encyclopedia, Sixth Edition. "Lahore." 2001-07. <http://www.bartleby.com/65/la/Lahore.html>

54 UK Asian – The Website for UK's Asian Community. "Islamabad." 2008. <http://www.ukasian.co.uk/Pakistan/Islamabad.html>

55 UK Asian – The Website for UK's Asian Community. "Rawalpindi." c. 2008. <http://www.ukasian.co.uk/Pakistan/Rawalpindi.html>

56 Bureau of South and Central Asian Affairs. U.S. Department of State. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

57 Bartleby.com. The Columbia Encyclopedia, Sixth Edition. "Rawalpindi." 2001-07. <http://www.bartleby.com/65/ra/Rawalpin.html>

58 UK Asian – The Website for UK's Asian Community. "Rawalpindi." c. 2008. <http://www.ukasian.co.uk/Pakistan/Rawalpindi.html>

*Peshawar*⁵⁹

Located in northwestern Pakistan, Peshawar is capital of the volatile region known as Khyber Pakhunkhwa. It lies close to the heavily-traveled Khyber Pass, a famous historical route that links Peshawar to Kabul, Afghanistan. Peshawar is a major trade center for Afghanistan and also a center for military operations. Its primary economic activities are agriculture, manufacturing (firearms, steel, furniture, paper, and textiles), and food processing.



Peshawar came into existence as the capital of the Persian region called Gandara, later a Greco-Buddhist artistic center within Indian borders. In the 5th century, Huns conquered the region.⁶⁰ Formerly known as Purushapura, the city was renamed Peshawar by the Mughal emperor Akbar in the 16th century. It came under the control of Afghans, Sikhs, and in 1848 by the British, who made it a military outpost when they were fighting Pathan (Pushtun) tribes in the region. When the Soviets occupied Afghanistan (1979–89), Peshawar became a refugee aid center for Afghans and a military center for guerrillas fighting the Soviets in Afghanistan. The Pakistani military still uses Peshawar's 15th-century Bala Hisar Fort as a headquarters for military operations.

Quetta

Situated at the entrance to the Bolan Pass and the roadway that links to Kandahar, Afghanistan, Quetta is capital of Balochistan Province. It is a trading center for Iran, Afghanistan, and cities in Central Asia, producing manufactured goods such as carpets and textiles. Quetta is also the site of ongoing military operations. Due to its proximity to Afghanistan, thousands of refugees fled across the border after the Soviets invaded Afghanistan and resettled there. After the Taliban government was routed from Afghanistan in 2001, some top ranked leaders also fled to Quetta.⁶¹ Many Pashtuns (who primarily live in northwestern Pakistan) and Hazara people (from Afghanistan) live among the Balochs in this region.^{62, 63}



59 Bartleby.com. The Columbia Encyclopedia, Sixth Edition. "Peshawar." 2001–07. <http://www.bartleby.com/65/pe/Peshawar.html>

60 Bartleby.com. The Columbia Encyclopedia, Sixth Edition. "Gandara." 2001–07. <http://www.bartleby.com/65/ga/Gandhara.html>

61 BBC News. Khan, Ilyas. "On the Trail of the Taliban in Quetta." 25 January 2010. <http://news.bbc.co.uk/2/hi/8472740.stm>

62 UK Asian. The Website for UK's Asian Community. "Quetta." 2008. <http://www.ukasian.co.uk/Pakistan/Quetta.html>

63 Bartleby.com. The Columbia Encyclopedia, Sixth Edition. "Quetta." 2001–07. <http://www.bartleby.com/65/qu/Quetta.html>

Hyderabad

Hyderabad, located northeast of Karachi in Sindh Province, is one of the main cities where Muhajirs settled in Pakistan after partition.⁶⁴ It lies on the Indus River's east bank and is an industrial center, producing textiles, pottery and handicrafts, soap and glass, film, and cement. Hyderabad is also an agricultural center. Cotton, millet, wheat, rice, and fruit are grown in the surrounding locale and sent to the city for processing.⁶⁵

Hyderabad was the capital of Sindh until the British captured the province in 1843 and began using it for troop headquarters and storage of ammunition. After 1947, Sindhi Hindus abandoned the area for India and incoming Muhajirs settled in the vacated properties.

Sukkur

Sukkur is one of the cities where Muhajirs settled after the 1947 partitioning of India. By 1951, they constituted 55% of Sukkur's population, according to a census taken at that time.⁶⁶ The city is located in Sindh on the banks of the Indus River near the Sukkur Barrage, a dam nearly one mile long that allows for the irrigation of a vast area. The city conducts a significant amount of trade with Afghanistan and is a center of industry and commerce.^{67, 68}

64 Leonard, Karen Isaksen. *Locating Home* p. 36. 2007.

http://books.google.com/books?id=HQCvgavbQjgC&pg=PA35&lpg=PA35&dq=Muhajirs+took+Hindus'+homes+in+Pakistan&source=web&ots=UxzVH1pLP-&sig=9NZXoerIwcHOT81z_xPWvBmol8E&hl=en&sa=X&oi=book_result&resnum=10&ct=result#PPA36,M1

65 The Free Dictionary by Farlex. "Hyderabad." 2004. [http://encyclopedia.farlex.com/Hyderabad+\(Pakistan\)](http://encyclopedia.farlex.com/Hyderabad+(Pakistan))

66 Jaffrelot, Christophe, and Gillian Beaumont. *A History of Pakistan and Its Origins* p. 17. 1994.

http://books.google.com/books?id=Q9sL_Y2CKAcC&pg=PA17&lpg=PA17&dq=where+do+muhajirs+live+in+Pakistan%3F&source=web&ots=NqcLCgsDAI&sig=Yv9WfJb6gldPqSb6X67llyIXfAs&hl=en&sa=X&oi=book_result&resnum=8&ct=result

67 Bartleby.com. *The Columbia Encyclopedia, Sixth Edition*. "Sukkur." 2001-07. <http://www.bartleby.com/65/su/Sukkur.html>

68 Encyclopædia Britannica. "Sukkur." 2009. <http://www.britannica.com/EBchecked/topic/572285/Sukkur#ref=ref32295>

History

*Historical Overview*⁶⁹

Before its independence in 1947, Pakistan was part of India. The region that is present-day Pakistan is heir to the Indus Valley civilization, one of the world's oldest. The area has been influenced not only by Indo-Aryan peoples who merged with remnants of this early civilization, but also by Greek, Persian, Afghan, Turkish, and Arab invaders who mingled for centuries. Islam arrived in the 8th century, when Muslim traders journeyed to Sindh. The entire area became part of India's Mughal Empire in 1526, but by 1857, the British had become the main regional power.⁷⁰



© Ifaquer / Wikipedia.org
Ancient Hindu wood carving

When Pakistan was partitioned from British-controlled India and became an independent nation in 1947, its population changed from an integrated Hindu-Muslim-Sikh region to one that was primarily Muslim. The Pakistani people today live in ethnically-based provinces that include Punjabi, Sindh, Northwest Frontier Province, and Baluchistan. Conflict with India since 1947 has been ongoing, and the two nations have engaged in successive wars with each other, the third (1971) resulting in the division of Pakistan itself. The western section of the country kept its name, Pakistan, and the eastern section became Bangladesh, populated mainly by the Bengali people (also Muslims) who had originated in eastern India.

69 CIA World Factbook. Pakistan. 18 December 2008. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

70 Fact Monster. "Pakistan – History." c. 2008. <http://www.factmonster.com/ipka/A0107861.html>

Nationalism and the Birth of Pakistan

Indian nationalism grew out of British control of India in the 19th century, and it was accompanied by increasing antagonism between Muslims and Hindus. Although cultural exchange took place between Muslims and Hindus in India, the two groups were not homogeneous. They were further separated socially and economically when “a rising Hindu middle class began to assume dominant positions in industry, education, the professions, and the civil service.”⁷¹

Divisions between Muslims and Hindus deepened, and in 1885, Western-educated Indians founded the All-India National Congress, primarily Hindu, to promote Indian self-rule.^{72, 73} Seeking to protect their particular political and economic interests, Muslims founded their own political organization in 1906, the All-India Muslim League led by Muhammad Ali Jinnah. Although these groups cooperated to some extent while attempting to foster Indian independence, ultimately their differences prevailed. The poet Muhammad Iqbal introduced the idea of a Muslim state separate from Hindu India in 1930, but it wasn't until some Pakistani students in England began a campaign to support it, that the idea was seriously pursued.⁷⁴ Responding to a defeat in India's first elections under the 1935 constitution, the Muslim League in 1940 called for a separate Muslim state in the Muslim-majority regions of India.⁷⁵



© Ifaqeer / Wikipedia.org
Train to Pakistan Leaving Delhi Railway Station, 1947

In 1947, the partition of British India created the new nation of Pakistan, primarily populated by Muslims. As soon as the boundary commission released information on the new boundary locations, at least 10 million Muslims, Hindus, and Sikhs “fled from their homes on one side of the newly demarcated borders to what they thought would be ‘shelter’ on the other.”⁷⁶ Hindus fled to India, Muslims to Pakistan, and Sikhs to the

71 Fact Monster. “Pakistan – History – British Control and the Muslim League.” c. 2008.

<http://www.factmonster.com/ce6/world/A0860200.html>

72 Global Perspectives. South Asia. “Political Definitions – Indian National Congress Party.” c. 1999–2002.

<http://www.cotf.edu/earthinfo/sasia/SAdef.html>

73 Bureau of South and Central Asian Affairs, U.S. Department of State. “Background Note: Pakistan.” July 2008.

<http://www.state.gov/r/pa/ei/bgn/3453.htm>

74 Woking Muslim Mission. Khwaja Salahuddin Ahmad. “The Woking Muslim Mission’s Role in the Creation of Pakistan.” 1997.

<http://www.wokingmuslim.org/work/pakistan.htm>

75 Bureau of South and Central Asian Affairs. U.S. Department of State. “Background Note: Bangladesh.” May 2007.

<http://www.state.gov/r/pa/ei/bgn/3452.htm>

76 PTIC. “History of Pakistan.” October 2005. http://www.unigroup.com/PTIC/body_history.html

Indian border state of Punjab.⁷⁷ In the process, approximately 1 million people were killed in communal massacres.^{78, 79}

Following the establishment of nationhood, Pakistan was marked by political and economic instability. In 1945–48 and in 1965, India and Pakistan were at war over territory in Kashmir that was disputed between the two nations. The constitution was suspended and martial law imposed in 1958, followed by military dictatorship and army rule for several years. Relations between eastern and western Pakistan (separated geographically) never resolved, and the instability polarized and deteriorated after the 1970 general elections, leading to the breakup of Pakistan as a nation.⁸⁰

Formation of Bangladesh

The formation of Bangladesh had its roots in Indian partition. In 1947, the Indian state of Bengal had divided into east and west, and both East Bengal and Muslim-majority areas of northwestern India formed the new nation of Pakistan. Later, in 1955, East Bengal was renamed East Pakistan. However, 1,600 km (994 mi) separated the two parts of Pakistan, a distance which marginalized Bengalis in East Pakistan. This geographic division disrupted commerce and industry, created transportation problems, and separated factories from raw materials. Language and cultural differences also created social instability. When the Pakistani government subsequently mandated that Urdu was the national language, Bengalis rebelled, their cultural identity threatened. Their attempts to push for Bengali, also known as Bangla, as their official language morphed into a drive for political autonomy. Bengali political leaders formed the Awami League in 1949, spearheading a fight for the independence of East Pakistan. A long period of conflict followed and culminated in civil war. In 1971, India intervened on the side of Bengali nationalists, who had proclaimed the People's Republic of Bangladesh, independent from Pakistan. The new country's 1972 constitution established Bangladesh as a parliamentary democracy.^{81, 82, 83}



© Ifaquer / Wikipedia.org
A march for the Bengali Language Movement, 1952

77 Infochange Agenda. Sayeed, Vikhar Ahmed. "The Muhajirs in the Promised Land." July 2008.
<http://infochangeindia.org/Agenda/Migration-Displacement/The-Muhajirs-in-the-promised-land.html>

78 PTIC. "History of Pakistan." October 2005. http://www.unigroup.com/PTIC/body_history.html

79 Infochange Agenda. Sayeed, Vikhar Ahmed. "The Muhajirs in the Promised Land." July 2008.
<http://infochangeindia.org/Agenda/Migration-Displacement/The-Muhajirs-in-the-promised-land.html>

80 Bureau of South and Central Asian Affairs. U.S. Department of State. "Background Note: Pakistan." July 2008.
<http://www.state.gov/r/pa/ei/bgn/3453.htm>

81 PTIC. "History of Pakistan." October 2005. http://www.unigroup.com/PTIC/body_history.html

Post-1971 Pakistan and Ethnic Strife

After 1971, Pakistan was characterized by a pattern of political instability, much of it due to a changing balance of power among ethnic groups. The Muhajirs, who had occupied leading positions in commerce, the military, and the civil service, began to experience the effects of policies that removed them from prominence politically and economically. Zukfuqar Ali Bhutto, the Sindhi prime minister of Pakistan in the 1970s, revised the quota system for recruiting federal employees, resulting in the decline of job opportunities for Muhajirs. Bhutto further favored the Sindhis, his base of political support, by changing Sindh's official language from Urdu to Sindhi in 1972. In response to this act, Muhajirs rioted, and Bhutto gave some ground by making both Urdu and Sindhi official languages of the province. Muhajirs in Karachi were further marginalized by the increasing immigration of Punjabis and Pushtuns into the city, threatening the economic dominance of the Muhajirs. Tensions increased, leading to open conflict. In the 1980s, violence flared up between Muhajirs and Sindhis in urban Sindh, resulting in approximately 3,000 deaths that occurred from "street battles" in the cities of Karachi and Hyderabad. These combined events led to the forming in 1984 of the Muhajir Qaumi Mahaz (MQM), or Refugee People's Movement, to organize and represent the interests of Muhajirs in Sindh. Members changed the name to Muttahida Qaumi Mahaz in 1997 and began to focus on national issues.⁸⁴



Courtesy of Wikipedia
Zukfuqar Ali Bhutto

82 Bureau of South and Central Asian Affairs. U.S. Department of State. "Background Note: Bangladesh." May 2007.

<http://www.state.gov/r/pa/ei/bgn/3452.htm>

83 CIA World Factbook. "Bangladesh." 24 January 2008. <https://www.cia.gov/library/publications/the-world-factbook/geos/bg.html>

84 Infochange Agenda. Sayeed, Vikhar Ahmed. "The Muhajirs in the Promised Land." July 2008.

<http://infochangeindia.org/Agenda/Migration-Displacement/The-Muhajirs-in-the-promised-land.html>

Recent History

The instability in Pakistan's government continued through the 1980s and into 1990. In 1988, after President Muhammad Zia-ul-Haq died in an airplane crash, Ghulam Ishaq Khan became Acting President of the nation. Elections were held, and the Pakistan People's Party (PPP), led by Benazir Bhutto (the first woman to lead an Islamic nation), formed a coalition government.⁸⁵ It was dismissed by President Khan in 1990, followed by formation of a new government that was also later disbanded. The same disruptive pattern continued throughout the decade.⁸⁶



© Ifaquer / Wikipedia.org
Benazir Bhutto

In 1999, General Pervez Musharraf came into power in a military coup. Musharraf suspended the Parliament and the constitution and became chief of state in 2001. In 2002, parliamentary elections were held and civilian rule commenced with the appointment of a prime minister who was a civilian. Musharraf, still chief of state, received harsh public criticism for his policies and was at least indirectly blamed when Benazir Bhutto was assassinated in 2007. In November 2007, Musharraf, under increasing pressure, gave up his army post, and he resigned public office in 2008. Through elections that were held, Syed Yousuf Raza Gilani became prime minister in March 2008 and Bhutto's widower, Asif Ali Zardari, became president and chief of state.^{87, 88}

Unresolved issues in Pakistan continue to have a destabilizing effect upon the nation, the region, and the world. Within Pakistan, ethnic tension has continued between Muhajirs, Punjabis, and Sindhis, destabilizing Sindh Province. Another major issue concerns Islamist militants who operate lawlessly in the northern border region near Afghanistan. Looking outward from Pakistan, demarcation lines in northern border areas of Pakistan are still disputed between India and Pakistan. In addition, the militant attacks that took place in November 2008 against targets in Mumbai, India, have "again inflamed Indo-Pakistan relations."⁸⁹ Finally, all of this is set against the backdrop of Pakistan's nuclear capability, revealed in 1998 when Pakistan answered India's nuclear weapons tests with a test of its own.

85 Encyclopedia.com. From Encyclopædia Britannica. "Pakistan." c. 2009. <http://www.encyclopedia.com/doc/1B1-374390.html>

86 Bureau of South and Central Asian Affairs. U.S. Department of State. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

87 CIA World Factbook. "Pakistan." 22 January 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

88 Bureau of South and Central Asian Affairs. U.S. Department of State. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

89 CIA World Factbook. "Pakistan." 22 January 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

Economy

Pakistan is a country characterized by unequal distribution of income, coupled with low spending in the social services. Within this context, the country is also severely overpopulated, a factor that contributes to the nation's poverty. Largely agrarian at the time of its independence, Pakistan is nonetheless reliant on food imports to feed its population. Paying for imports, which also includes oil, requires it to export. The fourth largest cotton producer in the world,⁹⁰ Pakistan has developed a textile industry which exports clothing, linens and leather products to developed country markets.



© Scott Christian
Production of textiles

Reliance on clothing and textile export leave Pakistan's economy vulnerable to global economic downturns. To reduce this vulnerability, the government has attempted to make inroads in diversifying and expanding the nation's industrial base, and in 2005–06, growth of 8.6% took place in the manufacturing sector.⁹¹ Other industries besides textiles include production of construction materials, manufacture of paper products, and processing of food. Despite privatization attempts, the public sector contributes significantly to industrial production.⁹²

According to a 2008 estimate, Pakistan's service sector occupies a prominent position in the economy, accounting for 53% of the nation's GDP. In addition, the service sector employs an estimated 36% or more of the workforce.⁹³ Service businesses include information technology, banking, health care, legal, accounting, insurance, and financial management.⁹⁴

Ethnic Groups and Languages

Muhajirs

The Urdu-speaking Muhajirs are urban Muslim refugees—mostly educated tradespeople and bureaucrats—from northern India who migrated to Pakistan, seeking a Muslim

90 Just-Style. Abdullah, Ahmed. "Pakistan Snapshot: Apparel Trade Overview." 20 August 2010. http://www.just-style.com/analysis/apparel-trade-overview_id108702.aspx

91 Bureau of South and Central Asian Affairs. U.S. Department of State. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

92 Bureau of South and Central Asian Affairs. U.S. Department of State. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

93 CIA World Factbook. "Pakistan." 22 January 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html#Econ>

94 Daily Times. Ahmed, Tanveer. "Govt sic Shifting Focus on Services Sector to Boost Imports." 24 January 2009. http://www.dailytimes.com.pk/default.asp?page=2009%5C01%5C24%5Cstory_24-1-2009_pg5_5

homeland.⁹⁵ Many Urdu who had lived in India's Uttar Pradesh region (formerly center of the Mughal Empire) moved to the cities of Sindh, a province in southeastern Pakistan. Here, especially in Karachi and Hyderabad, they claimed homes and jobs that had been vacated when Hindus left Pakistan for India, fleeing the violence that accompanied partition.^{96,97}

Muhajirs became politically and economically dominant in Sindh, and Urdu became the official language of the province, displacing the Sindhi language. This policy was later reversed and Sindhi became the official language, followed by a dual Urdu–Sindhi language policy. A perceived overrepresentation of Muhajirs in public service and other high-level jobs in Sindh has continued to cause tension and division between Sindhis and Muhajirs.^{98, 99, 100}

*Punjabis*¹⁰¹

The origin of the Punjabi people is diverse. Many have descended from pre-Islamic castes and various Indian clans or tribes, and others are from Persia, Afghanistan, Arabia, and Kashmir. Historically, Punjabis have been known for the emphasis they place “on farming and on fighting,” the latter a necessity that resulted from repeated invasion of Punjabi territory.¹⁰² Today, Punjabis often farm on the fertile plain of the province or they hold jobs



© Michael Foley
Young Punjabi men

95 One World South Asia. Sayeed, Vikhar Ahmed. “The Muhajirs of Pakistan.” 13 August 2008.

<http://southasia.oneworld.net/opinioncomment/the-muhajirs-of-pakistan>

96 Federal Research Division, Library of Congress. A Country Study: Pakistan. “Chapter 1: Historical Setting. Independent Pakistan – Problems at Independence.” 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

97 Leonard, Karen Isaksen. Locating Home p. 36. 2007.

<http://books.google.com/books?id=HQCvgavbQjgC&pg=PA35&lpg=PA35&dq=Muhajirs+took+Hindus'+homes+in+Pakistan&source=web&ots=UxzVH1pLP->

http://books.google.com/books?id=HQCvgavbQjgC&pg=PA35&lpg=PA35&dq=Muhajirs+took+Hindus'+homes+in+Pakistan&source=web&ots=UxzVH1pLP-&sig=9NZXoerIwcHOT81z_xPWvBmol8E&hl=en&sa=X&oi=book_result&resnum=10&ct=result#PPA36,M1

98 Library of Congress. Pakistan. Social Structure. “Punjabis.” 1994. <http://www.country-data.com/cgi-bin/query/r-9799.html>

99 Library of Congress. Pakistan. Social Structure. “Sindhis.” 1994. <http://www.country-data.com/cgi-bin/query/r-9801.html>

100 Infochange Agenda. Sayeed, Vikhar Ahmed. “The Muhajirs in the Promised Land.” July 2008.

<http://infochangeindia.org/Agenda/Migration-Displacement/The-Muhajirs-in-the-promised-land.html>

101 Library of Congress. Pakistan. Social Structure. “Punjabis.” 1994. <http://www.country-data.com/cgi-bin/query/r-9799.html>

102 Library of Congress. Pakistan. Social Structure. “Punjabis.” 1994. <http://www.country-data.com/cgi-bin/query/r-9799.html>

of upper rank in the government and the military. They are one of Pakistan's dominant ethnic groups, and their language is spoken by 48% of the nation's people.^{103, 104}

Punjabis identified ethnically in social groups based on kinship, where they pooled and shared resources with other members of the clan or tribe. Traditionally, members of a tribe earned their living by pursuing the same occupation, specializing in one area. Many Sikhs lived in the same areas, influencing the culture of the region as they developed their religion that synthesizes elements of both Islam and Hinduism. They formed kingdoms here by the 18th century that they merged into one state, the Sikh Kingdom of the Punjab.¹⁰⁵ When India was partitioned in 1947, the Punjab region was divided between Pakistan and India, disrupting land ownership, water rights, and clan membership for thousands of Punjabis, including Sikhs.

Sindhis

Historically, large landholders occupied the Sindh region, and the majority of people were tenant farmers who worked for the landlords. This pattern of disparity between extreme wealth and poverty persisted through much of the 20th century. After partition, the rural Sindhi population was polarized as Muhajirs poured into the Sindh cities of Karachi and Hyderabad, and began to exert economic and political dominance.^{106, 107}

An issue that continues to fuel division between Sindhis and Muhajirs is the fact that the latter monopolize higher-level jobs, such as those in commerce and the bureaucracy. Muhajirs live and work primarily in urban areas of the province, whereas the indigenous Sindhis are rural and have less benefit of education and training in business or professional fields. After Pakistan's capital city was moved to Islamabad (Punjab) from Karachi (Sindh), tensions increased as a result of shifting power differentials between affected ethnic groups.¹⁰⁸

103 Bureau of South and Central Asian Affairs. U.S. Department of State. "Pakistan." July 2008.
<http://www.state.gov/r/pa/ei/bgn/3453.htm>

104 MSN Encarta. "Pakistan – The People of Pakistan – Cultural Groups." c. 2008.
http://encarta.msn.com/encyclopedia_761560851_3/Pakistan.html#s11

105 MSN Encarta. "Punjab (Historic Region). Culture."
[http://encarta.msn.com/encyclopedia_761554625/Punjab_\(historic_region\).html](http://encarta.msn.com/encyclopedia_761554625/Punjab_(historic_region).html)

106 Federal Research Division, Library of Congress. Pakistan. Social Structure. "Sindhis." 1994. <http://www.country-data.com/cgi-bin/query/r-9801.html>

107 MSN Encarta. "Pakistan – The People of Pakistan – Cultural Groups." c. 2008.
http://encarta.msn.com/encyclopedia_761560851_3/Pakistan.html#s11

108 Federal Research Division, Library of Congress. Pakistan. Social Structure. "Punjabis." 1994. <http://www.country-data.com/cgi-bin/query/r-9799.html>

Pashtuns

Pashtuns are indigenous Islamic people who live in the mountainous regions of northwestern Pakistan, and the adjacent border region of Afghanistan. Their language, Pashto, is spoken by 8% of Pakistan's population.¹⁰⁹ They traditionally follow occupations of herding livestock, farming, trading, or serving in the Pakistani armed forces. In their communities, Pashtuns live in independent tribes organized within an egalitarian structure for the men. They are known for following an unwritten code of behavior called *Pashtunwali*. This system of rules for their society strictly obligates each man to defend his honor, even to seek revenge. The same code requires them to provide shelter to a guest who is seeking refuge, even if the person is an enemy. Another *Pashtunwali* tradition compels individuals to submit disputes to tribal leaders and then abide by their decision (known as a *jirga*).¹¹⁰



© Steve Evans
Pashtun man from North Pakistan

The Pashtuns have defended their territory for centuries against invaders and maintained their own lifestyle. In recent years, Islamic militants, including Taliban fighters, have been operating out of Pashtun territory, which includes Khyber Pakhtunkhwa and the Federally Administered Tribal Areas. Although some of the tribes have been pro-Taliban, the Pashtuns have generally remained neutral rather than take up arms against the Taliban, even while many individual Pashtuns have joined the Pakistani Army that has been fighting Taliban forces in the area.^{111, 112} The region where the Pashtuns live is volatile for other reasons as well. Because of the Soviet war against Afghanistan, many Afghan refugees escaped across the border and are still living in Pashtun border areas. Refugee agencies operate here as well, especially around Peshawar. Pashtuns interact with, yet remain insulated from, outside forces, living in kinship groupings and following their own laws.^{113, 114}

109 Bureau of South and Central Asian Affairs, U.S. Department of State. "Pakistan." July 2008.
<http://www.state.gov/r/pa/ei/bgn/3453.htm>

110 MSN Encarta. "Pakistan – The People of Pakistan: Cultural Groups." c. 1993–2008.
http://encarta.msn.com/encyclopedia_761560851_3/Pakistan.html#s11

111 StrategyWorld.com. Strategy Page. "Pashtun Power Prevails." 13 December 2006.
<http://www.strategypage.com/qnd/india/articles/20061213.aspx>

112 University of Maryland. Data. "Assessment for Pashtuns (Pashtuns) in Pakistan." 31 December 2003.
<http://www.cidcm.umd.edu/mar/assessment.asp?groupId=77005>

113 Lindholm, Charles. "Respect Essential for Survival in Pashtun Culture." No date.
<http://home.honolulu.hawaii.edu/~pine/Phil100/pashtun.htm>

114 The Pennsylvania Gazette. Bahrami, Beebe. "Understanding Pashto." c. 2006.
http://www.upenn.edu/gazette/0506/feature2_4.html

Balochs

The people of Balochistan Province are called Balochs in Pakistan. They are thought to have migrated between the 6th and 14th centuries from the Iranian plateau into Pakistan's southwestern region (now Balochistan) and neighboring areas. Traditionally, they practiced a nomadic way of life but most now are settled on farms where they cultivate the land and raise camels, sheep, and goats, selling the wool and meat and consuming any dairy products.^{115,116}



© Ahsan Ali
Baloch boy

Although Balochi families are based on patrilineal descent, they are flexible in their family interactions, minimizing the effects of lineage. Lineages often break apart as family members follow their individual paths or as disputes arise. When necessary, Balochs rely equally on maternal and paternal family members for assistance, making the circle of friends and family as broad as possible in their subsistence environment.¹¹⁷

115 Encyclopedia.com. From Encyclopædia Britannica. "Baloch." 2007. <http://www.encyclopedia.com/doc/1B1-356488.html>

116 Geocities.com. "The Land and People of Baluchistan." No date. http://www.geocities.com/pak_history/baluchistan.html

117 Federal Research Division, Library of Congress. Pakistan. Social Structure. Baloch." 1994. <http://www.country-data.com/cgi-bin/query/r-9802.html>

Religion

Overview

In the Islamic Republic of Pakistan, approximately 95% of the population is Muslim. Of that total, around 75% of Pakistanis are Sunni Muslim, and 20% are Shi'a. The remaining 5% belong mainly to other faiths such as Hinduism and Christianity.¹¹⁸ Small numbers of Sikhs, Parsis (Zoroastrians), Buddhists, and members of the Baha'i faith also populate the country.¹¹⁹



© Jim
Man praying at a mosque, Peshawar

Pakistan is an Islamic state whose Constitution mandates a legal framework that supports and does not contradict the tenets of Islam. Although the nation's Constitution professes freedom of religion, the government in practice "imposes limits on freedom of religion. Freedom of speech is constitutionally 'subject to any reasonable restrictions imposed by law in the interest of the glory of Islam.'"¹²⁰

Islam

Islam is the world's second largest religion, with over one billion followers worldwide. Those who profess Islam are members of the *Umma*, or community of Muslim believers throughout the world. Their faith is grounded in surrender to God (Allah), although there is great diversity in Islamic practices in various parts of the world.¹²¹

Islam was founded by the Arab Prophet Muhammad in 610 C.E., after he received revelations delivered through the Angel Gabriel. In the next few years, Muhammad delivered messages to his followers about the new faith.^{122, 123, 124} Within a century, Islam

118 CIA. The World Factbook. "Pakistan." 22 January 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html#Econ>

119 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. "Pakistan: International Religious Freedom Report 2008." <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

120 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. "Pakistan: International Religious Freedom Report 2008." <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

121 Carnegie Endowment for International Peace. "Islam in South Asia." July 2004. <http://www.carnegieendowment.org/publications/index.cfm?fa=view&id=1582&prog=zgp&proj=zsa>

122 The University of Georgia. Godlas, Dr. A. "Islam and Islamic Studies Resources." c. 1997-2008. <http://www.uga.edu/islam/#islam>

123 University of Southern California. "USC-MSA Compendium of Muslim Texts." 1996. <http://www.princeton.edu/~humcomp/alkhaz.html>

had spread through North Africa, the Iberian Peninsula, and parts of Asia. Sufi saints and Muslim merchants originally spread the Islamic religion in South Asia, where it existed alongside local traditions and cultures, and sometimes merged with them. Today, around one third of the world's Muslim population is found in South Asia.¹²⁵

A split occurred in Islam in the 7th century, changing its path historically. After the Prophet's death in 632 C.E., a question of succession presented itself. Some of Muhammad's close followers chose his advisor and friend Abu Bakr (also his father-in-law and possible first male convert to Islam) to be the first *caliph* who presided over the period of "God on earth" (the first *caliphate*).¹²⁶ Other followers believed that the first *caliph* should have been Ali, the Prophet's cousin and son-in-law (and possibly the first male convert to Islam). The disagreement over rightful succession reached a critical point in 656 C.E. when the third caliph, Uthman, was assassinated. Uthman was succeeded by the fourth *caliph*, Ali, the same Ali who Shi'a Muslims believed had been passed over as first *caliph*.¹²⁷



© Shubert Ciencia
Shah Faisal Mosque, Islamabad

Civil war followed and the religious division has remained in place throughout history. Shi'a Muslims continue to believe that Muhammad had appointed his own successor and that his only rightful successors were, first, his immediate descendants, and then later, those who were appointed to be the "supreme Imam." However, Sunnis, who now comprise approximately 90% of the *Umma* worldwide, believe that Muhammad did not appoint his own successor, and that his rightful successors were those who had been elected for their leadership qualities and the trust they had earned in Muhammad's community of close companions. Their religious practice has far less hierarchical structure than Shi'a Islam, which is characterized by a centralized hierarchy, and a belief that the religious leader is infallible.^{128, 129}

124 ApologeticsIndex. "Quran – Revelation of the Quran: The Founding of Islam." c. 1996–2008.

<http://www.apologeticsindex.org/275-revelation-of-the-quran>

125 Library of Congress. CRS Report for Congress. Vaughn, Bruce. "Islam in South and Southeast Asia." 8 February 2005.

<http://fpc.state.gov/documents/organization/43999.pdf>

126 Islamic Societies in Practice. 2nd Edition. Fluehr-Lobban, Carolyn. 2004. Gainesville: University Press of Florida.

127 Islam for Today. Amin, Hussein Abdulwaheed. "The Origins of the Sunni/Shia Split in Islam." No date.

<http://www.islamfortoday.com/shia.htm>

128 About.com. Islam. "What's the Difference Between Shia and Sunni Muslims?" c. 2009.

http://islam.about.com/cs/divisions/f/shia_sunni.htm

129 NPR. Shuster, Mike. "The Partisans of Ali: The Origins of the Shia-Sunni Split." 12 February 2007.

<http://www.npr.org/templates/story/story.php?storyId=7332087>

Both Sunni and Shi'a Muslims believe that the Holy Quran (Koran) contains the words revealed by Allah (God) to the Prophet Muhammad.¹³⁰ They believe in living one's life in accordance with the laws of Allah as set forth in the Quran. To accomplish this, believers must follow the Five Pillars of Faith. These include declaring and affirming one's faith, observing daily prayer, giving alms to benefit the needy, fasting and purifying oneself during Ramadan, and, at some point in one's life, going on a pilgrimage to the holy city of Mecca.¹³¹

Hinduism and Its Background in Pakistan

Hinduism is a minority religion in Pakistan but one deeply scored into the nation's history. It does not have a centralized authority, creed, or doctrine based on one fundamental source as Islam does. Hinduism is instead a system of beliefs and way of life based on the authority contained in India's oldest sacred texts, the Vedas. The author of the *Rig Veda*, earliest of the Vedic texts, is not known. It was composed sometime around 1500 B.C.E.

Besides the Vedas, Hindu priests, or *Brahmans*, are also sources of authority for Hindus.^{132, 133, 134}



© Scott Christian
Hindu temple in Pakistan

The history of Hindus in Pakistan is central to the formation and history of Pakistan. Rising nationalism in India during the late 19th century accompanied increasing divisions between Muslims and Hindus in the entire region.¹³⁵ When Pakistan was created in 1947, Hindus constituted between approximately 15% and 24% of the population in 1947,¹³⁶ Well educated and prosperous Hindus largely chose to resettle in India.¹³⁷ In East Pakistan alone (now Bangladesh), over ten million Hindus fled to India in the half century that followed partition.¹³⁸ As of 2005, Hindus comprised "less than 1.6% of the

130 The Quran is distinct from the hadith, which are the customs and sayings of Muhammad.

131 Islam 101. "Five Pillars of Islam." No date. <http://www.islam101.com/dawah/pillars.html>

132 Religion Facts. "Hindu Beliefs." 15 November 2006. <http://www.religionfacts.com/hinduism/beliefs.htm>

133 Internet Sacred Text Archive. "Hinduism." c. 2008. <http://www.sacred-texts.com/hin/index.htm>

134 Tattva. "A Tribute to Hindu Culture." Mathur, Shobhit. 1 February 2008. <http://www.hinduyuva.org/tattva-blog/2008/02/hindu-rashtra-explained/>

135 Bureau of South and Central Asian Affairs, U.S. Department of State. "Background Note: Bangladesh." May 2007. <http://www.state.gov/r/pa/ei/bgn/3452.htm>

136 About.com. "Hindu Human Rights Report." 18 July 2005. <http://hinduism.about.com/od/history/a/humanrights.htm>

137 University of Maryland. "Date – Assessment for Hindus in Pakistan." 31 December 2003. <http://www.cidcm.umd.edu/mar/assessment.asp?groupId=77004>

population” in Pakistan (compared to 15–24% in 1947), and they live mostly in Sindh Province.¹³⁹ Those who stayed in Pakistan after partition typically lived in poverty-stricken rural areas where they remain marginalized both politically and economically. In recent years, nationalistic Hindu groups have arisen in India, with implications for Pakistan, which is seen by the Hindu nationalists as “the chief enemy” of India.¹⁴⁰

The Sufi Influence^{141, 142, 143}

Many Sufis fled the Mongol invasions in Central Asia around the 13th century and relocated in South Asia. Sufi priests were prominent in converting people to Islam in South Asia, and Sufism has a deep and influential background in Pakistan today.

Sufism, a mystical form of Islam, is not a sect but rather a nondoctrinal approach to experiencing Allah (God). Because Sufis emphasize an unstructured and direct, personal relationship to God, tension exists between them and Muslim scholars who emphasize formal, prescriptive doctrine. More militant and fundamentalist Islamic practitioners (including members of the Taliban) have caused a decline in Sufism in Pakistan. However, Sufism has survived and remains embedded in Islamic religious practices, especially in Punjab and Sindh provinces. Local people, especially in rural villages, follow their Sufi guides, called *pirs* in Pakistan, and pursue a spiritual life that is more open to interpretation in comparison with formal Islam.¹⁴⁴



© Guilhem Vellut
Tomb of a Sufi saint

The burial sites of Sufi saints and holy people can often be found in the villages of southern and eastern Pakistan. Many shrines in this area are devoted to Lal Shahbaz Qalandar, a Sufi mystic who was prominent in bringing Islam to this region. The villagers go to these sites to pray for good weather for their crops or for relief from ills that they or

138 Hinduism Today. “A Bleak Future for Bangladesh Hindu’s [sic].” February 2000.

<http://www.hinduismtoday.com/archives/2000/2/2000-2-07.shtml>

139 About.com. “Hindu Human Rights Report.” 18 July 2005. <http://hinduism.about.com/od/history/a/humanrights.htm>

140 Bhatt, Chetan. Hindu Nationalism: Origins, Ideologies and Modern Myths [p. 1]. 2001.

http://books.google.com/books?id=zhy4JbM9mWEC&pg=PA2&lpg=PA2&dq=Hindu+Nationalists'+view+of+Pakistan&source=web&ots=S__PGLw8cC&sig=jcZN4THNFes-JDJIRiFAlhQB5Mg&hl=en&sa=X&oi=book_result&resnum=7&ct=result#PPA1,M1

141 Smithsonian.com. Schmidle, Nicholas. “Pakistan’s Sufis Preach Faith and Ecstasy.” December 2008.

<http://www.smithsonianmag.com/people-places/Faith-and-Ecstasy.html>

142 All Things Pakistan. “Sufi Islam in South Asia.” 22 January 2009. <http://pakistaniat.com/2009/01/22/sufi-islam-in-south-asia/>

143 Religion Facts. “Sufism.” c. 2004–08. <http://www.religionfacts.com/islam/sects/sufi.htm>

144 Economist.com. “Of Saints and Sinners.” 18 December 2008.

http://www.economist.com/world/asia/displaystory.cfm?story_id=12792544

their family members suffer. Former Pakistan Prime Minister Benazir Bhutto herself was a “native of Sindh Province with roots in Sufism.”¹⁴⁵

The Role of Religion in the Government¹⁴⁶

As set forth in the Pakistani Constitution, Islam is the state religion, and laws have been established to uphold it as such. Constitutional law requires that both the president and prime minister be Muslims, and senior government administrators must take an oath of loyalty to Pakistan’s affiliation with Islam. Many Shari’a (Islamic law) provisions are incorporated into Pakistan’s Penal Code and have influence at both the Federal Court and Supreme Court levels. Furthermore, no one is allowed to publish criticisms (or perceived criticisms) of Islam or its prophets. The penalty for violating such blasphemy laws includes “death for defiling Islam or its prophets; life imprisonment for defiling, damaging, or desecrating the Quran; and 10 years’ imprisonment for insulting another’s religious feelings.”¹⁴⁷ If, however, those whose religious feelings have been insulted belong to a minority religion, the blasphemy laws are not likely to be upheld.



© Ground Report / flickr.com
Government religious leaders

Religion in Pakistan is not a private affair. The government requires that citizens have a national identity card for purposes of voting. If they travel, their identity card must denote their religious affiliation in order for them to receive a passport. Those who declare themselves Muslim are clearly identifying with a religion that is privileged by the government. On the masthead of the Ministry of Religious Affairs, which safeguards religious freedom, appears a verse from the Quran that proclaims “Islam is the only religion acceptable to God.”¹⁴⁸

At the same time, the government protects the right of educational institutions and the rights of students to make their own religious choices, as stated in the Constitution. Muslim students in schools run by the state are required to study Islam. Private schools, however, do not have any official restrictions on religious education.

145 Smithsonian.com. Schmidle, Nicholas. “Pakistan’s Sufis Preach Faith and Ecstasy.” [p. 1.] December 2008. <http://www.smithsonianmag.com/people-places/Faith-and-Ecstasy.html>

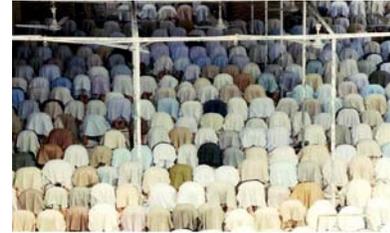
146 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. “Pakistan: International Religious Freedom Report 2008.” 19 September, 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

147 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. “Pakistan: International Religious Freedom Report 2008.” 19 September 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

148 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. “Pakistan: International Religious Freedom Report 2008.” 19 September 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

Influence of Religion on Daily Life¹⁴⁹

Muslims in Pakistan attend their mosques on Fridays, a holy day set aside for prayers. Many Pakistanis adhere to the practice of praying daily, not only on Fridays. Fasting and attendance at prayer services are widespread during Ramadan, the month when Muslims seek to purify themselves spiritually and physically.



© Nick Leonard
Friday prayers

In their daily lives, Pakistanis often rely on *mullahs*, largely untrained religious leaders, who provide prayer service and other religious functions. Activities the *mullahs* may conduct include funeral and marriage ceremonies, and they may give advice on religious practice. Many *mullahs* also take on a political role, spreading fundamentalist or orthodox forms of Islamic practice among the population and serving as guardians to its enforcement.^{150, 151, 152}

Daily life in Pakistan can clearly be disadvantaged for members of minority religious groups because such citizens do not receive equal protection under the law.^{153, 154} Some minority groups are denied the right to establish buildings where they can worship, or they may be denied the right to hold public events. Some groups, such as the Ahmadis (an Islamic non-mainstream sect), are banned from printing literature.¹⁵⁵ Over a period of years, the Ahmadis' individual rights in general have come under attack from Orthodox, mainstream Muslim groups.¹⁵⁶ Hindus have also been targets of persecution, especially

149 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. "Pakistan: International Religious Freedom Report 2008." 19 September 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

150 Smithsonian.com. Schmidle, Nicholas. "Pakistan's Sufis Preach Faith and Ecstasy." December 2008. <http://www.smithsonianmag.com/people-places/Faith-and-Ecstasy.html>

151 Guardian.co.uk. Walsh, Declan. "Mullahs Target Women Runners." 12 April 2005. <http://www.guardian.co.uk/world/2005/apr/12/pakistan.declanwalsh>

152 Asia Times. Ahmed, Aijazz. "In Pakistan, Sermons and Signals." 28 February 2003. http://www.atimes.com/atimes/South_Asia/EB28Df02.html

153 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. "Pakistan: International Religious Freedom Report 2008." 19 September, 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

154 University of Maryland. "Date – Assessment for Hindus in Pakistan." 31 December 2003. <http://www.cidcm.umd.edu/mar/assessment.asp?groupId=77004>

155 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. "Pakistan: International Religious Freedom Report 2008." 19 September, 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

156 BBC News. "Rare Attack on Pakistan Ahmadis." 7 October 2005. http://news.bbc.co.uk/2/hi/south_asia/4319116.stm

around Karachi, where kidnappings of businessmen and violence against Hindu temples have been reported.¹⁵⁷

Religious Holidays and Events

Listed below are the officially recognized religious public holidays in Pakistan and their expected dates for 2009. Because dates of Muslim holidays depend on the moon's cycle and phases, the dates are not definite, but rather approximations. Also, holidays vary in length between two and four days for *Eid-ul-Fitr* and *Eid-ul-Azha*, based on regional differences.^{158, 159}



© Usman Ahmed
Islamic art in Wazir Khan Mosque

9th and 10th of *Moharrem (Ashura)* 7 and 8 January;

Eid-i-Milad-un-Nabi (birth of the Prophet), 9 March;

Eid-ul-Fitr (end of Ramadan), 21, 22, and 23 September;

Eid-ul-Azha (Feast of the Sacrifice), 27, 28, and 29 November;

Birthday of Quaid-i-Azam, 25 December.

157 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. "Pakistan: International Religious Freedom Report 2008." 19 September, 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

158 Embassy of the United States. Islamabad, Pakistan. "2009 Holiday List." No date. <http://islamabad.usembassy.gov/pakistan/holidays.html>

159 World Travel Guide. "Public Holidays: Pakistan." c. 2009. http://www.worldtravelguide.net/country/218/public_holidays/Indian-Subcontinent/Pakistan.html

Religious Events

Ramadan^{160, 161}

A very special event in Pakistan and other Islamic countries, the lunar month of Ramadan honors the time when Allah revealed the Quran to the Prophet Muhammad. During Ramadan, which is concluded by *Eid-ul-Fitr*, Muslims are obligated to purify themselves spiritually by fasting, abstaining from food and drink from dawn to sunset each day throughout the entire month.¹⁶² A few exceptions are recognized, including the infirm, soldiers on duty, and young children. When families hear the call for prayer at sunset, they gather for the evening meal. Before dawn the following day, they eat a small meal before resuming their daily fast.



This period of fasting alters the usual rhythm of life in Pakistan in both minor and more significant ways. It causes interruptions in normal patterns of business and social life in general. Working hours are reduced during Ramadan to allow more time for prayer and self-reflection. In 2008, the Pakistani government went so far as to proclaim a cease-fire during Ramadan, pausing its military operations in northwestern border areas that were under Taliban control.¹⁶³

Ramadan is also the season when Muslims pay *zakat*, typically 2.5 percent of their annual income. It represents what a family has earned in excess of its own needs and is given to a poor family unable to meet the needs of its members. While alms giving is stipulated in the Quran, there were no instructions as to how the money should be disbursed. In most of the Muslim world, including Pakistan, it is a government responsibility. The numbers of people deemed eligible to receive *zakat* are far greater than what the government is able to disburse. This gives discretionary authority to those who disburse the funds. In addition, specific to Pakistan is a second type of almsgiving, known as *ushr* “paid on the produce of land exceeding the value of 948 kilograms [2 pounds] of wheat. It is not a

160 Unarchived Articles. “Ramadan in Pakistan (Ramadan Gifts to Karachi Pakistan).” c. 2008.

http://articles.webraydian.com/article10130-Ramadan_in_Pakistan_Ramadan_gifts_to_Karachi_Pakistan.html

161 BootsNAll Travel. Raleigh, Lloyd. “Ramadan in Pakistan – Asia.” No date. <http://www.bootsnall.com/articles/08-01/ramadan-in-pakistan-asia.html>

162 Non-Muslims are not expected to observe Ramadan. However, they earn respect by being sensitive to those who are fasting. Non-Muslims should try to avoid daytime eating or smoking in public during the fast.

163 The Long War Journal. Roggio, Bill. “Pakistan Declares Ramadan Cease-Fire.” 30 August 2008.

http://www.longwarjournal.org/archives/2008/08/pakistan_declares_ra.php

tax on the value of the land itself, but on the harvest, and is due after each harvest.”¹⁶⁴

Eid-ul-Fitr

Also a national holiday, *Eid-ul-Fitr* is a religious festival, held during the beginning of the 10th month of the Islamic calendar, that celebrates the end of Ramadan fasting.

Eid-ul-Fitr usually lasts 3 days, but can last up to 10, depending on the region. Sometimes called the “Small *Eid*,” it is one of Pakistan’s major festivals. In this celebration, Pakistani Muslims visit each other’s homes, exchange gifts, give food to the poor, and visit the gravesites of their deceased relatives. It is customary to wear new clothing, and families gather for a special meal. Businesses close and employees often receive bonuses in honor of the holiday.¹⁶⁵



© Scott Christian
Sacrificial lamb

Eid-ul-Azha

Eid-ul-Azha, a national holiday in Pakistan, is another of the country’s major Islamic festivals. It is celebrated around two months after *Eid-ul-Fitr*. Like *Eid-ul-Fitr*, it typically lasts three days, but can last longer, depending on the region. This festival commemorates Abraham’s willingness to sacrifice his son Ishmael in obedience to Allah. A family will sacrifice a sheep, goat, camel, or cow. Families divide the meat among themselves, friends and/or neighbors, and share it with the needy.¹⁶⁶

9th and 10th of Muharrem

The religious observance of *Ashura* takes place on the 10th day of *Muharrem*, which is the first month in the Islamic calendar. On this day in Pakistan, Shi’a Muslims mourn the death of Imam Husayn, the Prophet Muhammad’s grandson. Most people wear black, avoid entertainment, and attend special religious services. *Ashura* takes place on the tenth day of mourning when people march through the streets expressing their grief and sorrow over Husayn’s death.^{167, 168, 169}

164 Finance in Islam. “Banking and Finance.” No date. <http://www.financeinislam.com/article/41/1/519>

165 IslamOnline Customs and Cultures. Farooqi, Asif. “Muslim Affairs in ‘Eid..Sweet’ Eid in Pakistan” [sic]. <http://www.islamonline.net/english/Eid/CustomsCultures/1425/articles/01e.shtml>

166 Religion Facts. “Eid Al-Adha: Festival of the Sacrifice.” 02 February 2005. <http://www.religionfacts.com/islam/holidays/adha.htm>

167 Religion Facts. “Ashura.” c. 2004–2008. <http://www.religionfacts.com/islam/holidays/ashura.htm>

168 All Things Pakistan. Najam, Adil. “10 Moharram – Ashura.” 2008. <http://pakistaniat.com/2008/01/19/pakistan-karbala-karbala-moharram-muharram-ashura-2/>

Sufi Celebrations

The anniversary of the death of a Sufi *pir* (guide or saint) is an occasion that is observed annually in parts of Pakistan, particularly in regions such as Sindh. Such an occasion is considered a favorable time to ask for the *pir*'s help or intercession in one's life. Large numbers of orthodox Muslims, as well as Sufi practitioners, attend *Pir* anniversaries, celebrated as festivals. Some customs at these celebrations strongly resemble certain Hindu rituals.¹⁷⁰

Buildings of Worship

In Pakistan, the construction and upkeep of mosques is partially funded by the government. Religious minorities, however, must find other ways to finance the maintenance and constructions of their buildings of worship as the Pakistani government generally does not assist with this. In some cases, the government restricts the right of religious minorities to establish places of worship.¹⁷¹

Islamic Mosques

Islamabad is home to notable mosques, such as the Faisal Mosque (Shah Faisal Masjid), designed in modern style by a Turkish architect. Departing from tradition, the architect shaped the mosque to resemble a Bedouin tent in the desert. The lighting around the mosque is arranged so that it can be seen from miles during both day and night. Faisal Mosque now serves as Pakistan's national mosque.¹⁷²



© Usman Ahmed
Wazir Khan Mosque

Another well-known mosque in Islamabad is the controversial Red Mosque (Lal Masjid), the site of confrontations between students and security forces in Islamabad in 2007. Many worshippers at the mosque have been "Islamic hardline students" from Taliban and tribal areas in Northwest Frontier Province.¹⁷³ It has also been a popular site of worship for government officials during the years when *mujahideen* fighters were organizing to fight the Soviets who invaded Afghanistan. In July 2007, Pakistani troops stormed the Red

169 BBC. "Religion & Ethics – Islam: Ashura." 2006. <http://www.bbc.co.uk/religion/religions/islam/holydays/ashura.shtml>

170 Economist.com. "Of Saints and Sinners." 18 December 2008.
http://www.economist.com/world/asia/displaystory.cfm?story_id=12792544

171 Bureau of Democracy, Human Rights, and Labor. U.S. Department of State. "Pakistan: International Religious Freedom Report 2008." 19 September, 2008. <http://2001-2009.state.gov/g/drl/rls/irf/2008/108505.htm>

172 Sacred Destinations. "Faisal Mosque, Islamabad." c. 2005–2008. <http://www.sacred-destinations.com/pakistan/islamabad-faisal-mosque.htm>

173 BBC News. Hasan, Syed Shoaib. "Profile: Islamabad's Red Mosque." 27 July 2007.
http://news.bbc.co.uk/2/hi/south_asia/6503477.stm

Mosque after negotiations with militants in the compound failed to end a siege. In the government attack and subsequent fighting, over 100 people were killed.¹⁷⁴ The Red Mosque was closed for two months following this incident and reopened in early October 2007.¹⁷⁵

Hindu Temples

Few Hindu temples—outside of ancient archeological sites—are located in Pakistan. Some existing temples, especially in southern Pakistan where most Hindus live, have been subject to attacks and damage from Muslim fundamentalists opposed to their presence. Such attacks occurred in 1990, 1992, and other more recent dates. In Karachi, management of a century-old Hindu temple was given in 2008 to a private holder, who turned the temple into shops and a car repair facility. This action disregarded requests by the Hindu Council that they be allowed to maintain the temple and use it for their purposes.^{176, 177}



© Yasir Hussain
Ruins of a Hindu temple

In 2006, the Pakistani government made an unprecedented move when it began work on the restoration of an ancient Hindu temple complex known as Kataj Raj. Around USD 30 million has been set aside to fund the work, which is being carried out collaboratively with India's Archeological Survey. The site in question dates to the Mahabharata era that existed over 2,000 years ago. When Buddhism spread through the region, the temple was turned into a monastery. To help improve relations between Pakistanis and Indians, a three-day public festival was organized for February 2007, to be held at part of the Hindu complex that has been restored.^{178, 179}

174 BBC News. Hasan, Syed Shoab. "Profile: Islamabad's Red Mosque." 27 July 2007.

http://news.bbc.co.uk/2/hi/south_asia/6503477.stm

175 BBC News. "Pakistan's Red Mosque Open Again." 3 October 2007. http://news.bbc.co.uk/2/hi/south_asia/7025477.stm

176 Geocities.com. "Pakistani Hindus." No date. <http://www.geocities.com/pakhindu/overview.htm>

177 AsiaNews. Felix, Qaiser. "Karachi, Century-Old Hindu Temple Turned into Auto Repair Shop." 3 May 2008.

<http://www.asianews.it/index.php?l=en&art=12162&size=A>

178 The Times of India. Shukla, Vandana. "Pak Spending \$30m on Restoring Temple." 11 July 2006.

<http://timesofindia.indiatimes.com/articleshow/1725370.cms>

179 Pakistan Defence. "Hindu Temple in Pakistan to Come Alive After 59 Years." 3 February 2007.

<http://www.defence.pk/forums/current-events-social-issues/3752-hindu-temple-pakistan-come-alive-after-59-years.html>

Behavior in Places of Worship

Before entering a mosque, visitors should first ask permission.

Exchange 1: May I enter?

Soldier:	May I enter?	keeyaa mey daaKhel hoo saktaa hoon?
Local:	Yes.	jeehaa

When visiting a mosque in Pakistan, it is important to dress conservatively, avoiding sheer or tight clothing, and remove one's shoes before entering.

Women should wear garments with sleeves, not tank tops or sleeveless blouses. Their clothing should be loose fitting, whether a long dress or skirt. Skirts should not be shorter than knee length. If wearing pants, a woman's sweater or blouse should be long enough to cover the tops of the thighs. Men should wear loose fitting pants and a shirt. All clothing should be clean, and neither men nor women should wear shorts.



© nausheen.j / flickr.com
Praying hands

Before entering the mosque, women are also advised to cover their heads using some type of scarf and remove makeup, perfume, or nail polish.

Exchange 2: May I have a head cover?

Soldier:	May I have a head cover?	keeyaa mey eskaaRf le saktee hoon?
Local:	Yes.	jeehaa

Once inside the mosque, visitors should observe silence, as talking—even softly—might interrupt prayers. Also, visitors should avoid walking in front of others praying, because this may invalidate their prayers. Women and men generally pray in separate sections, and visitors should try to be sensitive to this tradition.

Visitors entering a Hindu temple need to be sensitive to observing the same respectful protocols as those that apply to a mosque. They should refrain from touching paintings or statues and be careful not to interrupt those who are praying or meditating.

Visitors who enter either a mosque or a temple should avoid taking photographs inside the building.

Traditions

Traditional Economy and Jobs

Agriculture

When British India was partitioned in 1947, the existing industrial infrastructure was divided unevenly. The cotton and jute mills were in India while Pakistan only got farmland. Ownership was dominated by a few powerful landlords who hired sharecroppers to farm their land.¹⁸⁰

In 1950 the agricultural sector contributed over 50% of the country's GDP.¹⁸¹ Although this sector has since declined significantly to approximately 21% of the GDP

(yet still employing close to 42% of the nation's labor force), agriculture has for many years been a traditional way of life in Pakistan.¹⁸² Particularly on the Indus River Plain, which covers much of Punjab and Sindh provinces, people earn their living through agriculture. The fertile alluvial soil and plentiful source of water through irrigation of the Indus River and its tributaries has provided for the cultivation of rice, wheat, sugarcane, vegetables and fruits, though flooding remains an annual danger.¹⁸³ Growers in the 1980s began to increase their cultivation of cotton as well.¹⁸⁴ During the 1960s and 1970s, a large number of tenant farmers and farm workers lost their jobs, as landowners began to mechanize their farms and manage the work themselves.^{185, 186}



© Scott Christian
A farm in Swat Valley

180 Federal Research Division, Library of Congress. A Country Study: Pakistan. "Chapter 3 – The Economy. Structure of the Economy." April 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

181 Federal Research Division, Library of Congress. A Country Study: Pakistan. "Country Profile – Economy." April 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

182 Bureau of South and Central Asian Affairs. Department of State. "Background Note: Pakistan." July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

183 Fact Monster. Encyclopedia. "Pakistan – Economy." c. 2007. <http://www.factmonster.com/ce6/world/A0860198.html>

184 Federal Research Division, Library of Congress. A Country Study: Pakistan "Chapter 3 – The Economy. Agriculture – Cropping Patterns and Production." 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

185 Federal Research Division, Library of Congress. A Country Study: Pakistan. "Chapter 3 – The Economy: Labor." 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

186 Federal Research Division, Library of Congress. A Country Study: Pakistan. "Chapter 3 – The Economy." 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

Textiles

The textile business, which is prominent today in Pakistan, has an ancient history in the region. Throughout the Indus Valley, spindles and implements for processing cotton fibers have been excavated from ancient archeological sites. Cotton fiber was an established industry in India by the 13th century, but its actual production in India dates back centuries before that, to 3000 B.C.E. or earlier. A thriving trade existed in which cotton from the region was exported to faraway places such as China, Egypt, and the Mediterranean and, closer to home, Iran.¹⁸⁷



© Scott Christian
Textile weaving

The weaving of fine cloth is a deep-seated tradition throughout this part of the world, with skilled weavers passing their craft down from one generation to the next. Moghul rulers gave patronage to cloth weavers of great ability, and governors gave fine muslin cloth to emperors as tribute payments. British officials of the East India Company kept detailed, documented records of this weaving industry and the quality of its product, which was introduced to England in the late 17th century.¹⁸⁸ Cloth making throughout the region was a community and family activity, often done in cottage industries in the home. Its importance has been described as follows:

“This activity connected the community, was shared with neighbours and extended families—from the very young to the elders and widows. The yarn was dyed and then woven on looms by both men and women. The cloth was sometimes sent to be patterned by the printers and then the women further embellished it with embroidery. The completed textile became part of their lives, invaluable and treasured through generations. It had personal significance for both maker and user.”¹⁸⁹

Weavers and spinners mastered their trade and created specialized products that became attached to different regions. In the Punjab, textile traditions include *bandhani* tie-dyeing, silk-weaving, and a special kind of embroidery called *phulkari*. In Northwest Frontier Province, textiles reflect Afghani influence, since Afghanistan borders the region and the cultural interaction has been ongoing. In Balochistan, textile designs reflect the nomadic

187 CottonBangladesh. Ahmad, Perveen. “Traditional Textiles of Bangladesh.” 2007.

<http://www.cottonbangladesh.com/January2007/TraditionalTextileOfBD.htm>

188 CottonBangladesh. Ahmad, Perveen. “Traditional Textiles of Bangladesh.” 2007.

<http://www.cottonbangladesh.com/January2007/TraditionalTextileOfBD.htm>

189 The Free Library by Farlex. “The Living Textile Traditions of Sindh.” c. 2009.

<http://www.thefreelibrary.com/The+living+textile+traditions+of+Sindh.-a0188157368>

way of life that has been traditional to this region. Possessions are few for these people, but the weaving done in cloth items such as rugs and bags is intricate.¹⁹⁰

Textiles in Sindh

Sindh Province has a rich history of embroidery as well as weaving, dyeing, and block printing of cloth.¹⁹¹ Here, weavers produced a cloth called *ajrak* that became renowned as a fabric worn by all classes of people for important life events, including marriages and funerals. The traditional production of *ajrak* is a complex process that included 21 separate labor-intensive stages, from washing and steaming the cloth to dyeing and bleaching parts of it. Entire workshops were devoted to its production. Some still exist although they are declining in number, from thousands a century ago to just “a few dozen at present.”¹⁹²



© Michael Foley
A friendly man from Lahore

Susi, another fabric from Sindh, was made by weaving silk and cotton into a thin, striped cloth. Women traditionally used it to make the type of pants that were (and continue to be) commonly worn as part of the outfit called *shalwar-gameez*.^{193, 194} Of the many weavers who once mastered this craft, few remain. In an area of upper Sindh, spinners and weavers created another specialty cloth product known as *khes*. Made by double-weaving and incorporating silk or cotton yarn into intricate patterns, *khes* is known for its natural colors, which were achieved by using vegetable dyes.¹⁹⁵ The following description gives us a glimpse of the organization of labor and production in the home:

“The houses of the craftsmen are usually located behind their workshops, where amongst multitudes of children, the common yard is shared with cows, buffaloes, donkeys, and chickens. The workshops are simple thatched sheds with good ventilation. Each workshop houses up to four pit-looms. Both men and women weave the *khes*, although at present there

190 Pacific Asia Museum. “Tana Bana: The Woven Soul of Pakistan.” c. 2001.

<http://www.pacificasiamuseum.org/calendar/exhibitions/tanabana.htm>

191 Pacific Asia Museum. “Tana Bana: The Woven Soul of Pakistan.” c. 2001.

<http://www.pacificasiamuseum.org/calendar/exhibitions/tanabana.htm>

192 The Free Library by Farlex. “The Living Textile Traditions of Sindh.” c. 2009.

<http://www.thefreelibrary.com/The+living+textile+traditions+of+Sindh.-a0188157368>

193 The Free Library by Farlex. “The Living Textile Traditions of Sindh.” c. 2009.

<http://www.thefreelibrary.com/The+living+textile+traditions+of+Sindh.-a0188157368>

194 Pakistan 50th Anniversary. “People.” No date. <http://www.brunet.bn/gov/emb/pakistan/people.htm>

195 The Free Library by Farlex. “The Living Textile Traditions of Sindh.” c. 2009.

<http://www.thefreelibrary.com/The+living+textile+traditions+of+Sindh.-a0188157368>

are more men than women engaged in production. Men are responsible for the making of the warp, while women make the weft spindles.”¹⁹⁶

Handicrafts

For several generations, cottage industries in the Bangladesh region provided income for much of the population. Artisans produced not only textiles, but also jewelry, leather goods, and household items made of painted ceramic, brass, pottery, cane, and bamboo. Furniture was made of brass and wood, carved in intricate designs, and decorated with inlay work.¹⁹⁷

Greetings^{198, 199, 200}

The Pakistani people are known for their friendliness and willingness to help strangers or newcomers to the culture. Greeting them with a friendly smile is a way to open the door to further conversation.



© Michael Foley
Friendly smile

Exchange 3: Good morning.

Soldier:	Good morning.	sobaa beKher
Local:	Good morning.	sobaa beKher

When encountering or meeting a local person, using a polite greeting shows respect for the culture and the individual. This approach is likely to be well received and perhaps result in a reciprocal attitude, a willingness on the local person’s part to be respectful or even helpful.

196 The Free Library by Farlex. “The Living Textile Traditions of Sindh.” c. 2009.

<http://www.thefreelibrary.com/The+living+textile+traditions+of+Sindh.-a0188157368>

197 Geocities.com. “Handicrafts.” No date. <http://www.geocities.com/CapitolHill/3023/50/mozilla/handicrafts.html>

198 Pakistan 50th Anniversary. “People.” No date. <http://www.brunet.bn/gov/emb/pakistan/people.htm>

199 Urdu Culture and Communications. “Background Culture” and “Gestures and Education.” No date.

http://www.lerc.educ.ubc.ca/lerc/courses/489/worldlang/urdu/cult_comm/cult_comm.html

200 Kwintessential Cross Cultural Solutions. “Pakistan – Language Religion, Culture, Customs and Etiquette.” No date.

<http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

Exchange 4: Good afternoon.

Soldier:	Good afternoon.	asalaamo 'alykom, aadaab
Local:	Good afternoon.	asalaamo 'alykom, aadaab

When Pakistani locals introduce their family members, they follow a hierarchical order engrained in the culture. It is important for a visitor to acknowledge this and start off by greeting the elders, who are respected for their age, and then greet the younger family members. The senior male is always the one who makes decisions for the group and takes authority over representing the interests of his family members. Note that women are highly protected and sheltered within the family, which is very private.



© N B / flickr.com
Village Elder

Exchange 5: Hello.

Soldier:	Hello.	asalaamo 'alykom
Local:	Hello.	wa 'alykomo salaam

After exchanging initial greetings, the conversation can begin. Visitors should be aware that in Islamic culture, the family takes precedence over individuals. Each person is an extension of the family to which he or she belongs. At the start of a conversation and as part of the greeting, it is not only a form of politeness, but also a ritual necessity to inquire about the health of the family members.

Exchange 6: How are you? (formal)

Soldier:	How are you?	aap kaa keeyaa haal he?
Local:	Fine, thank you.	teek, shokReeyaa

Conversational exchanges should be general, not overly direct or inquisitive. In particular, avoid directing questions to, or asking questions about, the women in the family. Such questions in regard to women are simply inappropriate in Pakistani culture.

Exchange 7: Are you doing well? (informal)

Soldier:	Are you doing well?	keeyaa aap teek he?
Local:	Yes.	jeehaa

When meeting Pakistani men, visitors should shake hands, using their right hand. Although westerners usually shake hands with a firm grip, the Pakistani tradition is to use a rather loose grip when shaking hands.

Exchange 8: Good evening!

Soldier:	Good evening!	asalaamo 'alykom, aadaab
Local:	Good evening!	asalaamo 'alykom, aadaab

Meeting and greeting women should be done only in the presence of the men, usually family members, who accompany them. Further, although the most typical greeting is a handshake, a male visitor should not offer to shake hands with a Pakistani woman, as it would be overly direct or even offensive and likely to make the woman feel uncomfortable. Instead, the visitor should simply nod and issue a spoken greeting, or follow the female's lead. It is only appropriate to shake hands with a woman if she offers first. Then, the handshake should be very light, touching only the fingertips.



© Caroline Gluck/Oxfam
A widow making a quilt

Exchange 9: Good night.

Soldier:	Good night.	shab bekher
Local:	Good night.	shab bekher

Muslim men who are relatives or close friends commonly hold hands or hug each other. In Muslim tradition, such close gestures between men imply kinship or friendship and nothing more. This custom should not be interpreted according to American culture, which might judge it inaccurately. Muslim women also are emotionally expressive with each other, holding hands or kissing on the cheek. Again, such gestures are an indication of friendship or kinship. They are also reserved for close friends and relatives, never to be used as forms of greeting by visitors.

Communication, Hospitality, and Gift-Giving^{201, 202}

In Pakistani culture, the style of communication is indirect, as opposed to the more linear and direct style of speech valued in American and some European cultures. More specifically, Pakistanis “speak in a roundabout or circuitous fashion. Direct statements are made only to those with whom they have a long-standing personal relationship.”²⁰³

The meaning of their statements may be abstract and gathered only through inference and the context of body language. Pakistanis may also use silence as a positive message in communication.



© Tore Umes
Giving nuts and dried fruit to a young boy

It follows that when an American asks a question of a local person, the responses can seem vague. This does not imply rudeness. It only means that the speaker is answering in a customary way and does not want to offend, disappoint, or seem inappropriate. Along these lines, it is considered rude for a visitor to directly turn down an invitation to visit a Pakistani person’s home. If one cannot accept, it’s better to use indirect language such as “I will see if I can be available then,” or “I’ll try to be there, but am not sure if I can make it.”

Not only do Pakistanis customarily use indirect speech, they also tend to use indirect eye contact²⁰⁴ when conversing or communicating with outsiders. Again, this contrasts with U.S. culture, where direct eye contact is perceived in a positive way. In Pakistan, however, direct eye contact is considered invasive or disrespectful. Indirect eye contact is particularly noticeable when hierarchical differences are present (which is almost always, in some form). Students in a classroom, for instance, tend to avoid direct eye contact with their teachers, who have more social rank in terms of both age and profession.²⁰⁵

Before entering a Pakistani home, visitors should find out about local customs and make an effort to follow them. A visitor can learn quite a lot by observing others. For instance, an observation that the host is not wearing shoes is an indication that wearing them is not appropriate. In



© Tore Umes
Tea at Jalkhad

201 Pakistan 50th Anniversary. “People.” No date. <http://www.brunet.bn/gov/emb/pakistan/people.htm>

202 Kwintessential Cross Cultural Solutions. “Pakistan – Language Religion, Culture, Customs and Etiquette.” No date. <http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

203 Kwintessential Cross Cultural Solutions. “Pakistan – Language Religion, Culture, Customs and Etiquette.” No date. <http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

204 Indirect eye contact is maintained by looking generally at a person’s head or shoulders.

205 Urdu Culture and Communications. “Background Culture” and “Gestures and Education.” No date. http://www.lerc.educ.ubc.ca/lerc/courses/489/worldlang/urdu/cult_comm/cult_comm.html

Pakistani homes, guests do customarily remove their shoes before entering, and they wash their hands before eating. Also, when dining, the host will serve the guests first, but the guests should not begin eating until after the eldest person begins.

Formal manners apply in all social situations. At a dinner or social event, guests should graciously acknowledge the hospitality of their host, communicating that they appreciate the invitation.

Exchange 10: I appreciate your hospitality.

Soldier:	I really appreciate your hospitality.	aap kee memaan nawaazee kaa shokReeyaa
Local:	You're welcome.	shokReeyaa

When attending a social occasion in a Pakistani person's home, a visitor can bring a gift, such as chocolates or pastries of high quality. Avoid bringing white flowers, as they are used at weddings. Men should avoid giving any flowers at all to women. If circumstances require that a male give a Pakistani woman (such as the wife of his host) a gift, he should say the gift is from one of his female relatives.

Guests need to be aware that since Muslims do not drink alcohol, alcoholic beverages should never be offered as gifts or brought into the home. Similarly, a guest should avoid taking pork products into a host's home because of the Islamic religious restriction against eating pork.

When offering a gift, use either the right hand or both hands to hold it and pass it on. Do not use the left hand; it is socially inappropriate to do so.

To make a positive impression, a person invited to a Pakistani person's home should wear clean, conservative clothing that covers the body well. Appearance and dress are seen as indicators of good manners. Clothing that is sheer, revealing, sleeveless, tight, or short reflects bad manners and lack of respect in Pakistan and other Islamic countries.



© Tore Umes
Dressed for dinner

When a host offers coffee or tea, politely accept the offer. Rejecting the host's hospitality outright could cause him to lose face (feel insulted or shamed). It is a mark of pride for a host to entertain his guests.

Likewise, a guest should show interest in the food that is served. This is a form of compliment to the host.

As in passing gifts, it is a strict rule that one should use only the right hand or both hands to hold utensils or pass food at the dinner table. Simply put, it is considered rude to use the left hand in social interactions or when eating and drinking.

As the meal comes to an end, do not forget to compliment the host or the person who cooked the food.

Exchange 11: The food was very good.

Soldier:	The food was very good.	kaanaa bohot aachaathaa
Local:	Thank you.	shokReeyaa

Dress Codes ^{206, 207}

In Pakistan, women often wear the *shalwar-qameez*, a loose, long tunic worn over loose slacks, gathered at the ankles. Widely seen in many South Asian countries, this outfit is popular among schoolgirls, housewives, and professional women. It is worn for outdoor as well as indoor activities. To complete the outfit, women drape a long scarf (*dupatta*) around their shoulders or on their heads.



In some regions, especially in areas of the Northwest Frontier Province, women and girls are required to dress in a *burka*. This garment is a long robe that covers the entire body, leaving only the eyes exposed or covering even the eyes with lace or transparent fabric.

Many women in the larger cities wear adapted western-style clothing. This includes dresses of modest length and blouses with different kinds of sleeves. In all cases, women’s clothing is conservative, never sheer, provocative, tight, or revealing in any way.

Depending on the occasion, the cloth used to make women’s garments may be fine muslin or it may be a coarser, more utilitarian grade of cotton. More expensive fabrics are

206 Urdu Culture and Communications. “Background Culture” and “Gestures and Education.” No date.

http://www.lerc.educ.ubc.ca/lerc/courses/489/worldlang/urdu/cult_comm/cult_comm.html

207 South Asian Folklore: An Encyclopedia: Afghanistan, Bangladesh, India, Nepal, Pakistan, Sri Lanka [p. 169–70]. Claus, Peter J. and Sarah Diamond, Margaret Ann Mills. 2003. Taylor & Francis. 2003.

http://books.google.com/books?id=ienxrTPHzzwC&pg=PA169&lpg=PA169&dq=men's+style+of+dress+in+Pakistan&source=web&ots=n_Q-zFq6h5&sig=2pUnGIV6GAgT_-

rNS5omg86gVyg&hl=en&ei=Cs2MSbKfDoKEsAOZ9a2HCQ&sa=X&oi=book_result&resnum=2&ct=result

often decorated with fine, hand-stitched designs and embroidery. For formal occasions, women also wear clothing made of silk fabric mixed with cotton. Hindu women are more inclined to wear silk than Muslim women, unless it is for a ritual occasion.

Pakistani men and boys typically wear slacks and casual shirts, long- or short-sleeved, in solid colors. Among the urban middle class, young men wear jeans and businessmen wear western-style suits with a shirt and tie. They began to adopt this western style of dress after the end of the Second World War. Men also commonly dress in a loose tunic worn over long, loose-fitting pants, the *shalwar-qameez*. They wear a large variety of headwear, and the style and shape can indicate ethnic group, region, and religion or political affiliation.

If a visitor is uncertain about what to wear, asking a local person for advice is a good policy.

Cuisine

Eating Traditions

Women are homemakers and as such are in charge of preparing, cooking, and serving food. This has been true since ancient times in Pakistani culture. Young women are trained early in their lives to assume authority in the kitchen. Women and older girls are responsible for cleaning up after meals and putting the kitchen in order for the next meal.²⁰⁸



© Kashif Mardani
Young girl learning to cook

Eating traditions vary by region and according to whether the area is rural or urban. In rural Pakistan, it is common for families to eat meals while seated on the floor around a low, round table. In the cities, many Pakistanis eat in a westernized manner, using modern eating utensils. Others do not use western utensils, preferring to adhere to the older tradition of scooping up food with a piece of bread or chapati. In general, family members seated around the table are served according to age, beginning with the oldest and ending with the youngest.^{209, 210} At large gatherings, women and men eat separately.²¹¹

208 Everyculture.com. "Culture of Pakistan." c. 2007. <http://www.everyculture.com/No-Sa/Pakistan.html>

209 Kwintessential Cross Cultural Solutions. "Pakistan – Language Religion, Culture, Customs and Etiquette." No date. <http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

210 MSN Encarta. "Customs of Pakistan." c. 2008. http://encarta.msn.com/sidebar_631522242/customs_of_pakistan.html

211 Pakistan 50th Anniversary. "People." No date. <http://www.brunet.bn/gov/emb/pakistan/people.htm>

*Types of Food*²¹²

The Pakistani diet includes a range of vegetables, grains, and meat. Chapati (a type of *roti*, a flat, unleavened bread that can resemble either a tortilla or pita bread) is a staple food, and rice accompanies most meals, including dessert. Those who can afford it eat meat regularly, especially chicken and mutton. For religious reasons, Muslims avoid consumption of pork. Protein sources also include beans, peas, and lentils (a category known as “pulses”). Yogurt is often consumed, either as a drink or as an ingredient used to prepare many dishes. Vegetables, fruits, and prepared sweet desserts are all prominent in the diet.

Non-Religious Celebrations and Holidays^{213, 214, 215}

Non-religious national holidays in Pakistan include the following:

Pakistan Day on 23 March commemorates the Pakistan Resolution of 1940, also known as the Lahore Resolution in honor of the city where it was proclaimed. At this event in 1940, attended by members of the All India Muslim League, Muhammad Ali Jinnah explained the rationale behind the idea of separate statehood for Hindus and Muslims. The Resolution that was passed on 24 March incorporated this rationale into a set of principles for Pakistan’s independence.^{216, 217} Another event, on 23 March, was in 1956, when Pakistan changed its status from dominion of the Commonwealth to that of Islamic Republic.^{218, 219, 220}



© Khaum / Wikipedia.org
Students lighting candles for Pakistan Day

May Day (Labor Day) on 1 May, celebrates the accomplishments of laborers, or the working class. It is a holiday in many countries throughout the world.

212 Pakistan 50th Anniversary. “People.” No date. <http://www.brunet.bn/gov/emb/pakistan/people.htm>

213 Maps of World.com. “Pakistan Holidays.” c. 2009. <http://www.mapsofworld.com/pakistan/information/holidays.html>

214 Everyculture.com. “Culture of Pakistan.” c. 2007. <http://www.everyculture.com/No-Sa/Pakistan.html>

215 Hamariweb.com. “Events & Holidays in Pakistan: 2009.” c. 2008. <http://hamariweb.com/pakistan-holidays.aspx>

216 Pakistan Times. “March 23, 1940: The Lahore Resolution.” c. 2003–04. <http://pakistanimes.net/2005/03/23/specialreport.htm>

217 Bureau of South and Central Asian Affairs, U.S. Department of State. “Background Notes: Pakistan.” July 2008. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

218 CIA World Factbook. “Pakistan.” 5 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

219 All Things Pakistan. “March 23, 1940: Lahore Resolution.” 22 March 2007. <http://pakistaniat.com/2007/03/22/march-23-1940-pakistan-day-resolution-lahore-qarardad-minto-park/>

220 Infoplease. “Pakistan: History.” c. 2000–2008. <http://www.infoplease.com/ipa/A0107861.html>

Independence Day on 14 August honors Pakistan's independence, gained in 1947 with the partitioning of British India. Although Pakistan became an independent nation in 1947, it held the status of a dominion for nine years after 1947, becoming an Islamic Republic in 1956.^{221, 222}

Defense of Pakistan Day (also known as Defense Day) is held on 6 September. Military parades that showcase the country's military weapons are held in the large cities such as Karachi, Lahore, and Quetta. Many people visit the sites of war memorials.

Both the birthday and the anniversary of the death of Muhammad Ali Jinnah (Quaid-e-Azam Muhammad Ali Jinnah) are national holidays. Respectively, they fall on 25 December and 11 September. Jinnah was the founder of this nation and its first leader. He died in 1948, a year after Pakistan became independent. A mausoleum stands in Jinnah's honor in Karachi.²²³

The birthday of Pakistan's national poet, Muhammad Iqbal, is a national holiday that falls on 9 November. An Indian Muslim, Iqbal is famed for his poetry written in both Urdu and Persian, as well as for his writings and ideas on political and religious philosophy. In his work, Muhammad Iqbal influenced many Muslims into supporting a separate Muslim state, an idea for which he is given credit.²²⁴

Some of these holidays are accompanied by large festivals. Other festive events in Pakistan are not national holidays, but simply occasions to celebrate. The People's Festival of Lahore (*Awami Mela*), for instance, is a well-attended pageant that lasts for six days. It includes parades, dancing, music, displays of horsemanship, and polo competitions.

A festival celebrated by Hindus in Pakistan is the Festival of Lights (Diwali) held at Shalimar Gardens in Lahore. It has a religious element in that the event commemorates the return of Lakshmi, goddess of prosperity, but it is not a national holiday or formal religious event. Considered a New Year's celebration and observed worldwide, Diwali is an occasion to express happiness and hope for the year to come. Hindus light small lamps in their homes and display rows of lamps, fireworks, and colored decorations in other

221 123 Independence Day.com. "Pakistan Independence Day." No date. <http://www.123independenceday.com/pakistan/independence/day/>

222 CIA World Factbook. "Pakistan." 5 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

223 NowPublic. "11th September – Jinnah's Death Anniversary." 10 September 2008. <http://www.nowpublic.com/world/11th-september-jinnahs-death-anniversary>

224 India-Pakistan Friendship Club. "Allama Iqbal's Birthday." No date. http://www.indo-pak.org/component/option,com_events/task,view_detail/agid,9/year,2007/month,11/day,9/Itemid,65/

areas where they celebrate. It lasts for five days, and each day is associated with a particular folklore tradition from Hindu mythology.^{225, 226}

Social Events

Weddings^{227, 228}

Weddings in Pakistan are sacred, festive occasions that involve large numbers of family members. They take place over a period of several days for all social classes, rich and poor alike. Even though traditions vary according to region, some of the more consistent and fundamental differences appear between rural and urban wedding customs.



© Manar Hussain
Bride and groom

In rural Pakistan, traditions have remained conservative, and family members commonly arrange marriages. After some negotiating, relatives of the young man visit the house of the woman whom he wishes to engage in marriage. They offer a proposal of marriage. If the family accepts the proposal, they settle on a marriage date. On that designated date, the prospective groom and his relatives go to the bride's home. The dowry provided by the bride's family and gifts from the groom's family, are put on display for all to see. Then, in front of two witnesses, the bride and groom enter into a social contract (*nikah*), which seals the marriage.

It is not uncommon in rural Pakistan for couples to be betrothed at very young ages. Further, marriage partners do not always agree to the marriage. Still, the divorce rate reportedly remains lower for marriages in rural Pakistan, compared to urban marriages.

In the cities, traditions have been worn down somewhat by the influence of television, the internet, advertising, and the presence of an educated middle class. Many couples choose their own partners for marriage from the same social circles they frequent. Often they use the services of a third party, a professional matchmaker to find a mate who is similar in social and educational background. Families also tend to be smaller in the cities, a change that appeared over two decades ago when industrialization altered the traditional patterns of society.

225 Everyculture.com. "Culture of Pakistan: Religion, Rituals and Holy Places." c. 2007. <http://www.everyculture.com/No-Sa/Pakistan.html>

226 Daily Times. Khan, Shahnawaz. "Diwali Lights Up Krishna Mandir on Ravi Road." 13 November 2004. http://www.dailytimes.com.pk/default.asp?page=story_13-11-2004_pg7_21

227 All Things Pakistan. Shirazi, S.A.J. "Wedding Ceremonies of Pakistan." 22 August 2007. <http://pakistaniat.com/2007/08/22/wedding-ceremonies-of-pakistan/>

228 American Public Media. "Wedding Feasts Outlawed in Pakistan." 14 June 2006. http://marketplace.publicradio.org/display/web/2006/06/14/wedding_feasts_outlawed_in_pakistan/

Guests or onlookers at a wedding can enter into the spirit of the event and offer congratulations to the bride and groom.

Exchange 12: Congratulations on your marriage.

Soldier:	Congratulations on your marriage.	aap ke shaadee kee mobaaRak ho
Local:	Thank you.	shokReeyaa

After the wedding, the newlyweds host a reception at the home of the groom’s parents or a public reception hall. Friends and members of both families mingle and celebrate together.²²⁹

Because hospitality and marriage are both so important, parents try to invite as many people as possible. According to tradition, the ceremony will be lavishly extravagant, with the reception often lasting several days. For this reason, the cost of a wedding can be extremely high, especially in relation to the income of the family members funding it. Addressing this expense as a social problem, the Pakistani government in 2006 put a law into effect that bans elaborate wedding feasts.

Funerals

Whether one is Muslim, Hindu, or a member of another religion, the loss of a family member is felt keenly in Pakistani culture. Funeral traditions vary, but it is always appropriate to express condolences to a grieving family member.

Exchange 13: I would like to give my condolences.

Soldier:	I would like to give my condolences to you and your family.	meyn aap se oR aap ke Khaandaan se ezaahRe t'azeeyat keR taa ho
Local:	Thank you.	shokReeyaa

229 Ezine Articles. “Weddings in Pakistan.”10 October 2007. <http://ezinearticles.com/?Weddings-in-Pakistan&id=775324>

Muslim Funerals²³⁰

In a traditional Muslim funeral, the body is buried as soon as possible after death, so that decomposition of the body is not delayed. Islamic law also requires that the body be bathed and covered before burial. Those who prepare the body traditionally wrap and tie it in pieces of white fabric.



© Imran Ali
Pakistani funeral

Male members of the family carry the body on a bier or in a wooden casket on their shoulders as they walk to the burial site. Muslims prefer to bury their dead without a coffin; no covering is added aside from the white shroud.²³¹ The men in attendance cover their heads as a sign of respect for the deceased.

Family members toss or shovel earth into the grave. After the funeral ends, guests go to the home of the deceased's family to express condolences. The grieving period continues for three days, and during this time family members pray for the deceased.

Only Muslims are allowed to perform the acts of *'Ibadah*, which include washing the body, wrapping the body, offering prayers, and lowering the body in the grave. However, relatives and friends of the deceased who are not Muslim are allowed to attend the funeral.²³²

Hindu Funerals

Hindu believers expect that reincarnation will take place and the deceased will enter another lifetime. The deceased's actions and character throughout life determine the next life that he or she will be born into. After offering prayers, the mourners cremate the body, an act believed to free the spirit. Alternatively, the cremation may take place in a crematorium. The flames of cremation signify Brahma, creator of the universe.²³³

230 BMJ. Education and Debate. Gatrud, A.R. "Muslim Customs Surrounding Death, Bereavement, Postmortem Examinations, and Organ Transplants." 20 August, 1994. <http://www.bmj.com/cgi/content/full/309/6953/521>

231 The Muslim Council of Britain. "Preparation of the Deceased and Janazah Prayers." No date. http://www.mcb.org.uk/library/Burial_etiquette.pdf

232 PakistanLink. Siddiqi, Muzzamil H. "Muslims and Non-Muslims at Each Other's Funerals, "Culture of Pakistan." c. 2007. <http://www.pakistanlink.com/religion/11142003.html>

233 If I Should Die.co.uk. "Religious Traditions and Beliefs: Hindu Funerals." <http://www.ifishoulddie.co.uk/religious-traditions-and-beliefs-c37.html>

Do's and Don'ts

Do use your entire *right* hand only to summon a person.

Do use only your right hand to eat, shake hands, or pass an object.

Do remove your shoes before you enter a mosque or temple.

Do not stare at or make advances to women in public or private.

Do not engage in overt expressions of affection with the opposite sex.

Do not touch someone on the head, except possibly a small child.

Do not receive a present or pass an object to someone with your left hand. The left hand is considered unclean.

Do not point to anybody with a finger. Use the entire *right* hand instead.

Do not point upward with the middle finger. It is obscene in the U.S. and equally so in Pakistan.

Do not use obscene or indecent language within earshot of Pakistani citizens. Many may be familiar with American slang.

Urban Life

When Pakistan became a nation in 1947, its cities experienced population surges caused by an influx of refugees from India. In certain Sindh and Punjab province cities, Muhajirs (refugees) constituted over half of the residents by the 1950s. Karachi in particular absorbed thousands of Muhajirs, mainly bureaucrats, professionals, or merchants with investment money. Because Karachi also drew large numbers of unskilled migrant workers from other regions, job competition led to ethnic unrest that has followed much of the city's development.^{234, 235}



Cities in Punjab, such as Lahore and Faisalabad, also grew rapidly after partition. In the three decades after 1951, the number of people living in Pakistan's cities quadrupled. This ranks as the highest rate of urbanization in South Asia.²³⁶ By 1994, over a third of the country's population was urban, and 13% of all Pakistanis lived in just three cities: Karachi, Lahore, and Faisalabad.²³⁷ Lack of opportunity in rural areas largely accounts for the changing demographics. The country's urban growth rate for 2000–2005 was 3% annually, twice as fast as the rural annual growth rate for the same period.²³⁸

Urban Jobs and Unemployment

Around 20% of Pakistan's workforce is employed in industry, a sector that experienced a sharp economic downturn in the wake of the 2008 global economic downturn.²³⁹ High inflation and privatization have also adversely affected Pakistan's job market in the last few years.²⁴⁰ Since 2007, the overall unemployment rate has been rising in Pakistan.²⁴¹

234 Federal Research Division, Library of Congress. Country Studies: Pakistan. Chapter 2: Society and Its Environment. "Population – Migration and Growth of Major Cities." 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

235 Infochange Agenda. Sayeed, Vikhar Ahmed. "The Muhajirs in the Promised Land." July 2008. <http://infochangeindia.org/Agenda/Migration-Displacement/The-Muhajirs-in-the-promised-land.html>

236 Voice of South. "Pakistan's Urban Population to Equal Rural by 2030." 29 June 2007. http://voiceofsouth.org/2007/06/29/urban_population/

237 Federal Research Division, Library of Congress. Country Studies: Pakistan. Chapter 2: Society and Its Environment. "Population – Migration and Growth of Major Cities." 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

238 UN Data. United Nations Statistics Division. "Pakistan - Social Indicators." c. 2009. <http://data.un.org/CountryProfile.aspx?crName=Pakistan>

239 CIA World Factbook. "Pakistan." 5 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html#Econ>

240 It's All About Pakistan. "IMF Conditions May Lead to Recession." 19 November 2008. http://www.pakwatan.com/latest_news1.php?id=9259

Across the country, as companies face rising energy costs and tariffs on equipment import, industrial sites have been downsizing or closing down. For thousands of workers who have retained their jobs, salaries have been cut.^{242, 243}

While the majority of people in Pakistan still work as unskilled laborers in rural areas, the cities are more important to the country's economy.²⁴⁴ The major part of the country's GDP is generated from industrial and service jobs found in the city.²⁴⁵ These jobs, mostly low-paying, are found in textile production, trades, manufacturing, and construction services. As a result of proposed cost increases for electricity alone in late 2008, 150 textile mills (Pakistan's largest industrial sector) were expected to close. The cost in human terms would be approximately 125,000 workers laid off, directly affecting up to 600,000 family members who are dependents.^{246, 247} Thousands of urban workers lost textile jobs as of late 2005, resulting from the computerization of "weaving, designing and dyeing sections."²⁴⁸



© HovaHe / flickr.com
Construction in Karachi

241 Index Mundi. "Pakistan – Unemployment Rate." 1 January 2008. <http://www.indexmundi.com/g/g.aspx?c=pk&v=74>

242 The Nation. Shaheen, Sikander. "Working Class Fears Stability, Unemployment." 28 November 2008. <http://www.nation.com.pk/pakistan-news-newspaper-daily-english-online/Regional/Islamabad/29-Nov-2008/Working-class-fears-instability-unemployment>

243 Pakistan Institute of Labour Education & Research. "Promoting Labour Rights, Democracy, Human Rights, Social Justice and Peace." 2005–06. <http://www.piler.org.pk/Denialanddiscrimination.htm>

244 Encyclopedia of the Nations. "Pakistan Working Conditions." c. 2007. <http://www.nationsencyclopedia.com/economies/Asia-and-the-Pacific/Pakistan-WORKING-CONDITIONS.html>

245 CIA World Factbook. "Pakistan." 5 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html#Econ>

246 Pakistan Observer. Mahmood, Nasir. "Trade, Industry Seek Brainstorming on Economic Crisis." 13 October 2008. <http://pakobserver.net/200810/13/news/business09.asp>

247 NowPublic. "Pakistan People Lament Apathy of Rulers Towards Their Miseries." 14 January 2009. <http://www.nowpublic.com/world/pakistan-people-lament-apathy-rulers-towards-their-miseries>

248 YesPakistan.com. Bokhari, Jawaid. "Unemployment: A Hole in the System." October 2005. http://www.yespakistan.com/people/unem_hole.asp

Urban Working Conditions

Many people in Pakistan who have migrated from the country to the cities to work arrive with no resources, having sold their possessions to raise enough money to move. If unskilled, they typically resort to working in the informal sector at casual jobs that pay little. Such employment may be found in small shops or factories, home-based industries, or by selling or transporting items. Unskilled workers may find work in construction, digging ditches, or chipping rocks and brick to create gravel, or they may collect scrap to sell. People tied to these unregulated jobs have for many years been subject to extreme poverty, lack of benefits, long hours, hazardous work conditions, and illiteracy.^{249, 250} Although labor laws exist to protect workers' rights, such laws are not routinely enforced, nor do they apply to employees who work in the informal sector.^{251, 252}



© Umair Mohsin
A dried fruit vendor

The majority of Pakistani women work in the informal sector. Although many among them are employed in rural agriculture, a large number also work in Pakistan's urban textile industry. Here, the jobs available to most low-skilled women are limited to "menial and dead-end jobs that are ill paid, repetitive, and have poor career prospects."²⁵³ The typical conditions under which many women work include unequal pay, exposure to toxic chemicals, and vulnerability to workplace harassment "due to low-job security."²⁵⁴ Further, as women are seldom organized in unions, they have no means of negotiating with employers.

Social security benefits for the population in general are limited only to "formal sector employees," and are not available to those who work in the informal sector.²⁵⁵ Thus, a significant number of elderly people cannot receive retirement benefits because they

249 Pak Tribune. "Plight of Workers in Pakistan." 14 January 2009. <http://www.paktribune.com/news/index.shtml?210037>

250 The Pakistan Development Review. Ghayur, Sabur. "Labour Market Issues in Pakistan: Unemployment, Working Conditions, and Child Labour." 1996. <http://www.pide.org.pk/pdf/PDR/1996/Volume4/789-803.pdf>

251 Pak Tribune. "Plight of Workers in Pakistan." 14 January 2009. <http://www.paktribune.com/news/index.shtml?210037>

252 Pakistan Institute of Labour Education & Research. "Promoting Labour Rights, Democracy, Human Rights, Social Justice and Peace." 2005–06. <http://www.piler.org.pk/Denialanddiscrimination.htm>

253 SDPI Research and News Bulletin. Syal, Huma Nawaz. "WTO and Working Conditions of Women in Pakistan." 2004. http://www.sdpi.org/help/research_and_news_bulletin/nbjanfeb04/articles/WTO.htm

254 SDPI Research and News Bulletin. Syal, Huma Nawaz. "WTO and Working Conditions of Women in Pakistan." 2004. http://www.sdpi.org/help/research_and_news_bulletin/nbjanfeb04/articles/WTO.htm

255 IDEAS. "Pension and Social Security Schemes in Pakistan: Some Policy Options." Mahmood, Naushin, and Zafar Mueen Nasir. 2008. <http://ideas.repec.org/p/pid/wpaper/200842.html>

work in unregulated informal sector jobs. Limited work benefits such as sick leave, maternity leave, and disability are also available only to workers who hold formal sector jobs.²⁵⁶

Different labor issues have emerged in different regions of Pakistan. One example is seen in Karachi, where union leaders have protested working conditions for sanitary workers. The chairman of the Municipal Workers Trade Unions Alliance claims that sanitary workers are asked to perform the work of more than one person and are sometimes forced into bribing administrators in order to stop them from blocking retirement applications. Other union leaders have charged officials with corruption for illegally canceling holidays and demanding bribes to release workers' paychecks.²⁵⁷

Child Labor²⁵⁸

According to the U.S. Department of Labor, child labor in Pakistan has reached “massive proportions.”²⁵⁹ A child is defined in Pakistan as someone who is under the age of 15; however, the nation's child labor laws allow children 14 years of age or older to work in industrial and commercial jobs. Children 15 or older are allowed to work on railways or in mines.



© Jamal Atzal
Child labor in Pakistan

They typically work conditions of indentured servitude, or “bonded labor” where a parent is offered a sum of money in exchange for the child's labor. Employers claim the child will learn a skill that is far more valuable than schooling. After the contract is agreed upon, the parent can come and ask for an additional sum that is added to what is owed, sort of like a second mortgage. One father made such a plea by stating, “Sir, my family's survival depends on your charity. You will always be remembered in our prayers as our savior from beggary and destitution.”²⁶⁰ In sum, a child's labor is traded for family survival. The debt stays with the family and can pass through generations before both principal and interest are paid off.

256 Office of Policy, U.S. Social Security Administration. “Social Security Programs Throughout the World: Asia and the Pacific, 2006. Pakistan.” 2006. <http://www.ssa.gov/policy/docs/progdesc/ssptw/2006-2007/asia/pakistan.html>

257 Daily Times. Khan, Jamil. “Pathetic Working Conditions of Sanitary Workers Highlighted.” 22 December 2008. http://www.dailytimes.com.pk/default.asp?page=2008%5C12%5C22%5Cstory_22-12-2008_pg12_2

258 Bureau of International Labor Affairs, United States Department of Labor. “Pakistan.” 11 February 2009. <http://www.dol.gov/ILAB/media/reports/iclp/sweat/pakistan.htm>

259 Bureau of International Labor Affairs, United States Department of Labor. “Pakistan.” 11 February 2009. <http://www.dol.gov/ILAB/media/reports/iclp/sweat/pakistan.htm>

260 The Atlantic. Silvers, Jonathan. “Child Labor in Pakistan.” February 1996. <http://www.theatlantic.com/past/docs/issues/96feb/pakistan/pakistan.htm>

While children can be found in all industries, their use in carpet-making, a high-end export that has been estimated to generate over USD 200 million in overseas sales per annum, has put the industry under the harsh spotlight of the international corporate social responsibility movement.²⁶¹ Orders are typically subcontracted through middlemen (*thekedars*). The weaving itself may be done in private homes, making violations of child labor laws easy to conceal.²⁶² Families in debt may even negotiate with a creditor to have a carpet loom (*khaddi*) installed in their home.²⁶³

Urban Life and Living Conditions

During the years of Musharraf’s rule, an urban middle class began to emerge in Pakistan as a result of economic reforms. Those Pakistanis who benefitted registered salary increases which enabled them to become a consumer class. Some were also in a position to afford more upscale housing and even send their children to private schools.^{264, 265} Because technology and the media provide the middle class greater access to Western ideas, more middle-class women entered the workforce in areas such as government and other professional jobs.²⁶⁶ A leading World Bank economist estimated that between 2001 and 2004, 5% of the country’s population moved out of poverty into the category of lower middle class.²⁶⁷ Such gains were uneven, however, and did not affect people working in the textile or agricultural sectors.



© Usman Ahmed
Modern imported vehicle in Lahore

For the urban poor in Pakistan, living conditions are difficult. Because of the large rural-to-urban pattern of growth, a housing shortage exists. Migrants often live in substandard housing or squatter settlements known as *katchi abadis*.²⁶⁸ Such housing lacks adequate

261 Anti-Slavery Society. “Child Labor in the Carpet Industry.” 3 April 2007. <http://www.anti-slaverysociety.addr.com/carpets.htm>

262 Bureau of International Labor Affairs, United States Department of Labor. “Pakistan.” 11 February 2009. <http://www.dol.gov/ILAB/media/reports/iclp/sweat/pakistan.htm>

263 Beautiful Pakistan. Kulsoom, Beenish. “Bound to Carpet-Weaving.” 30 May 2010. <http://thebeautifulpakistan.blogspot.com/2010/05/bound-to-carpet-weaving.html>

264 The New York Times. Rohde, David. “Pakistani Middle Class, Beneficiary of Musharaff, Begins to Question Rule.” 25 November 2007. http://www.nytimes.com/2007/11/25/world/asia/25class.html?pagewanted=1&_r=1

265 Guardian.co.uk. Burke, Jason. “Pakistan Election: Rise of the Middle Classes.” 19 February 2008. <http://www.guardian.co.uk/world/2008/feb/19/pakistan.benazirbhutto1>

266 Encyclopædia Britannica. “Pakistan. Cultural Life—Daily life and Social Customs.” 2009. <http://search.eb.com/eb/article-276108>

267 The New York Times. Rohde, David. “Pakistani Middle Class, Beneficiary of Musharaff, Begins to Question Rule.” 25 November 2007. http://www.nytimes.com/2007/11/25/world/asia/25class.html?pagewanted=1&_r=1

268 Encyclopædia Britannica. “Pakistan. Government and Society – Housing.” 2009. <http://www.britannica.com/EBchecked/topic/438805/Pakistan>

electricity and other municipal services.²⁶⁹ It is also typically located in government-owned exurban areas that have marginal value for commercial development, far from jobs. This forces migrants to spend money commuting and adds to congestion.²⁷⁰

Exchange 17: Will the bus be here soon?

Soldier:	Will the bus be here soon?	keeyaa bas jaldee aaye gee?
Local:	Yes.	jeehaa

It is estimated that throughout Pakistan, around half of the urban residents live in areas that lack access to sanitation services or safe drinking water.²⁷¹ Over 250,000–300,000 people migrate to Karachi annually, where close to half the residents of the city live in the estimated 539 squatter settlements.²⁷² People living in the cities retain strong social ties with family and friends from their ancestral region who may be fellow migrants, frequently calling or visiting.

Exchange 14: May I use your phone?

Soldier:	May I use your phone?	meyn aap kaa fon est'aamaal kaR saktaa hoon?
Local:	Sure.	zaRooR

269 Voice of South. "Pakistan's Urban Population to Equal Rural by 2030." 29 June 2007.

http://voiceofsouth.org/2007/06/29/urban_population/

270 International Institute for Environment and Development, Working Paper Series on Rural-Urban Interaction and Livelihood Strategies, Working Paper 15. Hasan, Arif and Mansoor Raza. "Migration and Small Towns in Pakistan [p. 3]." June 2009.

<http://www.iied.org/pubs/pdfs/10570IIED.pdf>

271 Encyclopædia Britannica. "Pakistan. Government and Society - Housing." 2009.

<http://www.britannica.com/EBchecked/topic/438805/Pakistan>

272 PakistanHousing.pk. "Islamabad, An Overview of Housing in Pakistan." 14 January 2009.

<http://www.pakistanhousing.pk/News/index.php/islamabad-an-overview-of-housing-in-pakistan/>

Education ^{273, 274}

Officially, primary education is compulsory in Pakistan. Since independence, primary and secondary school enrollment has expanded. Yet Pakistan's expenditures on education remain low for the region. This is reflected in low literacy rates as well. However, several obstacles stand in the way of education for children. The education budget is low, many children drop out of school to work, and because of gender restrictions, almost half of all

Pakistani girls never enroll in school.²⁷⁵ The level of literacy (defined as being able to read and write over the age of 15) is still slightly under 50% nationwide. Of that total, 63% are male and 36% are female, according to a 2005 estimate.²⁷⁶ In Balochistan, only 36% of the overall population has the ability to read; however, literacy is higher in the province of Punjab.²⁷⁷ Throughout the country, many Pakistanis have never received any formal education at all.



© Usman Ahmed
Modern imported vehicle in Lahore

One alternative for poor families is to enroll their sons in *madrassas* (Islamic schools), providing free education along with free room and board. However, this accounts for only 1% of the student population.²⁷⁸ The quality of education has varied widely in these schools, with some offering studies in secular as well as religious subjects, and others focusing almost exclusively on Islamic scripture.

Wealthier and more Westernized Pakistanis have often chosen to educate their children in private schools where English is the medium of instruction. In explaining this trend, a London-based journalist, observed, "A world-class command of Urdu with an ability to appreciate the skill of its writers and poets is undoubtedly good for the soul. But what

273 Riding for Education. McCutcheon, Stephen. "Education in Pakistan." 27 November 2007.
http://www.r4e.org/education/Pakistan/education_in_pakistan.htm

274 Encyclopædia Britannica. "Pakistan. Government and Society – Education." 2009.
<http://www.britannica.com/EBchecked/topic/438805/Pakistan>

275 Riding for Education. McCutcheon, Stephen. "Education in Pakistan." 27 November 2007.
http://www.r4e.org/education/Pakistan/education_in_pakistan.htm

276 CIA World Factbook. "Pakistan." 10 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html#People>

277 Riding for Education. McCutcheon, Stephen. "Education in Pakistan." 27 November 2007.
http://www.r4e.org/education/Pakistan/education_in_pakistan.htm

278 National Public Radio. "Pakistani School System Highlights Wealth Gap." 25 February 2008.
<http://www.npr.org/templates/story/story.php?storyId=19333953>
<http://www.npr.org/templates/story/story.php?storyId=19333953>

seems to count for more in 21st-century Pakistan is that fluency in English is good for the CV.”²⁷⁹

Health Issues²⁸⁰

Although Pakistan’s delivery of health care services has improved since independence, many people lack access to health care and suffer from illnesses that could otherwise be treated. In particular, intestinal diseases have taken a high toll. This is especially true in areas that lack safe drinking water and have inadequate sewage disposal.



© Jason Tanner
Waiting at the health clinic

Exchange 15: Is there a medical clinic nearby?

Soldier:	Is there a medical clinic nearby?	keeyaa wahaa medeekaal keleenek qaReeb he?
Local:	Yes, over there.	jeehaa

Tuberculosis, various respiratory diseases, and malaria have caused high numbers of deaths because treatment is not available for much of the population. For children under five, intestinal and respiratory infections cause 50% of all deaths.²⁸¹ Addiction to drugs is also a serious medical problem in Pakistan among “urban literate males.”²⁸²

279 Express India. “Benazir’s Poor Urdu Inspires Many A Joke.” 4 December 2007. <http://www.expressindia.com/latest-news/Benazirs-poor-Urdu-inspires-many-a-joke/246610/>

280 Encyclopædia Britannica. “Pakistan. Government and Society – Health and Welfare.” 2009. <http://www.britannica.com/EBchecked/topic/438805/Pakistan>

281 FAO. Food and Agriculture Organization of the United Nations. Agriculture and Consumer Protection Department. Nutrition Country Profiles. “Pakistan: Summary.” c. 2008. <http://www.fao.org/ag/agn/nutrition/pak-e.stm>

282 Encyclopædia Britannica. “Pakistan. Government and Society – Health and Welfare.” 2009. <http://www.britannica.com/EBchecked/topic/438805/Pakistan>

Exchange 16: Is there a doctor here?

Soldier:	Is there a doctor here?	yahaa ko-ee daaktoR he?
Local:	No.	nahee

Malnutrition remains a problem in Pakistan, especially for children younger than five years. More than half the country's children show evidence of stunted growth, and 40% are below normal weight. Along with low socio-economic status, malnutrition is linked to a number of factors such as lack of access to health facilities, natural disasters, and lack of infrastructure development. In Balochistan, the province that is least developed, evidence of stunted growth in children is highest. Evidence is lowest nationally in Punjab, where development is greater.²⁸³

Because of recent spiraling inflation and rising food costs, malnutrition among children has been increasing in Pakistan. Shortages of rice and wheat are particularly severe in some areas of the country. In one of its recent news releases, the UN cites a UNICEF report as stressing the urgent need for the Pakistani government to “tackle rising food prices” in order to avert surging rates of childhood deaths from undernourishment.²⁸⁴

Transportation and Traffic

Pakistan's large cities suffer from a lack of investment in public transportation systems. Traffic jams are common, and the roads are clogged with private cars that emit high levels of pollutants. Roads in some areas have been improved to provide infrastructure for recently modernized buses, but generally public transportation in Pakistan is inadequate for the large number of commuters.²⁸⁵



283 FAO. Agriculture and Consumer Protection Department, Food and Agriculture Organization of the United Nations. Nutrition Country Profiles. “Pakistan: Summary.” c. 2008. <http://www.fao.org/ag/agn/nutrition/pak-e.stm>

284 IRIN. UN Office for the Coordination of Humanitarian Affairs. “Pakistan: Fears of Worsening Child Malnutrition.” 10 June 2008. <http://www.irinnews.org/Report.aspx?ReportId=78676>

285 International The News. “Public Transportation Continues to Deteriorate.” 18 November 2008. <http://www.thenews.com.pk/print1.asp?id=147450>

Exchange 20: Can you take me there?

Soldier:	Can you take me there?	keeyaa aap moje waahaa le jaa sakte hai?
Local:	Yes, I can. Follow me.	Jeehaa, aap meRe saat aayn

Buses and mini-buses operate in urban areas. They are characteristically brightly colored and loaded with passengers. Reportedly, only one bus seat may be available for as many as 40 passengers or more.²⁸⁶ Often passengers who cannot fit inside the buses ride on the rooftops. Concurrent with the lack of regulation, it is not uncommon to find buses in operation that are damaged or otherwise in need of repair.²⁸⁷ Those who can afford to do so typically hire individual forms of transportation including taxis, auto-rickshaws, and horse-drawn carriages.²⁸⁸

Exchange 18: Can I get a cab around here?

Soldier:	Can I get a cab around here?	keeyaa meyn yeah se taksee haasel kaR saktaa hoon?
Local:	Yes.	jeehaa

In Karachi—Pakistan’s largest city, with one of the world’s highest population densities—the public transportation system is congested and “unreliable.”²⁸⁹ There have been plans to revive the KCR (Karachi Circular Railway), which was at one time a popular form of surface-rail public transportation in the city. It now operates only a



© Muhammad
Karachi Mirpurkhas Bypass Coach

286 TCM Net. “Karachi Badly Needs Cycling, Pedestrian Tracks.”
4 February 2009. <http://www.tmcnet.com/submit/2009/02/04/3965007.htm>

287 International The News. “Public Transportation Continues to Deteriorate.” 18 November 2008.
<http://www.thenews.com.pk/print1.asp?id=147450>

288 Federal Research Division, Library of Congress. “Country Profile: Pakistan.” February 2005.
<http://lcweb2.loc.gov/frd/cs/profiles/Pakistan.pdf>

289 Daily Times. “Urban Transport Still Most Neglected Sector in Karachi.” 4 August 2008.
http://www.dailytimes.com.pk/default.asp?page=2008%5C08%5C04%5Cstory_4-8-2008_pg12_8

very limited number of lines, having been replaced by transportation systems based on roadways.²⁹⁰

Exchange 19: Is there a train station nearby?

Soldier:	Is there a train station nearby?	keeyaa koo-ee trayn stayshen qaReeb he?
Local:	No.	nahee

In Pakistan’s capital city, Islamabad, city planners in late 2008 hired consultants to report on the feasibility of building a mass transit system. The study would investigate ground transportation as well as overhead and underground systems, with the objective of connecting the “twin cities” (Islamabad and Rawalpindi). Presently, this twin city area lacks an organized bus service, although mini-buses operate in the area.²⁹¹

Air pollution is a problem in Pakistan’s large urban areas. The Deputy Director of Environment Impact Assessment reported in 2007 that more than 80% of air pollutants in Lahore are generated by diesel buses, two-stroke rickshaws, and broken roads.²⁹² Part of the problem is the use of low quality fuel, combined with the greatly expanded number of private vehicles on the roads. The Pakistani government has invested in CNG (compressed natural gas), which is an alternative, cleaner-burning fuel than diesel. Some cities are switching to CNG-burning buses in an effort to reduce air pollution.²⁹³

Exchange 21: Is there a good auto mechanic nearby?

Soldier:	Is there a good auto mechanic nearby?	keeyaa ko-ee acha gaareeyon ka mesteree qaReeb he?
Local:	Yes.	jeehaa

290 Daily Times. “Urban Transport Still Most Neglected Sector in Karachi.” 4 August 2008. http://www.dailytimes.com.pk/default.asp?page=2008%5C08%5C04%5Cstory_4-8-2008_pg12_8

291 Daily Times. Sher, Fazal. “Rapid Mass Transit System: Firms to Conduct Feasibility Study in First Week of October.” 4 October 2008. http://www.dailytimes.com.pk/default.asp?page=2008%5C10%5C04%5Cstory_4-10-2008_pg11_8

292 Daily Times. Dogar, Mansab. “Smoke Is in the Air.” 4 June 2007. http://www.dailytimes.com.pk/default.asp?page=2007%5C06%5C04%5Cstory_4-6-2007_pg13_9

293 DAWN. “Pakistan Tops in Asia with 1,450 CNG Stations.” 9 June 2007. <http://www.dawn.com/2007/06/09/nat19.htm>

Restaurants and Marketplace

Restaurants^{294, 295}

Restaurants in Pakistan’s cities serve a variety of international foods, as well as local foods that often tend toward rich, spicy flavors. Meat, including lamb, chicken, and mutton is served in most restaurants. There are very few vegetarian restaurants in Pakistan, although vegetables are served with most meals. Curry dishes are very popular and the main ingredients are varied, with each region known for its own way of food preparation or unique blend of spices.



© Lorenz Khazaleh
The kitchen of a restaurant in Lahore

Exchange 22: I’d like some soup.

Soldier:	I’d like some soup.	moje kooch soop chaa heeye
Local:	Sure.	zaRooR

Because strict laws prohibit drinking in public, there are no bars in Pakistan’s cities. However, wine (expensive) can be purchased in upscale hotel restaurants. Carbonated drinks and beer brewed in Pakistan are widely available.²⁹⁶

Exchange 23: Do you have bottled water?

Soldier:	Do you have any more bottled water?	keeyaa aap ke pas oR paanee kee botle hai?
Local:	Sure.	zaRooR

Most restaurants offer a variety of drinks, including traditional drinks such as hot tea with milk and sugar added (*chai*).

294 Encyclopædia Britannica. “Cultural Life – Daily Life and Social Customs.”

2009. <http://www.britannica.com/EBchecked/topic/438805/Pakistan>

295 AIESEC. Experience Pakistan. “Food and Spices.” http://www.aiesec.pk/experience/food_and_spices.php

296 iExplore. “Pakistan Food and Dining.” c. 1999–2009.

[http://www.iexplore.com/dmap/Pakistan/Dining:\\$sessionid\\$RN4WORAAADK1OP2MN5XCGWQ](http://www.iexplore.com/dmap/Pakistan/Dining:$sessionid$RN4WORAAADK1OP2MN5XCGWQ)

Exchange 24: I would like coffee or tea.

Soldier:	I would like coffee or tea.	meyn kaafee oR chaay pasand kaRtaa hoon?
Local:	Sure.	teek

Breakfast, lunch, and dinner are served in restaurants, depending on the time of day.

Exchange 25: Are you still serving breakfast?

Soldier:	Are you still serving breakfast / lunch / dinner?	keeyaa aap aabhee naashtaa / laanch / deeneR faRaaham kaRtey hai?
Local:	Yes.	jehaa

Whether diners wish to pay their bills separately or put them all on one tab, they should find out in advance whether restaurants accept credit cards, and which ones. Some credit cards such as American Express are widely accepted; others are not.²⁹⁷ It is a good idea when dining at small cafes to have cash on hand in the local denomination.



© Hemanshu Kumar
Breakfast in Lahore

Exchange 26: Can you get me my bill?

Soldier:	Can you get me my bill?	keeyaa aap meRaa bel laa sakte hai?
Local:	Sure.	zaRooR

In high-class restaurants, the establishment usually adds a 10% service surcharge. Tipping outside of this is at the diner's discretion.²⁹⁸

297 iExplore. "Pakistan Shopping and Pakistan Exchange Rate." c. 1999–2009. <http://www.iexplore.com/dmap/Pakistan/Shopping>

298 iExplore. "Pakistan Food and Dining." c. 1999–2009. [http://www.iexplore.com/dmap/Pakistan/Dining:\\$sessionid\\$SRN4WORAAADK1OP2MN5XCGWQ](http://www.iexplore.com/dmap/Pakistan/Dining:$sessionid$SRN4WORAAADK1OP2MN5XCGWQ)

In the cities, street stalls and food carts are common on side streets and corners, selling different kinds of food. Patrons can buy snacks, sweetened tea with milk, coffee, and complete meals from these outdoor eateries, although visitors should be careful about eating street food.²⁹⁹ The price is fixed and cash in the local currency is usually required; credit cards may not be accepted as payment at such small establishments.

Exchange 27: Do you accept credit cards?

Soldier:	Do you accept credit cards?	keeyaa aap kReedeet kaaRd letee hai?
Local:	No.	nahee

*Marketplace*³⁰⁰

Pakistanis are skilled at bargaining, and advertised prices are usually more than the seller expects to receive for the product. Vendors assume that customers will bargain.



© Gopal Aggarwal
Antique furniture shop

Exchange 28: I can give you this much money for this?

Soldier:	I can give you this much money for this?	meyn aap ko etneehe Raqam de saktaa hoon?
Local:	No.	nahee

When shopping and trying to buy an item at a crowded shop, Westerners should be aware that at bazaars and other places that offer services, forming a line is not the usual practice. Instead, it is more customary to push and shove against others in trying to maintain one's

299 LangMedia. "Urdu in Pakistan—Eating Out." c. 2003–2004
http://babel.uoregon.edu/LangMedia/collection_asia.AV/lm_pakistan/urIndex.html

300 iExplore. "Pakistan Shopping and Pakistan Exchange Rate." c. 1999–2009. <http://www.iexplore.com/dmap/Pakistan/Shopping>

place in the crowd. This manner of obtaining service is also typical at post offices and train stations.³⁰¹

A shopper should examine an item closely to be sure that the quality matches the price he or she is willing to pay.

Exchange 29: May I inspect it?

Soldier:	May I hold this and inspect it?	keeyaa meyn es ko mo'aayenh ke leeye Rok saktaa hoon?
Local:	Sure.	zaRooR

If the price for an item is too high, the customer can walk away, under no obligation to buy an item that has been under consideration.

Exchange 30: How much longer will you be here?

Soldier:	How much longer will you be here?	aap yaahaa ketnaa 'aRsaa Rahan ge?
Local:	Three more hours.	mazeed teen gahnte

After comparing prices, a buyer can shop around and return to a certain store where the price for a particular item seemed most reasonable.



© Carol Mitchell
Shawl shopping

Exchange 31: Do you have any more of these?

Soldier:	Do you have any more of these?	keeyaa aap es ko tabdeel kaR sakte hai?
Local:	No.	nahee

301 DAWN. Amir, Ayaz. "Standing in Line." c. 2005. http://www.4anaa.org/projects/DAWN_-_Ayaz_Amir_Corner.pdf

A shopper may have a currency denomination that seems too large for the cost of the item being purchased. In that case, asking whether the seller can give change is advisable.

Exchange 32: Can you give me change for this?

Soldier:	Can you give me change for this?	keeyaa aap es ko tabdeel kaR sakte hai?
Local:	No.	nahee

In larger cities, banks and shops are available to change money into local currency. They can also provide the correct denominations of money for a purchase. Credit cards (but not all) are accepted in high-end establishments. As with restaurants, the buyer should ideally have the correct money in hand, in the local currency, before making a purchase. Smaller stores are likely to be a possible source for change only if one buys something from them.

Dealing with Beggars

In Pakistan, there are many people who beg in the cities, some who are aggressive. They include children who work in shifts. Many of the beggars are also old, crippled, or sick people who cannot earn a living. For other poor people, begging is a professional livelihood.



© Michael Foley
Tricycle beggar

Exchange 33: Give me money.

Local:	Give me money.	mojhe Raqam do
Soldier:	I don't have any.	meRe pas nehee he

The choice of whether to give is a personal one, but visitors should be aware of the possible consequences of their actions. Children can be organized by gangs who collect most of the money. They are at risk of disfigurement to make them more pitiable, particularly to foreigners. While some Pakistanis view beggars as pests, others give to fulfil their charitable obligations (*sadqah nikaalnaas*) as Muslims. One Pakistani woman offered her own calculus for who is a deserving recipient: “My husband and I don't give

money to these women beggars, but when we see an old man we always give him because he has to feed his entire family.”³⁰²

Exchange 34: Please, buy something from me.

Local:	Please, buy something from me.	moje se kooch KhaReedo
Soldier:	No.	nahee

If someone persists in attempts to sell you an unwanted item, you may politely and directly decline the offer.

302 CCS Forum. “Beggars in Pakistan.”

Rural Life

Land Distribution

When Pakistan became independent in 1947, wealthy landlords held title to much of the land, which was divided into large estates. Sharecroppers or peasant proprietors rented and farmed small plots, often earning little more than subsistence wages.. The government implemented land reforms in 1959 and also in the 1970s, reducing the amount of land that any one person could own. Enforcement of the new regulations was weak however, so change was minimal. As of the beginning of the 21st century, just a few landlords still owned approximately half of the arable land in the country, which was divided into farms of 50 acres or more.^{303,304}



© Muhammad
Chakki, flour mill in Bhuggio Village

Exchange 35: Do you own this land?

Soldier:	Do you own this land?	keeyaa aap es zameen ke maalek he?
Local:	Yes.	jeehaa

Small farmers have little chance of ever owning land in Pakistan. First, they lack the political and social influence that large landowners possess, and their access to credit in formal institutions is therefore restricted. Because of this difficulty, they often turn to informal lending sources such as shopkeepers, village lenders, or even wealthy landowners. Interest rates from these sources are high however, which reduces the possibility of obtaining loans. Not only do small farmers lack access to land and credit, they also lack access to technology, such as tractors, seeds, fertilizers, and electric tubewells (a drilled well with an electric pump). Such monetary and material obstacles reduce the chance that they might purchase land of their own.³⁰⁵

303 MSN Encarta. "Pakistan: Agriculture." c. 1993–2008. http://encarta.msn.com/encyclopedia_761560851_6/Pakistan.html

304 YesPakistan.com. "The Need to Revive Land Reforms in Pakistan." 18 June 2002. http://www.yespakistan.com/people/land_reforms.asp

305 Mohiuddin, Yasmeen Niaz. Pakistan: A Global Studies Handbook [pp. 128–29]. 2007. http://books.google.com/books?id=OTMy0B9OZjAC&pg=PA128&lpg=PA128&dq=land+ownership+in+Pakistan&source=bl&ots=BLUE1ZqHoy&sig=ZMbVnISd2ETVLLdZ4rPYOfEe7P4&hl=en&ei=fpOcSaOwComMsAOZ1oykAg&sa=X&oi=book_result&resnum=6&ct=result

Tenant farmers in Pakistan have traditionally fallen into two categories, both of which involve renting the land and sharing part of their produce with the landowners. Occupancy tenants, the first group, are those who have a “more or less permanent and transferrable” right of access to the land, as long as they pay the fixed rent.³⁰⁶ Less stable are the tenants-at-will, the second category of tenant farmers, who rent only from year to year and are vulnerable to eviction at any time by land owners. This pattern is more frequently seen in Sindh than in other provinces. Landlords in Pakistan tend to exploit their advantage from this arrangement by changing their tenants-at-will yearly, thus preventing them from acquiring the occupancy rights granted under legislation passed in 1950. Given this unstable situation, the tenants-at-will are not likely to see any benefit in making investments in or improvements to the land that they rent. Furthermore, in order to keep their costs down, they tend to avoid hiring extra help. In this manner, the land tenancy system inhibits rural employment.³⁰⁷

Rural Economy

Approximately 65% of the Pakistani people live in rural areas of the country, mostly employed in the agricultural sector as sharecroppers or agricultural laborers.^{308, 309, 310} Many are also employed in Pakistan’s cottage-based carpet industry, following a longstanding tradition of working on looms in their homes.^{311, 312} Although such jobs are



© Muhammad
Bhuggio Village near Mirpurkhas Sindh Pakistan

306 Mohiuddin, Yasmeen Niaz. Pakistan: A Global Studies Handbook [p. 130]. 2007.

http://books.google.com/books?id=OTMy0B9OZjAC&pg=PA128&lpg=PA128&dq=land+ownership+in+Pakistan&source=bl&ots=BIUE1ZqHoy&sig=ZMbVnISd2ETVLldZ4rPYOfEe7P4&hl=en&ei=fpOcSaOwComMsAOZ1oykAg&sa=X&oi=book_result&resnum=6&ct=result

307 Mohiuddin, Yasmeen Niaz. Pakistan: A Global Studies Handbook [pp. 130–31]. 2007.

http://books.google.com/books?id=OTMy0B9OZjAC&pg=PA128&lpg=PA128&dq=land+ownership+in+Pakistan&source=bl&ots=BIUE1ZqHoy&sig=ZMbVnISd2ETVLldZ4rPYOfEe7P4&hl=en&ei=fpOcSaOwComMsAOZ1oykAg&sa=X&oi=book_result&resnum=6&ct=result

308 Voice of South. “Pakistan’s Urban Population to Equal Rural by 2030: UNFPA.” 29 June 2007.

http://voiceofsouth.org/2007/06/29/urban_population/

309 MSN Encarta Online Encyclopedia. “Pakistan.” c. 1993–2008. http://encarta.msn.com/encyclopedia_761560851_3/Pakistan.html

310 Mohiuddin, Yasmeen Niaz. Pakistan: A Global Studies Handbook [p. 130]. 2007.

http://books.google.com/books?id=OTMy0B9OZjAC&pg=PA128&lpg=PA128&dq=land+ownership+in+Pakistan&source=bl&ots=BIUE1ZqHoy&sig=ZMbVnISd2ETVLldZ4rPYOfEe7P4&hl=en&ei=fpOcSaOwComMsAOZ1oykAg&sa=X&oi=book_result&resnum=6&ct=result

311 Bureau of International Labor Affairs, United States Department of Labor. “Pakistan.” No date.

<http://www.dol.gov/ILAB/media/reports/iclp/sweat/pakistan.htm>

312 Global Giving. “Improved Carpet Looms for 200 Families in Pakistan.” 6 January 2009.

<http://www.globalgiving.com/pr/1200/proj1200a.html>

common, unemployment is high in the countryside, and underdevelopment and poverty remain extreme and persistent.³¹³ Even though Pakistan's economy in recent years has experienced growth that enlarged the nation's middle class, the growth was limited to cities. In rural Pakistan, the "agriculture and textile sectors have remained stagnant."³¹⁴

Since Pakistan gained its independence, thousands of people have moved from the countryside in order to find jobs in the cities. This rural-to-urban migration is the result of population growth, tied to improvements in health care and diet. Such gains in turn lowered infant mortality and raised the average lifespan to 64, but the rural economies were not able to absorb the increasing number of people.^{315, 316} Because so many have not been able to find jobs or support themselves in the countryside, an exodus to the cities has taken place in Pakistan in the last few decades. Still, the majority of people remain in the rural areas.

Rural Transportation Issues

At the time of independence, a well-developed transportation system did not exist in Pakistan. During the 1970s and 1980s, many roads were constructed. The number of motor vehicles (automobiles, motorcycles, and others) doubled during the 1980s.³¹⁷ Most of the road transport system has remained in the private sector, and very little emphasis has been placed on public transportation, either in rural or urban areas.



© Usman Ahmed
Industries in the village of Shiekkopura, Pakistan

In recent years, even though the government has built substantially more roads, it has continued to neglect the country's transportation infrastructure. Public bus and rail service have deteriorated and sometimes ceased operating. Vehicle operation is largely unregulated at the same time that traffic has increased, leading to many safety problems.^{318, 319}

313 Bureau of South and Central Asian Affairs, U.S. Department of State. "Pakistan." July 2008.

<http://www.state.gov/r/pa/ei/bgn/3453.htm>

314 The New York Times. Rohde, David. "Pakistani Middle Class, Beneficiary of Musharraf, Begins to Question Rule." 25

November 2007. http://www.nytimes.com/2007/11/25/world/asia/25class.html?_r=1

315 Encyclopædia Britannica. "Pakistan – Settlement patterns: Demographic Trends." 2009.

<http://www.britannica.com/EBchecked/topic/438805/Pakistan>

316 CIA World Factbook. "Pakistan." 10 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

317 Federal Research Division, Library of Congress. A Country Study: Pakistan. Chapter 3: The Economy. "Services – Transportation." 1994. <http://lcweb2.loc.gov/frd/cs/pktoc.html>

318 Federal Research Division, U.S. Library of Congress. Country Profile: Pakistan. "Transportation and Telecommunications [p. 16]." February 2005. <http://lcweb2.loc.gov/frd/cs/profiles/Pakistan.pdf>

Road transportation in rural Pakistan carries approximately 90% of the country's passengers and shipped goods.³²⁰ Motorized vehicles are used for transporting produce, but for personal transportation, many villagers rely on "animal power" such as carts drawn by oxen.³²¹ A large number of roads in rural Pakistan are in extremely poor condition, which reduces efficiency in transporting perishable goods to market.³²²

Rural Health Issues

Health problems in Pakistan have been especially severe in rural areas where the health care infrastructure is least developed.³²³ In 2004, the entire nation had "one physician for every 1,353 people and one hospital bed for every 1,429 people," and in rural parts of the country, the situation is even more critical.³²⁴ Here, not only is primary medical care insufficient, but sanitation services are as well. Intestinal and respiratory infectious diseases have taken a high toll because of inadequate sewage disposal and lack of access to safe drinking water.³²⁵

Malaria has also been among the leading causes of death in rural Pakistan. Water covers much of the land, from sources such as vast irrigation projects or monsoon rains. In the 1960s, eradication programs almost eliminated this disease by spraying marshes and swamps with insecticides. It resurged in the 1970s as an epidemic. Since then, malaria has remained a serious public health problem. In 2005, almost half the reported cases occurred in Balochistan, one of the country's least populated provinces.³²⁶

319 Highbeam.com. Economic Review. "Outline of a Transport Policy. (Transportation System in Pakistan.)" 1991. <http://www.highbeam.com/doc/1G1-11189762.html>

320 JPNEMPAK. "Japan to Provide ¥ 47.943 Billion of Official Development Assistance to Pakistan – 3.Rural Road Construction Project (Phase II) Sindh." 3 May 2008. <http://www.pk.emb-japan.go.jp/PRESS/Press%202008/JPNEMPAK%2008-019,Japan%20to%20provide%20Yen%2047.943%20billion%20of%20Official%20Development%20Assistance%20to%20Pakistan.htm>

321 Encyclopædia Britannica Online. "Pakistan. Transportation and Telecommunications." 2009. <http://www.britannica.com/eb/article-33446/Bangladesh>

322 JPNEMPAK. "Japan to Provide ¥ 47.943 Billion of Official Development Assistance to Pakistan – 3.Rural Road Construction Project (Phase II) Sindh." 3 May 2008. <http://www.pk.emb-japan.go.jp/PRESS/Press%202008/JPNEMPAK%2008-019,Japan%20to%20provide%20Yen%2047.943%20billion%20of%20Official%20Development%20Assistance%20to%20Pakistan.htm>

323 Pakistan Institute of Development Economics. Akram, Muhammad, and Faheem Jehangir Khan. "Health Care Services and Government Spending in Pakistan." c. 2007. <http://www.pide.org.pk/pdf/Working%20Paper/WorkingPaper-32.pdf>

324 MSN Encarta. "Pakistan – Health and Welfare." c. 1993–2008. http://encarta.msn.com/encyclopedia_761560851_8/Pakistan.html

325 Encyclopædia Britannica Online. "Pakistan. Government and Society – Health and Welfare." 2009. <http://search.eb.com/eb/article-23710>

326 World Health Organization. "Roll Back Malaria: Pakistan." No date. <http://www.emro.who.int/rbm/CountryProfiles-pak.htm>

In Pakistan, 34% of all pregnant women are affected by malnutrition, which, added to other factors, has resulted in a high maternal mortality rate. Other factors include iron deficiency—which itself can contribute to birth defects and other negative affects on the baby as well as the mother, including hypertension, prolonged labor, and infections during or after childbirth. Also, the belief that women should give birth at home is especially strong in the countryside, discouraging women from seeking medical assistance. In the rural province of Balochistan, the rate of maternal mortality is highest. Women who live in rural Pakistan are less likely, in general, than urban women to have access to a doctor or skilled medical professional during childbirth.³²⁷

The need for basic preventive services is particularly acute in rural Pakistan.³²⁸ In order to expand primary health care throughout the country, the government announced a program in 2004 that will, with help from the UN, create and fund mobile health units. Such services were seen as a means by which people in remote, rural areas could gain better access to healthcare.³²⁹



© UNICEF/NYHQ2010-1569/Asad Zaidi
A child sleeps on a bed surrounded by floodwater

Exchange 36: Do you need my help?

Soldier:	Do you need my help?	keeyaa aap ko madad chaaheeye?
Local:	Yes.	jeehaa

The Pakistani government funds several programs to improve the general health of the population. Such programs are directed toward treatment of cancer, provision of immunization, and control of tuberculosis, hepatitis, and HIV/AIDS.³³⁰

327 Daily Times. Ghauri, Irfan. “34% of Pregnant Women Face Malnutrition in Pakistan.” 8 January 2007. http://www.dailytimes.com.pk/default.asp?page=2007%5C01%5C08%5Cstory_8-1-2007_pg7_2

328 Pakistan Institute of Development Economics. Akram, Muhammad, and Faheem Jehangir Khan. “Health Care Services and Government Spending in Pakistan [p. 20].” c. 2007. <http://www.pide.org.pk/pdf/Working%20Paper/WorkingPaper-32.pdf>

329 Women’s News. Terzieff, Juliette. “Pakistan Launches Effort to Lower Maternal Deaths.” 22 August 2004. <http://www.womensnews.org/article.cfm/dyn/aid/1957/context/archive>

330 Pakistan Institute of Development Economics. Akram, Muhammad, and Faheem Jehangir Khan. “Health Care Services and Government Spending in Pakistan [p. 1].” c. 2007. <http://www.pide.org.pk/pdf/Working%20Paper/WorkingPaper-32.pdf>

Exchange 37: Do you know what is wrong?

Soldier:	Do you know what is wrong?	keeyaa aap ko m'aloom he ke es meyn keeyaa ghaltee he?
Local:	No.	nahee

The most advanced level of health care, affiliated with universities and research institutions, is available mainly in the cities.³³¹ In Pakistan, health care services are available in both the public and private sectors, with 77% of households relying on the private sector and only 23% consulting the public sector.³³² Many people, however, cannot afford the services of private doctors.³³³ Those who are very poor often rely on alternative medical treatments such as homeopathy or unlicensed health providers.

Education

Although primary school education is a constitutional right in Pakistan, it is not compulsory in all areas of the country. In Balochistan Province, for instance, local government does not mandate that children enter or complete their primary school education.³³⁴ In Sindh Province, 48% of children were enrolled in primary school for 2004–05, compared to 58% in Punjab Province, and 52% for the nation as a whole.³³⁵

Many poor, rural families bypass the public education system, which requires that they bear some costs, preferring to enroll their children in *madrassas*. Administered by Islamic mosques, *madrassas* offer free room and board and are often the only option



331 Pakistan Institute of Development Economics. Akram, Muhammad, and Faheem Jehangir Khan. "Health Care Services and Government Spending in Pakistan [p. 8]." c. 2007. <http://www.pide.org.pk/pdf/Working%20Paper/WorkingPaper-32.pdf>

332 Pakistan Institute of Development Economics. Akram, Muhammad, and Faheem Jehangir Khan. "Health Care Services and Government Spending in Pakistan [p. 12]." c. 2007. <http://www.pide.org.pk/pdf/Working%20Paper/WorkingPaper-32.pdf>

333 UN Office for the Coordination of Humanitarian Affairs, IRIN. "Pakistan: Millions Unable to Afford Health Care." 9 February 2009. <http://www.irinnews.org/Report.aspx?ReportId=82817>

334 Federal Research Division, Library of Congress. "Country Profile: Pakistan - Education and Literacy." February 2005. <http://lcweb2.loc.gov/frd/cs/profiles/Pakistan.pdf>

335 The World Bank. "Pakistan: World Bank Provides US\$451 Million to Support Development Program." 7 June 2007. <http://web.worldbank.org/WBSITE/EXTERNAL/PROJECTS/0,,contentMDK:21363906~menuPK:64282138~pagePK:41367~piPK:279616~theSitePK:40941,00.html>

for many Pakistani families. Some *madrassas* teach secular as well as religious subjects, and others focus on theology, requiring only that students memorize scripture. A number of *madrassas* in some regions of the country have had suspected links with Islamist militants, prompting many people to demand increased government oversight over the curriculum.^{336, 337}

In Pakistan, the gender disparity in education is especially pronounced in poor and rural parts of the country. In general, only 22% of girls in rural areas complete primary school, compared to 47% of rural boys who complete the same level.³³⁸ Although 52% of Pakistani children enrolled for primary school for 2004–05, the number of rural girls enrolled for the same period was only 29%.³³⁹ Many rural children, both boys and girls, drop out of school to help with housework, farm work, or to help support the family by seeking jobs.

The official language of education in Pakistan is Urdu. As it is the mother tongue only of Muhajirs who mainly live in Sindh, people speak their regional languages throughout the country and use them in school alongside Urdu. In Sindh Province, where many Urdu-speaking Muhajirs settled, conflict between Sindhis and Muhajirs arose over language. This led the government to allow the Sindhi language in education, business, and for official purposes. In Punjab Province, however, Urdu is the first language taught, and Punjabi remains a spoken (not written) language. In Khyber Pakhtunkhwa, Urdu is taught in school, but enrollment is often low in this largely rural area, and local dialects of Pushtu prevail. English is commonly taught in schools but used primarily by government and the military. Outside of these official purposes, only a small number of people use English.^{340,341}

336 Encyclopædia Britannica Online. "Pakistan. Government and Society – Education." 2009. <http://search.eb.com/eb/article-23710>

337 Federal Research Division, Library of Congress. "Country Profile: Pakistan - Education and Literacy." February 2005. <http://lcweb2.loc.gov/frd/cs/profiles/Pakistan.pdf>

338 The World Bank. South Asia. "Youth and Education in Pakistan." c. 2009. <http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/SOUTHASIAEXT/0,,contentMDK:21441267~pagePK:146736~piPK:146830~theSitePK:223547,00.html>

339 The World Bank. "Pakistan: World Bank Provides US\$451 Million to Support Development Program." 7 June 2007. <http://web.worldbank.org/WBSITE/EXTERNAL/PROJECTS/0,,contentMDK:21363906~menuPK:64282138~pagePK:41367~piPK:279616~theSitePK:40941,00.html>

340 Encyclopædia Britannica Online. "Pakistan. People–Linguistic Composition." 2009. <http://search.eb.com/eb/article-23710>

341 Sarid Journal. Warsi, Jilani. "Conditions Under Which English Is Taught in Pakistan: An Applied Linguistic Perspective." c. 2004. http://sarid.net/sarid-journal/2004_Warsi.pdf

Tribal Distribution

Pakistan’s main provinces are divided ethnically, corresponding essentially to tribal background. Balochistan, rich in oil and gas reserves, yet considered Pakistan’s poorest province, is populated by several different tribes of Balochs of Turko-Iranian descent.^{342, 343, 344} In



© Ieeno
Tribal Areas

northwestern Pakistan, tribal Pushtuns of Indo-Aryan background live in the mountains along the border with Afghanistan.^{345, 346} The people of this mountainous region are divided into various sub-tribal groups. To name a few, they include the Swati, Orakzai, Mahsud, Mohmand, Yusufzai, Afridi, and Wazir.³⁴⁷

Exchange 38: Do you know this area very well?

Soldier:	Do you know this area very well?	keeyaa aap es 'alaaqe ko jaante hai?
Local:	Yes.	jeehaa

The Pakistani government has been using tribal militias (*lashkars*) to help fight the Taliban, who have expanded their hold into Pakistan’s semi-autonomous tribal region in the northwest. However, the Taliban fighters are far better armed than the *lashkars*. Moreover, the Taliban have targeted tribal elders who are pro-government, reducing the

342 Guardian.co.uk. Walsh, Declan. “Pakistan’s Tribes on Brink of Civil War.” 21 March 2005.

<http://www.guardian.co.uk/world/2005/mar/21/pakistan.declanwalsh>

343 The Atlantic. Kaplan, Robert D. “It’s the Tribes, Stupid!” November 2007. <http://www.theatlantic.com/doc/200711u/kaplan-democracy>

344 Pakistan Defence. Tahir, Muhammad. “Tribes and Rebels: The Players in the Balochistan Insurgency.” 10 April 2008. <http://www.defence.pk/forums/national-political-issues/10874-tribes-rebels-players-balochistan-insurgency.html>

345 The Atlantic. Kaplan, Robert D. “It’s the Tribes, Stupid!” November 2007. <http://www.theatlantic.com/doc/200711u/kaplan-democracy>

346 Bharat Rakshak Monitor. Singh, Airavat. “The Baloch National Question.” 2004. <http://www.bharat-rakshak.com/MONITOR/ISSUE6-4/singh.html>

347 Encyclopaedia Britannica Online. “Pakistan. People–Ethnic Composition.” 2009. <http://search.eb.com/eb/article-23710>

effectiveness of the tribal militias' resistance. Overall, the Taliban have managed to weaken many of Pakistan's tribal structures in recent years.^{348, 349}

Village Life and Gender Roles

Village life varies in Pakistan, depending on the region. In general, streets are likely to be unpaved, and houses are often made of stone or mud. People get up early to work in the fields or labor at other jobs. Children will often attend school, but many have dropped out of school to work in jobs or help their parents with household work. Many villages have telephone networks and electricity, but women may still use a wood fire to do much of the cooking. Most villages do not have access to running water in the house. Instead, villagers have to carry water some distance from a collection point.^{350, 351}



© Shubert Ciencia
Tribal women Bhurban, Pakistan

Often an entire village incorporates a single patrilineal extended family compound of buildings. Some villagers own or rent the farms they live in. Others try to live within reasonable distance of the agricultural fields where they work daily. Beyond being the site where one lives and is able to provide for family, the village is also the center of the family's ancestral identity. Even after family members move to the city, they try to stay in connection with their ancestral village, which may be centered around the religious shrine of a saint.

After Islamic fundamentalists took control of the Swat Valley in northwestern Pakistan, the government agreed to allow the imposition of shari'a law in exchange for the fighters laying down their weapons.³⁵² If the region is free of tribal or military conflict, villagers are friendly to visitors who need help. Any questions should be directed to the men in the village.

348 International Herald Tribune. Perlez, Jane. "Pakistan Asks Tribes to Take on Taliban." 23 October 2008. <http://www.iht.com/articles/2008/10/23/asia/militia.php?page=1>

349 International Herald Tribune. Schmitt, Eric, Mark Mazzetti, and Carlotta Gall. "U.S. Considers Enlisting Tribes in Pakistan to Fight Al Qaeda." 18 November 2007. <http://www.iht.com/articles/2007/11/19/america/19cndpolicy.php>

350 BBC News. "One Day in Pakistan: Views and News." 18 December 2007. http://news.bbc.co.uk/2/hi/in_depth/629/629/7136436.stm

351 Trekearth. "Village Life, Sialkot, Pakistan." 2008. <http://www.trekearth.com/gallery/Asia/Pakistan/photo903400.htm>

352 Washington Post, Constable, Pamela. "Islamic Law Instituted in Pakistan's Swat Valley." 17 February 2009. <http://www.washingtonpost.com/wp-dyn/content/article/2009/02/16/AR2009021601063.html>

Exchange 39: Is there lodging nearby?

Soldier:	Is there lodging nearby?	Kaya qareeb koi taharney kee jagaa he?
Local:	Yes	jeehaa

Men are the heads of household, and they work outside the home. Women primarily remain in the home, where they are responsible for childcare, food preparation, and keeping the household clean and running smoothly. Women do not venture out beyond their villages unaccompanied by men, and this is particularly true in tribal regions such as Khyber Pakhtunkhwa. Here, they are neither expected nor allowed to socialize with men outside their families. For this reason, men do most of the shopping, since it means they must go into crowded markets and interact with others. Only men go into the mosques for prayer; women are limited to prayer and religious practice in the home. In the Swat Valley, restrictions have been put in place that ban girls from attending school, and many girls' schools have been closed.^{353, 354, 355}

Who's in Charge

When trying to locate someone in charge, visitors should look for the man who holds a formal position of authority or owns a significant amount of land. Recognition of leadership is determined to a great extent by those two factors. Alternatively, a man may become unofficial head of a village by virtue of a prestigious position he is born into.³⁵⁶

353 Everyculture.com. "Pakistan: Gender Roles and Statuses." c. 2007. <http://www.everyculture.com/No-Sa/Pakistan.html>

354 The Washington Post. Hassan, Yasmeen. "A War on Pakistan's Schoolgirls." 26 January 2009. <http://www.washingtonpost.com/wp-dyn/content/article/2009/01/25/AR2009012501770.html>

355 7th Sustainable Development Conference. Sadaf, Tahira, and Karin Astrid Siegmann. "Gendered Livelihoods Assets and Workloads in Pakistan's North-West Frontier Province (NWFP) [p. 4]." 2004. http://www.nccr-pakistan.org/publications_pdf/Gender/Siegmann_Sadaf_SDC04.pdf

356 BBC News. "One Day in Pakistan: Views and News." 18 December 2007. http://news.bbc.co.uk/2/hi/in_depth/629/629/7136436.stm

Exchange 40: Can you take me to your leader?

Soldier:	Can you take me to your leader?	keeyaa aap moje aapne Rahnemaa ke pas le jaasakte hai?
Local:	Yes.	jeehaa

Authority in all cases is reserved for men—husbands, fathers, and brothers. In villages, a hierarchy exists according to who holds the most financial and political power, as determined by land ownership and occupation.



© dysviz
Afghan Jihadi men

Exchange 41: Respected leader we need your help.

Soldier:	Respected leader we need your help / advice / opinion.	hama aap kee madad / mashwaRa / Raayee kee zaRooRat he
Local:	Yes.	hacha

Conflicts in villages are settled by tribal elders. They negotiate and resolve issues of property disagreements, divorce, and other civil disputes that would be assigned to courts in Western or Westernized society. Men who occupy the positions of tribal elders often belong to factions that compete for political control. There may be considerable interaction and sometimes animosity between tribes.³⁵⁷

Border Crossings and Checkpoints

The rugged, porous, and ill-defined border between Pakistan and Afghanistan has remained problematic. In addition to refugees trying to cross, smugglers cross the border with arms and narcotics, and Islamist insurgents (including the Taliban) have used the border as a passage. Such illegal activity is common because of the lack of



© Guilhem Vellut
Two guys on a motorcycle

357 The Atlantic. Kaplan, Robert D. "It's the Tribes, Stupid!" November 2007. <http://www.theatlantic.com/doc/200711u/kaplan-democracy>

border security, and the border region in Pakistan’s tribal areas has been the site of considerable violence.³⁵⁸

Exchange 42: Please get out of the car.

Soldier:	Please get out of the car.	mehRbaanee kaR keh aap meRee gaaRee se nekel jey
Local:	OK.	teek

In September 2008, the Pakistani Army ordered its troops to fire on U.S. forces crossing the border from Afghanistan to Pakistan. The action was taken in response to an alleged raid that U.S. forces made in September 2008, crossing from Afghanistan to Pakistan in pursuit of al-Qaeda forces.³⁵⁹

Exchange 43: Is this all the ID you have?

Soldier:	Is this all the ID you have?	keeyaa aap ke pas ye hee shenaaKhathe?
Local:	Yes.	jeehaa

On 5 September 2008, Pakistan closed its Torkham border crossing into Afghanistan, preventing NATO supply trucks from crossing into Afghanistan. Approximately 70% of NATO supplies pass through the Khyber area into Afghanistan, to resupply military forces. Some Pakistani officials reported that concerns over “deteriorating security” prompted the Torkham closure, which has since been reopened. Another border crossing that NATO uses for the same purpose is the Chaman crossing in Balochistan.³⁶⁰

358 RedOrbit.com. Achakzai, Saeed Ali. “Blast at Afghan-Pakistan Border Crossing Kills Six.” 4 October 2005.
http://www.redorbit.com/news/international/260047/blast_at_afghanpakistan_border_crossing_kills_six/

359 Telegraph.co.uk. Wilkonson, Isambard. “Pakistan Troops to Fire on Americans Crossing Border.” 17 September 2008.
<http://www.telegraph.co.uk/news/worldnews/asia/pakistan/2969816/Pakistan-troops-to-fire-on-Americans-crossing-border.html>

360 The Long War Journal. Roggio, Bill. “Pakistan Reopens Vital Border Crossing to NATO.” 7 September 2008.
http://www.longwarjournal.org/archives/2008/09/pakistan_reopens_vit.php

Exchange 44: Are you carrying any guns?

Soldier:	Are you carrying any guns?	keeyaa aap ke paas bandooq he?
Local:	Yes.	jeehaa

The border between Pakistan and Iran is unfenced and has few checkpoints. One of the main checkpoint stations is located between the small town of Taftan (in Balochistan Province, Pakistan) and Zahedan, Iran. Because the border is so porous, it is an active site for smuggling out of Pakistan. Not only are drugs and arms smuggled across the border with Iran, but human trafficking is also known to be very widespread. From Iran, which is a transit point, people are sent to points in the Gulf and other areas for forced labor contracts and other illegal activities.^{361, 362, 363}



© Peter Morgan
Karakoram Highway, Karakoram Range

Exchange 45: Where is the nearest checkpoint?

Soldier:	Where is the nearest checkpoint?	chookee kaahaa he?
Local:	It's two kilometers.	do keelometR paR he

One of two road border crossings between Pakistan and India is at Wagah, between the nearest cities of Lahore, Pakistan, and Amritsar, India. Part of the village lies in Pakistan, and part in India.

361 The News. Dastageer, Ghulam. "Pak-Iran Border Most Active Point, Says Report." 22 December 2008.

http://www.thenews.com.pk/top_story_detail.asp?Id=19121

362 CIA World Factbook. "Transnational Issues–Pakistan." 19 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

363 Travel-Images.com. "File:Pakistan33." No date. <http://www.travel-images.com/photo-pakistan33.html>

Exchange 46: Show us the car registration.

Soldier:	Show us the car registration.	aap aapnee gaaRee ke kaaghzaad dekhaaye?
Local:	OK.	teek

The crossing is under heavy guard, and a flag-lowering ceremony is conducted every evening. In the ceremony, both Pakistani and Indian forces put on a martial display that consists of “mock military maneuvers.”³⁶⁴ Crowds observe from both sides, cheering patriotically.³⁶⁵

Landmines

The Islamic Republic of Pakistan has neither signed the 1997 Mine Ban Treaty, nor has it ratified the Treaty through accession (agreement after the signature period ended).³⁶⁶ Use and production of landmines has continued through 2007–08 by groups that are not part of the state. The country’s stockpile of landmines is estimated to be six million.³⁶⁷



© clean socks / flickr.com
Thar Desert, Pakistan

Pakistan has proposed laying landmines along sections of its permeable border with Afghanistan in order to gain control over insurgent activities. Predictably, the Afghan government has opposed such action.³⁶⁸ In June 2008, a Pakistan official reported that the government had decided to postpone its plans to lay mines along the Afghanistan border, after being criticized internationally for such plans.³⁶⁹

364 Concordia Expeditions.com. “Pakistan and India Border Display.” No date.

<http://www.concordiaexpeditions.com/pakistan/border.html>

365 Worldisround. “Pakistan-India Border at Wagah.” 19 February 2006. <http://www.worldisround.com/articles/279326/text.html>

366 International Campaign to Ban Landmines. “Global Ban on Landmines: States Parties.” c. 1998–2006.

<http://www.icbl.org/treaty/members>

367 Landmine Monitor. “Pakistan.” 2008. <http://www.icbl.org/lm/2008/countries/pakistan.php>

368 CIA World Factbook. “Transnational Issues–Pakistan.” 19 February 2009. <https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html>

369 Landmine Monitor. “Pakistan.” 2008. <http://www.icbl.org/lm/2008/countries/pakistan.php>

Exchange 47: Is this area mined?

Soldier:	Is this area mined?	keeyaa es 'alaaqe meyn boRoodee soRoonge he?
Local:	Yes.	jeehaa

Since May 2007, militants not affiliated with the state have continued to use landmines in parts of Khyber Pakhtunkhwa and Balochistan. Mines are also used in the Federally Administered Tribal Areas. Some mines are believed to be smuggled from Afghanistan into Pakistan for use against Pakistani military forces and in inter-tribal conflicts.³⁷⁰

370 Landmine Monitor. "Pakistan." 2008. <http://www.icbl.org/lm/2008/countries/pakistan.php>

Family Life

Family Roles and Responsibilities^{371, 372}

In both rural and urban areas of Pakistan, the extended family is the basic economic unit as well as the source of social identity. Loyalty to the family takes precedence over loyalty to any others, including business associates. For this reason, nepotism is an accepted hiring strategy, as it assures trust among the people who work together every day. Family members often join together in one economic enterprise, such as a small business or a farm, owning or using property jointly as they work and share in its resources.



© clean socks / flickr.com
Young family

Exchange 48: 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?	keeyaa Khaandaan meyn serf aap ke pas nokRee he?
Local:	No.	nahee

Since the Pakistani family is patrilineal, the father is the head of his household and the oldest male is leader of the family, making all important decisions. Married sons typically live in the father's household, a tradition that especially holds true in rural areas. When the father dies, each son with his wife and children may move out to establish separate residences.



© Imran Ali
Karachi family

An extended family household can comprise parents, children, and the children's grandparents. Along with immediate relatives, it may also include distant relatives, friends, members of the tribe, and neighbors. Three or four generations often live under one roof or in separate, but adjoined, houses.

371 Encyclopædia Britannica. "Pakistan. Cultural Life – Daily Life and Social Customs." 2009.

<http://www.britannica.com/EBchecked/topic/438805/Pakistan>

372 Kwintessential Cross Cultural Solutions. "Pakistan: Language, Culture, Customs, and Etiquette." No date.

<http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

Exchange 49: Does your family live here?

Soldier:	Does your family live here?	keeyaa aap kaa Khaandaan yahaa Rahtaa he?
Local:	Yes.	jeehaa

The organization of kinship ties between family members varies according to the region. In general, kinship ties are very strong, especially in traditional, tribal areas. Here, endogamy (marriage between members of the tribe or group) remains a customary practice. Within the lineage, elders resolve disputes through mediated discussion and intervention. They also represent the lineage to the outside world, forming political associations and acting on the family's behalf.

Exchange 50: Do you have any brothers?

Soldier:	Do you have any brothers?	keeyaa ye aap kaa bahaa-ee he?
Local:	Yes.	jeehaa

Labor within a family is divided by gender. If the family owns a farm, the men are responsible for working the fields and marketing the products and livestock in order to earn income to support the family. In one household, the persons who hold income-producing jobs may include the father, his grown sons, and other male relatives who live there. Women work in the home, and usually help with chores on the farm.

Exchange 51: Is this your wife?

Soldier:	Is this your wife?	keeyaa ye aap kee beewee hai?
Local:	Yes.	jeehaa

Children often help their mothers with housework or farm work. All members of the family contribute to the family's welfare, and they function as an interconnected and unified network.

Status of Women, Elderly, and Children

Not only are family members very closely interconnected, but each person within the family has a certain position and role within the hierarchy. In this way, the work of daily life is organized so that it flows efficiently.

*Women and Children*³⁷³

In Pakistan, although women have served with distinction at the highest levels of government and in the professions, in rural areas their role is still primarily domestic. A woman is ultimately responsible for overseeing her household and tending to the needs of her children. She also teaches her children their responsibilities and makes sure the domestic work gets done.



© Jake Brewer
Woman and her son

Exchange 52: Are these your children?

Soldier:	Are these your children?	keeyaa ye aap ke bache hai?
Local:	Yes.	jeehaa

If she gives birth to a son, a woman accumulates security and respect in her husband's household. Sons are cherished because they support their parents in their old age and carry on the family lineage. Daughters are more expensive to raise due to Pakistan's marriage dowry system, which requires the daughter's parents to pay the dowry. Also, women in Pakistan are subject to many restrictions in securing an education or obtaining a job or career. They are less likely to be able to help their parents in their old age. For these economic and social reasons, mothers tend to indulge their sons and discipline their daughters more strictly, indoctrinating them fully into their household duties.^{374, 375, 376}

373 Encyclopædia Britannica. "Pakistan. Cultural Life – Daily Life and Social Customs." 2009.
<http://www.britannica.com/EBchecked/topic/438805/Pakistan>

374 UN Office for the Coordination of Humanitarian Affairs, IRIN. Broken Bodies—Broken Dreams: Violence Against Women Exposed. "Son Preference." November 2005. Nairobi: OCHA/IRIN. http://www.irinnews.org/pdf/bb/1IRIN_Duo-Son_Preferencef.pdf

375 African Journals Online. Shah, Mussawar. "Son Preference and Its Consequences. (A Review.)" 2005.
<http://www.ajol.info/viewarticle.php?id=21784>

376 Google Books. Encyclopedia of Women & Islamic Cultures: Family, Body, Sexuality, and Health, Volume 3 [p. 169]. Suad, Joseph. 2005. London: GMB Publishing.

Parents will often take their young children out of school to help the family with housework or field work. Thus, the dropout rate from primary school is high.



Exchange 53: Do your children go to school?

Soldier:	Do your children go to school?	keeyaa aap ke bache eskool jaate hai?
Local:	Yes.	jeehaa

Women have traditionally been secluded, occupying private areas within the home and prohibited from circulating freely in society. Among the middle class, including landowners and well-to-do peasant families, *purdah* (keeping women out of public view by using veils or screens, curtains, and enclosures in the home) is common.³⁷⁷ When households practice *purdah*, the men’s area is the front of the home, and the women’s is the separate, back area. *Purdah* is only feasible for families that aren’t reliant on the labor of its female members. Peasant women who work outdoors in rural areas generally do not wear veils or concealing clothing. Whether rich or poor, however, both married and single women are under pressure to avoid unauthorized contact with the opposite sex.

Women, in short, embody a family’s honor. In some conservative tribal areas of the country, suspected violations of familial honor can lead to “honor killings” of women. Under this practice, a man in the family (such as a husband or brother) kills a female relative who is thought to have brought dishonor to him or the clan or family. The perceived dishonor can be from the slightest rumor or allegation of some impropriety of a woman’s behavior, including choosing her own husband. Many Pakistanis, both men and women, have staunchly opposed honor killings, and President Musharaff outlawed them in 2005.³⁷⁸ Despite the position of the government and despite the



http://books.google.com/books?id=bzXzWgVajnQC&pg=PA169&lpg=PA169&dq=gender+preference+in+Pakistan&source=bl&ots=ApqUPptlyu&sig=WMCS8UrIyZXTW_WjW6t0rzGXxgs&hl=en&ei=EZGkSYOgNImGsQP0qYCrAg&sa=X&oi=book_result&resnum=5&ct=result

377 Encyclopædia Britannica. “Purdah.” 2009. <http://www.britannica.com/bps/search?query=purdah>

378 Christian Science Monitor. Tohid, Owais. “Pakistan Outlaws ‘Honor Killings.’” 20 January 2005. <http://www.csmonitor.com/2005/0120/p06s01-wosc.html>

official legal right of women in Pakistan to choose their own marriage partners, women can still be killed for selecting their own mates, Pakistan’s Human Rights Commission reports that over 600 honor killings took place in Pakistan in 2007.³⁷⁹

Exchange 54: Are you married?

Soldier:	Are you married?	keeyaa aap shaadee shodaa hai?
Local:	Yes.	nehee

Pakistani women (usually from urban areas) who have attained high positions of prominence in national political life are typically from urban backgrounds. Unlike in the countryside, families living in cities may have the means to provide their daughters a substantial level of education. Such families are also likely to have political connections that can help their children gain high professional positions. These conditions for women generally do not apply in rural areas, where women lack both education and financial resources.

Among rural families, women frequently work outdoors, gardening, planting, collecting firewood, and caring for animals. It is unlikely that a woman in rural Pakistan would accept a job for wages if it took her outside her home. Even in urban areas where a woman might hold a job outside the household, her primary role remains caring for her home and family.



© A. Garden / flickr.com
Karachi couple riding a motorcycle

Inquiries about a woman should be addressed to her husband or the person escorting her, rather than directly to the woman.

Exchange 55: Are these people part of your family?

Soldier:	Are these people part of your family?	keeyaa ye aap ke khaandaan ke log hai?
Local:	No.	nahee

379 UN Office for the Coordination of Humanitarian Affairs, IRIN. “Pakistan: Buried Alive in the Name of Tradition.” 1 September 2008. <http://www.irinnews.org/Report.aspx?ReportId=80096>

In accordance with Islamic law, Pakistani women have inheritance rights, although traditionally a woman receives a lesser share than that given to any male in the family.^{380, 381, 382} However, social norms may inhibit women from claiming their rights. Usually females do not hold property in their own names, and when they do inherit, they may lack the awareness to establish their rights. They may also be pressured by male relatives to forego the inheritance and instead allow it to pass to the men, who “traditionally are seen as stewards of family assets.”³⁸³

*Elderly*³⁸⁴

According to custom, the elderly in Pakistan live in extended families where family members care for them. Elderly people do not have pensions or retirement plans and have only family members to rely on for support.



© Hira Zubain
Elderly woman

Exchange 56: Is this your entire family?

Soldier:	Is this your entire family?	keeyaa ye aap kaa saaRaa Khaandaan he?
Local:	Yes.	jeehaa

380 Perspective from Pakistan. “Misinterpretation of Women’s Rights in Islam.” 30 October 2007.

<http://hrfrompakistan.wordpress.com/category/misinterpretation-of-womens-rights-in-islam/>

381 Google Books. Hepburn, Stephanie and Rita James Simon. Women’s Roles and Statuses the World Over. [pp. 224–25]. 2006. Lanham, MD: Rowman & Littlefield.

[http://books.google.com/books?id=pPOxqGFOOA8C&pg=PA224&lpg=PA224&dq=women's+inheritance+rights+in+Pakistan&source=bl&ots=wqV7qrUZYo&sig=vgZf0H-](http://books.google.com/books?id=pPOxqGFOOA8C&pg=PA224&lpg=PA224&dq=women's+inheritance+rights+in+Pakistan&source=bl&ots=wqV7qrUZYo&sig=vgZf0H-7BPek3IT72oAgTPNSUs0&hl=en&ei=79WISeSwHpSgM9qgucAK&sa=X&oi=book_result&resnum=6&ct=result#PPA224,M1)

[7BPek3IT72oAgTPNSUs0&hl=en&ei=79WISeSwHpSgM9qgucAK&sa=X&oi=book_result&resnum=6&ct=result#PPA224,M1](http://books.google.com/books?id=pPOxqGFOOA8C&pg=PA224&lpg=PA224&dq=women's+inheritance+rights+in+Pakistan&source=bl&ots=wqV7qrUZYo&sig=vgZf0H-7BPek3IT72oAgTPNSUs0&hl=en&ei=79WISeSwHpSgM9qgucAK&sa=X&oi=book_result&resnum=6&ct=result#PPA224,M1)

382 Everyculture.com. “Culture of Pakistan: Marriage, Family, and Kinship.” c. 2007. <http://www.everyculture.com/No-Sa/Pakistan.html>

383 UUSC. Unitarian Universalist Service Committee. “In Wake of Major Disasters, Women Face Cultural Barriers to Claiming Land Rights.” 2 June 2008. http://www.uusc.org/content/in_major_disasters_women_face_cultural_barriers_claiming_land_rights

384 Kwintessential Cross Cultural Solutions. “Pakistan: Language, Culture, Customs, and Etiquette.” No date.

<http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

Both adults and children extend respect to elderly people, considered sources of wisdom. As men age, family members continue to consult them for decisions concerning the family or the family business, since they are the most senior men. Male elders continue to be responsible for the welfare of the family group, even in a consulting role if they can no longer work.

Exchange 57: How many people live in this house?

Soldier:	How many people live in this house?	es kaaRmeyn ketene log Rahete hn?
Local:	Ten.	das

At the dinner table, family members serve grandparents and parents before anyone else, with men taking precedence over women. Family members tend to the needs of their parents and grandparents and include them in the family’s social life.

Marriage and Divorce

Rural Pakistani families customarily arrange their sons’ and daughters’ marriages, using a third party for this purpose. The role of seeking out a marriage partner might fall to an older female member of the family, such as an aunt or a mother. Ideally, the match will be equal in terms of family background and education. Other qualities the family will seek in a mate for their offspring include piety and some degree of financial standing. The person who is to marry may or may not have the opportunity to rule out choices that are unacceptable. According to Pakistani tradition, the parents make the final decision though among the urban educated elite, children have the right of consent.³⁸⁵



© leeno
Bride poses with henna

Exchange 58: I wish you both much happiness.

Soldier:	I wish you both much happiness.	meRee Khowaash hey ke aap dono Khosh Ra hai
Local:	Thank you.	shokReeyaa

385 The Epoch Times. Haq, Masooma. “Arranged Marriages a Tradition in Pakistan.” 29 September 2008.
<http://www.theepochtimes.com/n2/world/arranged-marriages-in-pakistan-persist-4983.html>

It is the custom for a woman's family to provide the dowry for marriage, usually material goods the couple themselves will use along with land and jewelry. Once these goods enter the groom's home, the bride's family cannot recover them.³⁸⁶ The ability of parents to accumulate a respectable dowry can postpone the age of marriage.³⁸⁷ Pakistan's dowry tradition is also a factor in the preference for sons in a Pakistani family, whose upbringing is seen as an investment in perpetuating the family rather than a drain on the household.^{388, 389}

In Pakistan, the legal age for marriage is 18 for men, and 16 for women. Child marriages are subject to penal offense according to the Child Marriage Restraint Act of 1929. However, arranged marriages involving children still occur despite the law.³⁹⁰ Muslims view marriage as a civil contract rather than a sacrament, allowing for the possibility of divorce. Pakistanis agree to a contract (*nikah*) prior to the wedding ceremony that is drawn up between the two families. The prospective bride is often discouraged from reading her *nikah* which is seen as a bad omen. Even among the well educated, women typically rely on their own family members to negotiate on their behalf.³⁹¹ Brides-to-be who bring up that possibility of dissolution are viewed as jinxing the union, particularly in rural areas.³⁹² Though divorce is allowed under Islamic law, which also provides for spousal support, the contract may cancel the wife's right to file for divorce. Alimony can be forfeited as well or left as a token amount. A Pakistani woman educated in the U.S. recounted that within her own extended family, "An elderly aunt of mine takes great pride in saying that she agreed to 1 cent when it was time to marry off her daughter. 'I had faith in Allah, so 1 cent was all I asked them to put down,' she said. But Allah is the one who gives women this right, I protested. My aunt dismissed me."³⁹³ In the event a couple with children breaks up, according to Pakistani law the mother retains custody of

386 Womensenews. Org. "Dowry Practice Challenged in Pakistan's Northwest." 28 March 2004.

<http://womensenews.org/story/marriedivorcemotherhood/040328/dowry-practice-challenged-in-pakistans-northwest>

387 Muslim-Marriage-Guide.com. "Reasons in Rise of Average Marriage Age. Marriage Customs." c. 2007-09. <http://www.muslim-marriage-guide.com/average-marriage-age.html>

388 UN Office for the Coordination of Humanitarian Affairs, IRIN. Broken Bodies—Broken Dreams: Violence Against Women Exposed. "Son Preference." November 2005. Nairobi: OCHA/IRIN. http://www.irinnews.org/pdf/bb/1IRIN_Duo-Son_Preference_f.pdf

389 African Journals Online. Shah, Mussawar. "Son Preference and Its Consequences. (A Review.)" 2005. <http://www.ajol.info/viewarticle.php?id=21784>

390 Tahseen Butt and Associates. Laws of Pakistan Relating to Marriage, Divorce, Custody, and Maintenance." c. 2008. http://www.tahseenbutt.com/divorce_lawyers_pakistan.html

391 Muslim Media Watch. Krista. "Nasir's Watch: One Woman's Marriage Contract." 17 March 2010. <http://muslimahmediawatch.org/2010/03/nasirs-nikah-one-womans-marriage-contract/>

392 Los Angeles Times. Magnier, Mark. "Divorce Deals a Cruel Blow to Pakistan." 23 March 2010. <http://articles.latimes.com/2010/mar/23/world/la-fg-pakistan-divorce23-2010mar23/3>

393 Slate. Nasir, Ayesha. "I Should Have Read My Islamic Marriage Contract." 25 February 2010. <http://www.slate.com/id/2245908/>

daughters until they reach puberty and of sons until they reach the age of 7.³⁹⁴ Yet if the children are abducted by paternal relatives, in reality there is little she can do little to get them back.

Naming Conventions³⁹⁵

After a baby is born, the grandfather or another respective elder immediately repeats the Muslim call to prayer in the child's ear. This is part of a ceremonial event, during which the family distributes sweet snacks to assembled guests. Other rites include using *kajal* (kohl eyeliner) on the baby's eyelids and to place a mark on his forehead, and tying black string around his wrists to protect the child from malicious unseen forces, or to avoid tempting fate. The reasoning is that such "blemishes" will cause the child to appear unattractive to fateful, malicious energies (e.g., the "evil eye"), and they will ignore the child.



© Imran Ali
Baby girl

When the baby is around six months old, the family members gather to celebrate his ability to begin eating cereals. The child's older siblings place a small amount of rice pudding in his mouth. The clan then feasts together, with rice pudding as dessert. Afterwards, the family traditionally distributes food to the poor. A child receives a nickname that is used until 40 days after birth. At that time, a formal naming ceremony usually takes place. Traditionally, the grandfather takes on the role of giving the child a formal name.³⁹⁶

In Pakistan, names can be mixed in a way that can be confusing to Westerners. The first name (given name) rather than the surname is often used formally in business as well as in family relationships. The reason for this can be traced to the limited number of surnames (sometimes based on titles such as "Khan" or "Rana"), which means such names are very common among a large number of people. Surnames may also be linked historically to one's tribe, father, or clan. The first name is likely to be more individual, a more reliable identifier. It may be preceded by a widely used name such as Muhammad (for a male), or it may be Westernized and preceded with a title, such as "Mr." In Pakistan, given names or surnames can be of Afghan, Indian, Arab, or Persian sources. Further, not only do name order arrangements vary, but spelling variations of the same name are also common.^{397,398,399,400}

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