



## *Punjabi Cultural Orientation*

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# Punjabi Cultural Orientation: Contents

<b>Chapter 1 Profile</b>	7
Introduction	7
Geography	8
<i>Area</i>	8
Climate	8
Topography	8
<i>Rivers and Lakes</i>	9
<i>Pothohar Plateau</i>	10
<i>Sulaiman Mountains</i>	10
Major Cities	10
<i>Lahore</i>	10
<i>Faisalabad</i>	11
<i>Multan</i>	11
<i>Gujranwala</i>	11
<i>Sialkot</i>	12
History	12
Government	13
Media	14
Traditional Jobs and Economy	15
Important Elements of Economy	15
Ethnic Groups/Languages	16
<i>Punjabi</i>	16
<i>Saraiki</i>	16
<i>Jat</i>	16
<i>Marwari</i>	17
Chapter 1 Endnotes	18
<b>Overview: Chapter 1 Assessment</b>	22

<b>Chapter 2 Religion</b>	23
Overview of Major Religions	23
Role of Religion in Government	24
Influence of Religion on Daily Life	25
Religious Conventions and Gender Roles	25
Religious Events/Holidays	26
<i>Ramadan</i>	26
<i>Hajj</i>	27
<i>Eid al-Fitr</i>	27
<i>Eid al-Zoha/Bakra-Eid</i>	27
Buildings of Worship	28
Behavior in Places of Worship	29
Chapter 2 Endnotes	31
<b><i>Overview: Chapter 2 Assessment</i></b>	34
<b>Chapter 3 Traditions</b>	35
Introduction	35
Formulaic Codes of Politeness	35
Male/Female Interaction	36
Hospitality and Gift-Giving	37
Eating Habits/Types of Food	38
Dress Codes	39
Non-Religious Celebrations	40
Honor Killings	41
Dos and Don'ts	42
<i>Do</i>	42
<i>Don't</i>	42
Chapter 3 Endnotes	43

<i>Overview: Chapter 3 Assessment</i>	46
<b>Chapter 4 Urban Life</b>	47
Urbanization Issues	48
Employment Issues in Urban Areas	49
Health Issues/Clinics	50
Education and Schools in Cities	51
Restaurants	52
Marketplace and Street Vendors	53
Urban Traffic and Transportation	54
Chapter 4 Endnotes	55
<i>Overview: Chapter 4 Assessment</i>	59
<b>Chapter 5 Rural Life</b>	60
Introduction	60
Land Distribution and Ownership	61
Rural Transportation Issues	61
Rural Health Issues	62
Rural Education	63
Village Life	64
Border Crossings and Checkpoints	64
Landmines	65
Chapter 5 Endnotes	66
<i>Overview: Chapter 5 Assessment</i>	68
<b>Chapter 6 Family Life</b>	69
Typical Household and Family Structure	69

Male and Female Interactions within the Family .....	70
Status of Elders, Adolescents, and Children .....	71
<i>Elders</i> .....	71
<i>Adolescents</i> .....	71
<i>Children</i> .....	72
Married Life, Divorce, and Birth .....	73
<i>Marriage</i> .....	73
<i>Divorce</i> .....	73
<i>Birth</i> .....	74
Family Social Events .....	74
Naming Conventions .....	75
Chapter 6 Endnotes .....	76
<b><i>Overview: Chapter 6 Assessment</i></b> .....	78
<b><i>Punjabi Cultural Orientation: Final Assessment</i></b> .....	79
<b><i>Punjabi Cultural Orientation: Further Reading</i></b> .....	82



*Indus River*  
©, Axel Drainville

## Chapter 1 Profile

### Introduction

**T**he Punjab Province is located in eastern Pakistan. Punjab translates as “Five Waters,” and stems from the five tributaries that drain into the Indus River. The area is thought to have been inhabited for approximately 5,000 years. Because of its agricultural importance, the Persians and Indians—and later, the Muslims—vied for control of the area. Today, Punjab Province is Pakistan’s most populous region. <sup>1, 2</sup>

## Geography

### *Area*

**T**he Punjab Province of Pakistan is approximately 205,344 sq km (79,284 sq mi) and borders Indian Punjab to the east and northeast. The national border between them has been contested for decades, and the site of two wars. The line that split the region between the two countries in 1947—known as the Radcliffe Line—separated predominantly Hindu Indians from their predominantly Muslim neighbors in Pakistan, who received the larger portion of the territory. The remaining borders of Punjab lie along other Pakistani provinces: the North-West Frontier to the north and northwest, Baluchistan to the southwest, and Sindh to the south.<sup>3, 4, 5, 6</sup>



*Lyallpur Khalsa College, Jalandhar*  
© Gopal Aggarwal

### Climate

**P**unjab's climate is predominantly monsoonal, with hot summers and cold winters. Average temperatures in summer months are around 30°C (86°F), with highs reaching 38°C–41°C (100–106°F) in the plains. At higher elevations, temperatures remain cooler. Average winter temperatures stay near 10°C (50°F). From April through June, the weather tends to be hot and dry. The months of July and August are considered the rainy season.<sup>7, 8</sup>

### Topography

**G**enerally, geographers divide Pakistan into three major geographical areas that roughly correspond to the country's major provinces. Punjab lies mostly within the Upper Indus River Plain. This area of roughly 518,000 sq km (200,000 sq mi) is drained along its western border by the Indus River, which continues southward to Sindh Province and then the Arabian Sea. To the east, Pakistan's remaining five important rivers flow into the Indus River, making Punjab a highly fertile agricultural area. The Indus Plain is surrounded by mountains. The rich deposits of silt brought to the area by the flow of the five rivers makes Punjab Province fertile.<sup>9, 10, 11, 12</sup>



*Indus River Bridge*  
© Jason / flickr.com

## *Rivers and Lakes*

Rivers are the most conspicuous topographical feature in Punjab. The Indus River and its five tributaries make up the complex river system of the province. The Indus is one of the world's longest rivers. With its headwaters in Tibet, the river flows into eastern Pakistan, terminating in the Arabian Sea. The river makes up one of the largest irrigation systems in the world and has provided water and nutrients to agricultural communities for more than 4,000 years.<sup>13, 14, 15</sup>

The Sutlej River is the main tributary in Punjab Province. From its headwaters in Tibet, it flows into Pakistan southward and marks the border between eastern and western Punjab. The Sutlej eventually joins the Beas River and flows southwesterly to join the Ravi, Jhelum, and Chenab Rivers. The Bhakra Dam is located on the Sutlej River, providing hydroelectric power to the region and serving to mitigate flooding. The river is instrumental in providing water for an extensive canal system.<sup>16</sup>

The Pong Dam was constructed on the Beas River to reduce the flood-prone river's impact on its watershed. The river now provides surplus water for irrigation. The relatively small river is approximately 460 km (286 mi) long and has a catchment area of approximately 20,000 sq km (7,722 sq mi).<sup>17</sup>

The Ravi River begins in India and has a total length of approximately 725 km (450 mi). Its catchment area is 14,442 sq km (5,579 sq mi). Of that total, 8,442 sq km (3,259 sq mi) lie in Pakistan while the remaining 6,000 sq km (2,317 sq mi) lie in India. The Chenab River originates in India's Himalaya Mountains and runs approximately 974 km (605 mi). It is joined by the Jhelum and Ravi Rivers. Its two major tributaries are the Chandra and Bhaga Rivers.<sup>18, 19, 20</sup>

The Jhelum River is named for the city located where the river enters northern Punjab. The river flows 320 km (199 mi) before joining the Chenab. The Jhelum has been developed to produce hydroelectric power. Its irrigation canals supply an agricultural area of approximately 1.2 million hectares (3 million acres).<sup>21, 22, 23</sup>



*Stream in the Pothohar Plateau*  
©, Khalid Mahmood

### *Pothohar Plateau*

The Pothohar Plateau is a picturesque area bounded on the east by the Jhelum River, on the west by the Indus, on the north by the Kala Chitta Range and the Margalla Hills, and on the south by the Salt Range. Diverse wildlife such as wild sheep, gazelle, exotic birds, hare, porcupine, mongoose, and wild boar live in this region. Because of low annual rainfall, extensive deforestation, coal mining, and oil and gas exploration, the valley is becoming devoid of vegetation.

### *Sulaiman Mountains*

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



*Lahore, Pakistan*  
© Richard Ishida

### Major Cities

#### *Lahore*

**T**he city of Lahore is the capital of Pakistani Punjab. It has a population of approximately 9 million and is centrally located in the province. The city is generally called “The Heart of Pakistan” and is considered Pakistan’s cultural capital. Lahore lies on the banks of the Ravi River. It is a city of gardens and is reputed to be the “Green City.” It occupies a choice site in the midst of fertile alluvial plains.<sup>24, 25</sup>



*Faisalabad*  
© Minhajian / Wikipedia.org

### *Faisalabad*

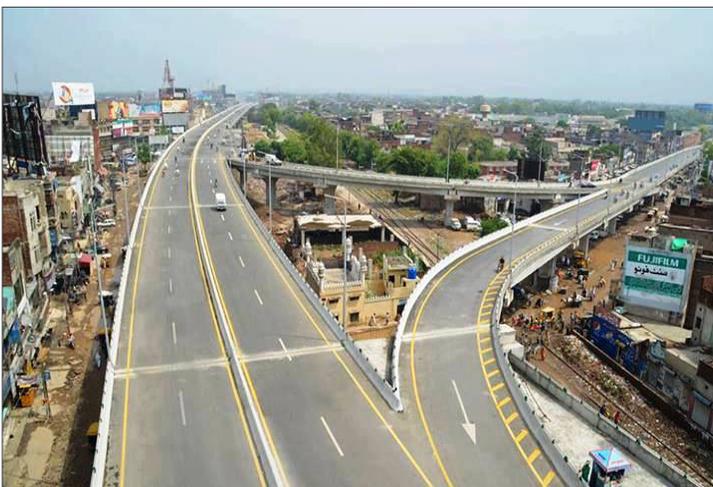
Faisalabad is the second-largest city in the Punjab after Lahore. The Faisalabad district is unparalleled for its agricultural productivity and is known as the grain belt of the Punjab. The region's major crops are maize, rice, sugarcane, bajra, wheat, barley, gram (chickpea), and berseem (a type of clover).<sup>26, 27, 28, 29, 30, 31</sup>

### *Multan*

Punjab's third-largest city, Multan, is the capital of Multan district, which lies on the east bank of the Chenab River. The city is not only a political and economic center, but famous for its transportation hubs and agricultural production.

The most common crops are wheat, cotton, sugar cane, mango, citrus, guava, and pomegranate. Because of the proximity of the Chenab River, the city is prone to flooding, but an extensive canal system redirects the riverwater to irrigate the district's expansive agricultural lands. The city boasts a population of approximately 1.5 million from numerous ethnic groups, although the Punjabis dominate. A well-developed infrastructure characterizes the city. Roads link the city to numerous outlying towns, and a thorough bus system exists within the city and to outlying areas. A well-developed rail system connects Multan to the rest of the country. Multan operates an international airport with flights operated by the national carrier, Pakistan International Airlines.<sup>32, 33,</sup>

34, 35, 36



*Gujranwala, Pakistan*  
© Alauqab / Wikipedia.com

### *Gujranwala*

Including the greater metropolitan area, Gujranwala has approximately 1.5 million inhabitants, making it Pakistan's seventh-largest city. Situated in the northeast of Punjab Province, Gujranwala is connected to the major cities of Pakistan by the Grand Trunk Road and by rail. Surrounding the city are expansive agricultural lands that produce melons, grains, and sugarcane. Agriculture is irrigated by canals extending from the Chenab River, which also produces hydroelectric power for the city and surrounding area. The city is a commercial and industrial center producing ceramics; iron safes; utensils of copper, brass, and aluminum; and military

equipment. The city is home to several notable colleges, as well as a world-class cricket stadium. An international airport operates in the area.<sup>37, 38</sup>



*Sialkot, Pakistan*  
© Yaminjanjua / Wikipedia.com

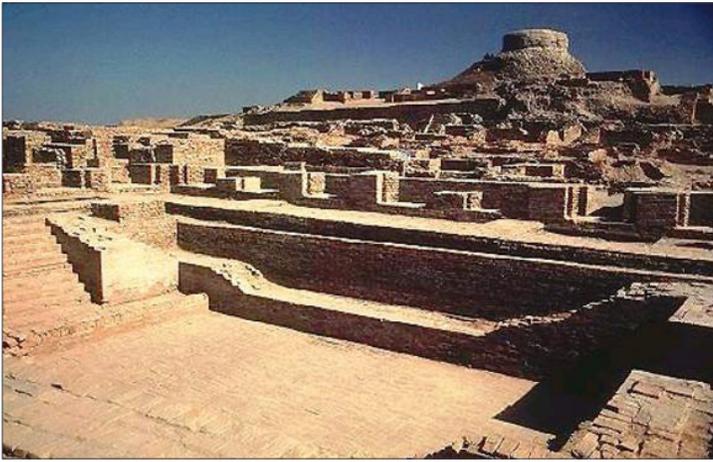
### *Sialkot*

Located in the north of Punjab Province, Sialkot is an archaeologically significant city. It holds a strategic position near the border with India, close by Jammu and Kashmir. It has been the site of numerous battles during Indian-Pakistani conflict. Sialkot remains a manufacturing city, renowned for producing sporting goods, surgical instruments, textiles, leather goods, and its centuries-old tradition of papermaking. The city contains numerous flour and cotton mills and operates numerous hospitals and colleges. Railways connect Sialkot to Pakistan's major cities.<sup>39, 40, 41</sup>

## History

**T**he Punjab occupies eastern Pakistan and western India. The two countries have contested ownership of the region since it was partitioned by the British after India's independence in 1947. The Punjab occupies the Indus River Valley, known as one of the cradles of civilization. Many scholars believe that the region has been occupied since 2500 B.C.E. Among the first peoples to settle in the region were the Aryans, who migrated south from across the Himalayas to the Punjab in approximately 1500 B.C.E. They conquered the people already in the region and created their own civilization. During the ancient period, numerous peoples invaded and took control of the region. Osiris, king of Egypt, ruled over the Punjab, followed by the Assyrians and the Scythians. The sixth century B.C.E. saw the Punjab absorbed into the Persian Empire of Darius I. In the mid-fourth century B.C.E, Alexander the Great conquered the Punjab. After Alexander the Great left, the region fell into turmoil until the eighth century C.E. when the Muslims seized control.<sup>42, 43, 44, 45</sup>

Muslim incursions into the Punjab continued through the 14th century. Muslim rulers continued to expand their empires over the centuries. Although they were relatively successful, they were overrun in the Punjab by the Mongols in 1320. Muslim influence continued to exert a strong influence on the Punjab well into the 17th century. However, Sikhs began a slow rise to power. In 1747, Lahore fell to the Afghans, whose weak rule over the area was characterized by lawlessness until the Sikhs wrested power from them. The Sikhs ruled over the Punjab from the late 18th century until 1849, when the British



*Mohenjodaro Sindh*  
© M.Imran / Wikipedia.com

defeated the Sikhs and took control of the area.<sup>46,</sup>

<sup>47, 48, 49</sup>

The British annexation of the Punjab was the result of the Second Sikh War. They continued to struggle against Sikh uprisings and rebellions for numerous years, partly as a result of unpopular British policies that continued to reduce the power of the Sikhs within the Punjab. The British pitted one people of the Punjab against the other in an effort to keep them divided and to maintain control, a tactic that has had devastating effects on the region into the 21st century. The British introduced and promoted Christianity in the area as another way of molding the peoples of their

empire. They developed the infrastructure and agriculture—contributions that benefit the Punjab today.<sup>50, 51, 52, 53, 54</sup>

In 1947, India and Pakistan secured their independence from Britain. The British divided the Punjab into two regions, giving the western—and larger—region to Pakistan and the eastern region to India. The people in the different regions of the Punjab had aligned by religious communities, so conflicts ensued immediately. Millions of people were forced to migrate across borders to remain with their ethnic and religious communities. Uprisings and massacres resulted in the deaths of millions. Sikhs and Hindus remained in or migrated to India, while Muslim communities remained the majority in Pakistani Punjab.<sup>55, 56, 57</sup>



*Lahore high court*  
© Omer Wazir

## Government

**P**akistan has had a tumultuous history, and its governmental structure has withstood major upheavals. Political upheaval during the 1980s resulted in conflicts that paved the way for military control of the country from 1999–2008. Today, Pakistan operates as a federal republic. Pakistan has a common-law system that is influenced by shari’a or Islamic Law. The country is led by a president elected in a secret ballot by the Electoral College. Presidents serve 5-year terms, and they must be Muslims. The Electoral College comprises the members of the Senate, National Assembly, and provincial assemblies. The head of government is the prime minister, who is selected by the

National Assembly. The cabinet is appointed by the president under counsel from the prime minister.<sup>58</sup>

Pakistan's legislature is a bicameral parliament. It comprises a senate of 104 seats and the National Assembly. Senators are elected to 6-year terms by members of the provincial assemblies, and half the seats are up for election every 3 years. The National Assembly comprises 342 seats: 272 seats are elected in popular vote, while 60 seats are set aside for women and 10 for non-Muslims. National Assembly members hold 5-year terms.<sup>59</sup>

The Judicial Branch consists of the Supreme Court of Pakistan, High Courts, the Federal Shariat Court, and provincial and district civil and criminal courts. Special courts also exist. In the Supreme Court, a Chief Justice presides over 16 judges. Judges are nominated by a parliamentary committee after recommendations from the Judicial Commission. They are appointed by Pakistan's president and can serve until age 65.<sup>60</sup>

Provinces in Pakistan remain relatively autonomous. Each is ruled by a governor, who has a Council of provincial government ministers. A provincial assembly is elected in provincial elections. Each provincial assembly reserves seats for minorities to ensure equitable dispensation of law and governance within the province. Provincial governments maintain departments to ensure smooth operation of the industries and services that ensure the growth and stability of the province. Punjab Province maintains departments of health, agriculture, education, roads, religion, forestry and wildlife, irrigation, and many others.<sup>61, 62</sup>



*Press conference regarding floods*  
© Salmaan Taseer

## Media

According to its Constitution, Pakistan provides freedom of expression to its citizens. In reality, media within the country can be subjected to severe restrictions. Over 100 million cellular telephones are in use. Broadcast media consists of a state-run Pakistan Television Corporation. Numerous private broadcasters operate throughout the country. Television and satellite broadcasting are more popular in urban areas. Rural areas rely more on radio broadcasting. More than 40 radio stations operate nationwide under the umbrella of the state, and approximately 100 private stations

broadcast regularly. The state allows a wide range of programming in the television and radio arenas. Satire, religious speeches, political talk shows, soap operas, films, and news make up part of the programming, but music and entertainment programs are the majority of radio programming.<sup>63, 64, 65</sup>

Despite a veneer of freedom of speech and expression, Pakistan has become a highly dangerous place for journalists and media operators. Journalists and media operators suffer from a lack of training and professionalism, and their levels of education and experience often remain low. Political bias is rampant in news reporting. Media outlets are highly politicized venues with owners who are more concerned with supporting the power of their political parties than with reporting news objectively. The military has used the media to dispense propaganda to help its mission objectives, and religious leaders have enacted blasphemy laws to limit freedom of the speech and of the press. Fear of retaliation from the government as well as from Taliban and al-Qaeda forces operating within Pakistan has led media outlets to alter their reporting.<sup>66, 67, 68</sup>



*Farming*  
© CGIAR Climate / flickr.com

## Traditional Jobs and Economy

**P**unjab Province is the largest and most populated province in Pakistan. It also lies at the confluence of five rivers that are part of the Indus River Valley, so Punjab Province has long been an agricultural region. In its early history, the Punjab's desert landscape made agriculture a worthless endeavor and much of the Punjab was uncultivated. Canal irrigation from the province's many rivers turned the arid landscape into lush, fertile land that began to produce many crops. Cotton, sugarcane, millet, corn, wheat, fruits, and vegetables were all staples of the provincial agricultural economy.<sup>69, 70, 71</sup>

## Important Elements of Economy

**T**he economy of Punjab has consistently led the other provinces in Pakistan. The development of its agricultural infrastructure helped to increase agricultural revenue. But increases in the Punjab's livestock industry in the last decade have reduced the share of crops in the agricultural sector by 6%. With the population of the province continuing to grow (it is nearing 100 million), land-intensive crops such as sugarcane and cotton are being replaced with livestock.<sup>72, 73, 74</sup>

Because of Punjab's size and location, it produces over 59% of Pakistan's Gross Domestic Product (GDP). Punjab Province has taken great pains to develop its service economy. With urbanization rates skyrocketing, services such as telecommunications, healthcare, education, insurance, banking, recreation, and information technology have grown exponentially, contributing significantly to the province's economic foundation.

Manufacturing has contributed greatly to Punjab Province's economic growth. Raw materials for agriculture are produced in the province, and large industrial companies number in the tens of thousands, including textiles, sporting goods, and surgical instruments. The province is a source of extensive mineral deposits. Iron ore, coal, bauxite, silica sand, rock salt, crude oil, limestone, and marble abound.<sup>75, 76, 77</sup>

## Ethnic Groups/Languages



*Punjabi people*  
© Jenny Downing

### *Punjabi*

Numerous ethnic groups exist in Punjab Province. Among them are the Punjabi, Saraiki, Jat, Marwari, and numerous others. The Punjabi, the largest ethnic group, are an Indo-Aryan ethnic group formerly designated through linguistic affiliation. Today, Punjabi ethnicity is designated to anyone with Punjabi roots or origins. Punjabi people make up approximately 75% of the population of Punjab Province.<sup>78, 79</sup>

### *Saraiki*

The Saraiki occupy the southern and central regions of Punjab Province, although they are found in Sindh and Balochistan Provinces as well. The Saraiki make up 15% to 17% of the population of Punjab Province. They have a distinct language and culture, which they use as the grounds to award them their own province. They have six political parties and groups that petition for Saraiki needs within the national and provincial governments. The Saraiki claim that the Punjab provincial government imposes discriminatory practices and laws against them and that provincial funds are unjustly diverted away from Saraiki areas, forcing the Saraiki to live in more impoverished conditions in Punjab Province than other groups.<sup>80, 81, 82, 83, 84</sup>



*Saraiki fruit vendor*  
© Steve Evans

### *Jat*

The Jat ethnic group live primarily in northern Punjab Province. They also have a large representation in Indian Punjab. In Pakistan, they tend to be practicing Muslims rather than Sikhs or Hindus. Jats in Punjab Province tend to be agricultural people. They are

an Indo-Aryan people native to Punjab, with Indo-Scythian roots. Some believe that evidence exists to support a link between the Jat and the Romani people—better known as the Gypsies.<sup>85, 86, 87</sup>

### *Marwari*

The Marwari are a small ethnic group of approximately 200,000 who live in southeastern Punjab Province in the Thar Desert along the border with India. In Punjab Province they are primarily Muslim, although their connection to India means that Hindu Marwari exist. Furthermore, Hinduism has influenced the Muslim Marwari, which has caused other Muslim Pakistanis to be antagonistic toward the Marwari. Hindu Marwari are considered part of the “untouchable” caste within India’s caste system. The Marwari ethnic designation stems from its linguistic affiliation with the Indo-Iranian, Indo-Aryan, Indo-European language classification. The Marwari language is primarily a spoken language, although they do have limited writing based on the Urdu script.<sup>88, 89, 90</sup>

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## Overview: Chapter 1 Assessment

1. Punjab Province borders India's Punjab State.

**TRUE**

The line that split the two countries in 1947—known as the Radcliffe Line—separated predominantly Hindu Indians from their predominantly Muslim neighbors in Pakistan.

2. Punjab Province is a dry, desolate area.

**FALSE**

Punjab lies mostly within the Upper Indus River Plain; five of Pakistan's important rivers flow into the Indus River, making Punjab a highly fertile agricultural area.

3. Urban areas do not exist in Punjab Province.

**FALSE**

Lahore is the capital of the province; it has a population of 9 million and is considered the cultural capital of the nation.

4. Punjab has a history of Muslim incursion and influence.

**TRUE**

Muslim incursions into the Punjab continued from the 8th century through the 14th century.

5. Punjab Province is historically a politically stable area.

**FALSE**

Pakistan's governmental structure has withstood major upheavals. Political upheaval during the 1980s resulted in conflicts that paved the way for military control from 1999–2008.



*Badshahi Masjid*  
© Muzaffar Bukhari

## Chapter 2 Religion

### Overview of Major Religions

**A**lthough Punjab Province is home to small groups of Christians and quite small groups of Hindus and other religious groups, it is overwhelmingly Muslim. Muslims make up 96.4% of the population: an impressive figure because Punjab Province is home to approximately 60% of Pakistan's entire population. Islam is the official religion of the country; 85–90% of Muslims are Sunni while the remaining 10–15% are Shi'a. The remaining 3.6% of the populace comprises Christians (the largest non-Muslim religious minority), who represent approximately 2.31% of the population; Hindus, who make up around 0.13%; and the Ahmadi, at approximately 0.25%. The remaining 0.1% is a dispersion of scheduled castes and other religious minorities, such as the Baha'i.<sup>1, 2, 3, 4</sup>



*Parliament Building, Pakistan*  
© Shubert Ciencia

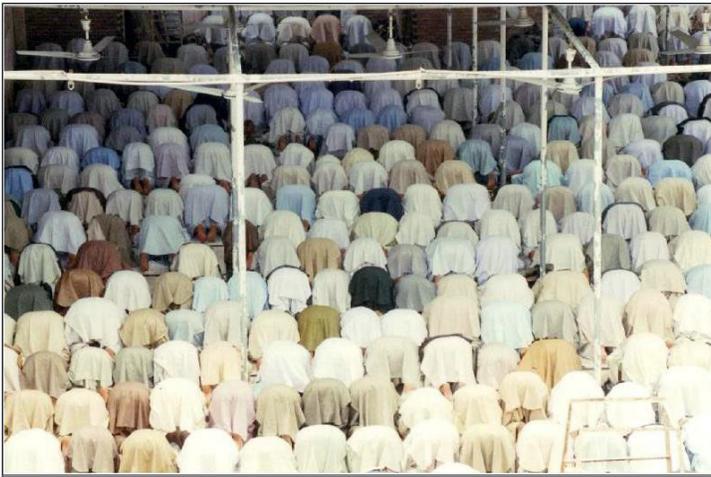
## Role of Religion in Government

Pakistan is an Islamic Republic in which Islam is the state religion. The constitution establishes Islam as the state religion and restricts other religions. Religion maintains a crucial role within the government of this Islamic state. Some government positions, such as the National Assembly, require that the majority of elected officials be Muslim. The constitution does provide that some seats within national and provincial governments remain reserved for minorities. Laws are based on Islamic law, and numerous laws limit the freedoms and equalities of

women and religious minorities. *Hudood* laws exist in Pakistan that were intended to maintain the Islamic status quo and to create a just society. The creation of the Federal Shariat Court undermined civil law by allowing the federal government to annul laws that it felt were discordant with the Quran.<sup>5, 6, 7</sup>

Women have been severely repressed by the *Hudood* laws. In numerous instances, women have been forced to convert to Islam in order to be forced into marriage. The *Hudood* laws have also denied women equal protection under the law. According to *Hudood* laws, a woman needs to have four upright male witnesses to support any claim she makes in court, whereas a male can claim full status individually as a witness. Women live with the threat that a conviction under Zina Laws (which criminalize premarital and extramarital sexual relationships) could result in public stoning to death or 80 whip lashings. Often, female victims of rape are indicted under Zina Laws and punished because they were not married to their rapists.<sup>8, 9, 10</sup>

The Pakistani government restricts the freedoms of religious minorities within the country. Although the constitution provides for tolerance of faiths other than Islam, Islamic laws subvert the constitution. Ahmadi Muslims, a religious minority within the country, are expressly forbidden to profess their faith or lay claim to Islam. The Pakistani government condemns the Ahmadi belief system and has criminalized its open practice. Blasphemy laws exist throughout the country that severely limit the free expression of faith in other religions. Apostasy laws create a threatening environment for those who convert to other religions. Violence against Christians and members of other religions regularly goes uninvestigated and unpunished.<sup>11, 12, 13, 14</sup>



*Prayer time*  
© Nick Leonard

## Influence of Religion on Daily Life

Islam plays a strong role in the daily life of Punjab Province. Almost universally, children are required to complete courses in Islamic studies while at school. Although the national constitution forbids forcing non-Muslims to complete Islamic studies in school, children are routinely required to complete these courses. Madrassas are not new to Punjab Province and have continued to increase enrollment. Once the purview of middle-class suburban and urban families, the madrassas' low cost has made them available to rural families.<sup>15, 16, 17</sup>

Members of religious minorities live in fear of violence. Christians have begun to protest the violence against them. The majority Sunni Muslims discriminate openly against other religions, even other sects of Islam such as Shi'a and Ahmadi. Christians are routinely prosecuted for violation of Pakistan's blasphemy laws. Other religious minorities are routinely persecuted and attacked. Between January 2012 and July 2013, more than 200 acts of sectarian violence within Pakistan caused more than 700 fatalities.<sup>18, 19, 20</sup>



*Woman and her children*  
© White Ribbon Alliance

## Religious Conventions and Gender Roles

Although Pakistan's constitution provides for gender equality, religious conventions within the country dictate gender-specific behaviors and different treatment for men and women. As a result, educational opportunities for girls and women in Punjab Province are subservient to the opportunities for boys and men. Still, Punjab Province exercises the greatest educational parity compared to Pakistan's three other provinces.

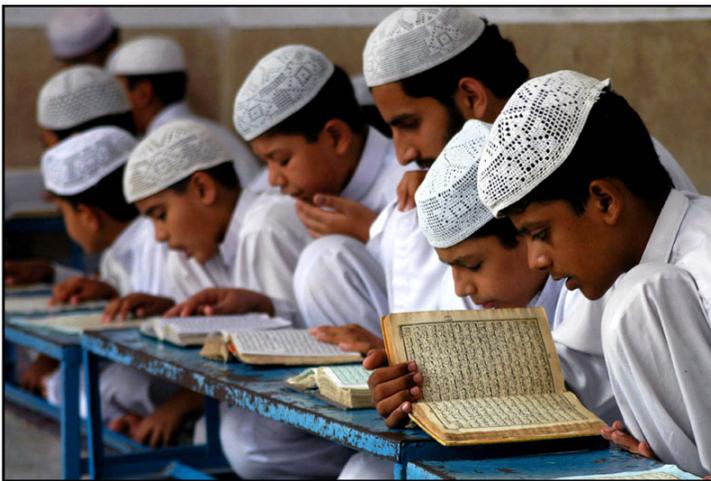
Religion dictates dress codes. Women frequently wear the veil in Punjab Province. Although many Western nations consider the veiling of women as

negative and repressive, Punjab Province has few detractors of the veil. Many women in Punjab Province prefer to wear the veil and see it as a strong symbol of their freedom and devotion to their religion and culture.<sup>21, 22, 23, 24</sup>

In rural Punjab Province, women continue to play mainly domestic roles within the economy. Islam dictates that women perform ancillary roles within the household along with raising children and taking care of spouses. The economic impact of women's domestic roles within the province remains unknown because it is unreported. But as rural men increasingly leave their homes to find work in urban areas and abroad, women have been forced to take on traditionally male roles. Women are slowly supplanting their traditional roles as homemakers and agricultural workers with work in the manufacturing industry and the informal economy.<sup>25</sup>

## Religious Events/Holidays

**B**ecause the majority of its people are Muslim, Punjab Province gives special attention to Muslim holidays. Though Muslim holidays are important and great care is taken to celebrate them, some religious minority groups claim that they are denied the opportunity to openly celebrate their religious holidays.<sup>26</sup>



*Students studying the Quran*  
© Rizwan Sagar

### *Ramadan*

Ramadan, the holy month of fasting, takes place during the ninth month of the Islamic lunar calendar. Ramadan is a period of reflection for Muslims to devote themselves to God and to self-control. They are proscribed from eating, drinking, smoking, or indulging any of their appetites from dawn until sunset during the month. They study the Quran, pray, and exercise charity to those less fortunate. Families gather in the evenings to break the fast. They eat meals and celebrate until they begin the fast again at dawn the next day. Fasting is mandatory for all Muslims during Ramadan, though there are exceptions.

Children and the insane are exempted from fasting. The ill and elderly are exempted from fasting when it becomes too strenuous for them, but they must feed at least one person for each day they don't fast. Travelers, pregnant women, and nursing women may defer their fast during Ramadan. They must make up their fast at a later time. Despite the month's religious focus, violence occurs in Pakistan during Ramadan. Also, restrictive rules have limited the movement of women during the holy month.<sup>27, 28, 29</sup>



*Faisal Masjid decorated*  
© Muzaffar Bukhari

## *Hajj*

Another important religious event is the hajj—the holy pilgrimage to Mecca, Saudi Arabia. The hajj is the fifth pillar of Islam, so it is required of all Muslims at least once in their lifetimes. Occurring annually during the twelfth and final month of the Islamic calendar, the hajj commemorates the Angel Gabriel’s blessing of Abraham’s second wife and son while they searched for water in the desert near Mecca. Completing the pilgrimage demonstrates the highest faith in God and creates Muslim unity. It helps Muslims define and understand their relationship to God. When

Muslims properly perform the rituals of the hajj, they are absolved from sin. Once they arrive in Mecca, the pilgrimage lasts for 5 days, traveling to the required pilgrimage sites and performing the prescribed rituals. Under certain conditions, Muslims may be exempted from the hajj. Because Islam dictates that Muslims must take care of their families first, those who are financially incapable of making the trip and those physically unable to endure the rigors of the pilgrimage are exempted. Islam exempts believers from duties when those duties will cause them or their families harm.<sup>30, 31, 32</sup>

## *Eid al-Fitr*

The Muslims of Punjab Province celebrate Eid al-Fitr each year. Known as the Festival of Fast Breaking, Eid al-Fitr marks the end of Ramadan, the holy month of fasting. Muslims say prayers, give alms to the poor, and enjoy time with their friends and families. Many Punjabi Muslims break their fast with *sheer korma*, a pasta cooked in milk, sweetened with sugar, and covered with nuts.<sup>33, 34, 35</sup>



*Goats to sacrifice*  
© ILRI/M Sajjad Khan

## *Eid al-Zoha/Bakra-Eid*

Eid al-Zoha or Bakra-Eid are the local names for Eid al-Adha, an important Islamic holiday that commemorates Abraham’s willingness to sacrifice his son Ismail. Occurring during the ninth month of the Islamic calendar, Bakra-Eid is a 3-day festival beginning with prayers and sermons in the local mosque. Worshippers then slaughter an animal and distribute the meat in three equal portions. One portion goes to the family, another to relatives, and the third is distributed to neighbors and the poor.<sup>36, 37, 38, 39</sup>



*Badshahi Mosque*  
©, Jon Martin

## Buildings of Worship

Because it is the richest province in the country, Punjab Province has numerous mosques. The national government funds the construction of new mosques as well as the maintenance of mosques and Islamic clergy. Although the government collects a small *zakat* (Islamic tithe) to fund the mosques, madrassas, and charities of Sunni Muslims, it neither collects money for nor funds Shi'ite Muslims or other religious minorities. Officially, restrictions on mosque building do not apply within the province, although some mosques are not approved by the government for various reasons. In the case of Ahmadi Muslims, the government forbids them to call their buildings of worship “mosques” because Ahmadis are not formally recognized as Muslims within Pakistan. Despite the absence of formal restrictions on mosque building, mosques are not allowed to be built without the government’s prior consent. Currently, the government is cracking down on illegal mosque building, which seems to be endemic in the province. The government claims that illegal mosque building contributes to the rise in sectarian violence plaguing the province and the nation.<sup>40, 41, 42</sup>



*Worshippers and tourists*  
© Luke Martin

## Behavior in Places of Worship

The mosques in Punjab Province are immaculate structures that highlight the craftsmanship of centuries of Islamic artisans. Calligraphy, detailed geometric artwork, reflective tiles, and intricate stonework create a juxtaposition to the loud, difficult reality of life in Punjab Province. Because of their beauty, the mosques in Punjab Province are regularly visited by people from around the world. Some mosques, such as Badshahi Mosque in Lahore, have been proposed as UNESCO World Heritage Sites. Still, the rules of etiquette that govern mosques around the world apply to those in Punjab Province.<sup>43, 44, 45, 46</sup>

Visitors to mosques in Punjab Province are required to exercise modesty in dress and behavior. Mosque etiquette is simple, and rules differ for men and women. Modest, clean clothing that is free of images of living creatures is a must. Women should wear pants or ankle-length skirts that are neither tight-fitting nor transparent. Shoulders must be covered, arms must be covered to the wrists, and the neckline should fit up to the neck. Tops should not be tight-fitting or transparent. A woman's hair must be covered completely while she is in the mosque.

### Exchange 1: Entering a Mosque

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

For men, pants are preferred, but shorts that cover the knees are acceptable. Shirts should have sleeves no shorter than a standard T-shirt. Men and women should avoid shaking hands with members of the opposite gender.<sup>47</sup> If prayers are in progress, visitors should refrain from visiting the mosque, especially during Friday prayers. Mobile phones and pagers should be silenced or shut off, and food and drink should never be brought into a mosque. Shoes should be removed upon entering a mosque. Visitors must ask permission to photograph inside mosques. Most likely permission will not be granted; security has been increased dramatically in and around mosques because of recent terrorist violence at mosques that has killed large numbers of people. If permission is granted, do not photograph worshippers while they are praying or performing their ablutions.<sup>48,49, 50</sup>

### Exchange 2: Removing Shoes

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

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## Overview: Chapter 2 Assessment

1. Punjab Province is a primarily Christian province.

**FALSE**

Although Punjab Province is home to small groups of Christians, it is overwhelmingly Muslim. Muslims make up 96.4% of the population.

2. The government of Punjab Province is secular.

**FALSE**

Pakistan is an Islamic Republic in which Islam is the state religion. The constitution establishes Islam as the state religion and restricts other religions.

3. Special courts exist to elevate Islamic law in the country.

**TRUE**

The creation of the Federal Shariat Court undermined civil law by allowing the federal government to annul laws that it felt were discordant with the Quran.

4. Women are equally protected under Islamic law.

**FALSE**

Under Hudood laws, women's rights are restricted and they are denied equal protection under the law.

5. Religious expression is protected under Pakistani law.

**FALSE**

Blasphemy laws restrict religious minorities by severely limiting the free expression of their faith, because such expression is considered blasphemous.



*Smiles in Pakistan*  
© Franz Janusiewicz

## Chapter 3 Traditions

### Introduction

**T**he Punjab Province people are proud and hospitable. Although their religious and social traditions may sometimes seem strict to Westerners, they abound with friendliness and are open to foreigners. They treat guests with a great hospitality that is part of their culture and lifestyle.

### Formulaic Codes of Politeness

**I**n Punjab Province, people adhere to a hierarchal system and are separated based on family affiliations as well as gender. As a result, greetings are often exchanged between members of the same gender. Men tend to shake hands with one another unless they have a close relationship. In that case, they may exchange hugs. Women exchange hugs and kisses, and discuss families, health, and levels of success when greeting one another.<sup>1, 2, 3, 4, 5</sup>

Names are important when greeting in Punjab Province. Names often denote class, tribe, and other status; compound names carry meaning when used together. Visitors should ask acquaintances how they prefer to be addressed, and should remember that using first names is uncommon and usually reserved for close friends. Men should not try to shake hands with women they are not related to because it is inappropriate to touch unrelated members of the opposite gender. Verbal greetings by men to unrelated women are acceptable, provided no direct eye contact is made between them.<sup>6, 7, 8, 9, 10</sup>

### Exchange 3: Good Morning!

Solder:	Good Morning!	sat sRee akaal!
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### Exchange 4: Good Afternoon!

Solder:	Good afternoon!	sat sRee akaal!
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### Exchange 5: How are you?

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



*Women at work*  
© Salmaan Taseer

## Male/Female Interaction

Although levels of freedom between men and women are contingent upon their socioeconomic status, some separation of the sexes generally exists in Punjab Province and Pakistan. In the urban, educated classes of professionals, women often hold jobs, interact with men in professional roles, and hold public office. But the fact that the Punjab Province's provincial cabinet had to pass an ordinance (Punjab Commission on the Status of Women Ordinance 2013) to provide rights to women for representation in the Punjab Commission suggests that gender equality has not been

fully achieved in the region. Women are expected to defer to men in many aspects of life. They must dress conservatively. They are viewed primarily as mothers and caretakers of the home, especially in rural areas. Yet many within Pakistani culture see the need to increase women's roles and freedoms within society. Many organizations have sprung up to fight for women's empowerment. The Gender Reform Action Plan is one of the larger measures to combat gender inequality in Punjab Province, but it suffers from administrative infighting.<sup>11, 12, 13, 14, 15</sup>

## Hospitality and Gift-Giving

Punjab Province is populated by generous people and a hierarchical society based upon relationships. In order for relationships to be forged, introductions through third parties are often necessary, especially in business.

### Exchange 6: Hospitality

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

The people of Punjab Province enjoy hosting guests, especially foreign guests. Punjabis can frustrate Westerners because they communicate indirectly and avoid controversial topics. They are known to ask quite personal questions of newcomers. This is their way of getting to know someone and forging a personal relationship.<sup>16, 17</sup>

### Exchange 7: Good Evening.

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

### Exchange 8: Good Night.

Soldier:	Good night.	Sat sRee akaal
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Gift-giving is part of Punjabi culture. It is customary to bring a small gift or chocolates to the hostess when invited to a Punjabi home. Flowers sometimes make an appropriate gift, but men should avoid giving flowers to women because the gesture may be misconstrued. If a man does give a gift to a woman, he should tell her it is from one of his female relatives. White flowers should not be given as a gift, because they are reserved exclusively for weddings. Alcohol is never appropriate. When giving gifts, present them with two hands. The person receiving the gift does not open it immediately.<sup>18, 19</sup>



*Chicken dinner*  
© Kelvin Cheong

## Eating Habits/Types of Food

**M**uch of the cuisine in Punjab Province consists of grains and vegetables. Although meat makes up part of the provincial cuisine, most Punjabis reserve meat dishes for special occasions. Wheat, corn, millet, lentils, and milk products dominate the Punjabi diet, which is incredibly varied but features bread, buttermilk, lentils, and tea as staples. Punjabis prepare tea with milk and sugar and drink it throughout the day.<sup>20, 21</sup>

Dining etiquette in Punjab Province is straightforward. When eating in people's homes, guests should remove their shoes unless directed to leave them on. Arriving a few minutes late is

standard practice, although one should not be later than 15 minutes. The dress code for meals is conservative. Guests should show respect to the hosts and other guests by greeting and acknowledging elders first. Food in rural and traditional homes is often eaten with the hands from low tables while diners are seated on the floor. Some Westernized and modern families eat with utensils comparable to Western customs. Guests are served first, then others are served in order from the oldest to the youngest. But one may not begin eating until the oldest person at the table begins eating. Multiple servings will be offered to guests. It is not impolite to refuse more food, but hosts will offer food repeatedly. Because Punjab Province is predominantly Muslim, only the right hand should be used to eat because the left hand is considered unclean.<sup>22, 23, 24</sup>



*Shalwar Kameez*  
© Waqas Ahmed

## Dress Codes

**M**en and women's traditional dress in Punjab Province continues, even though many urbanites and modern Punjabis wear Western clothing. Traditional clothing for both genders consists of *shalwar kameez*, although they are worn differently. Men wear the kameez, a long type of shirt that extends down close to the knee. The sleeves are long, and the chest has buttons partway down the torso from the neck, which sports a partial collar that stands up. Under this shirt, men wear shalwar, a pair of loose-fitting trousers that are fastened at the waist with a drawstring or elastic. In rural areas, the loose-fitting pants are often replaced with a long rectangular cloth that is wrapped around the waist and knotted.<sup>25, 26, 27, 28, 29</sup>

Women wear the same style of clothing as men, with the addition of a *dupatta*. The dupatta is a scarf-shaped cloth approximately 2.5 m (8 ft) long. Women wear it draped over their shoulders, head, or chest. It is highly decorative and can be worn in myriad ways. It is worn by women from all ethnic and religious backgrounds and signifies modesty, respect, and honor.<sup>30, 31, 32, 33, 34, 35</sup>



*Pakistani Parade*  
© Colin Cookman

## Non-Religious Celebrations

Because Punjab Province—and Pakistan as a whole—is predominantly Muslim, the majority of its holidays and celebrations are Muslim. Secular celebrations occur throughout the year. Pakistan Day is celebrated each year on 23 March as a public holiday. It commemorates the Lahore Resolution, a decision in March 1940 by the All India Muslim League that established a separate Muslim state comprising Punjab Sindh, Northwest Frontier Province, and Baluchistan (in modern Pakistan), as well as the states of Bengal and Assam (in modern India). Celebrations include

21-gun salutes in provincial capitals, hoisting the national flag, and celebrations and parties across the provinces. People take time to celebrate with close friends and families, and to pray for peace and prosperity.<sup>36, 37, 38, 39, 40, 41</sup>

Independence Day in Pakistan celebrates the day Pakistan gained independence from Great Britain. Observed on 14 August, Independence Day is a popular holiday in Punjab Province. People dress in the national colors of Pakistan—green and white—and parade in the streets. Huge crowds gather at historical sites and monuments to honor those who played significant roles in bringing Pakistan to nationhood. The Pakistani flag is flown everywhere, and people decorate their homes and towns with candles, oil lamps, and pennants. Fireworks displays are held throughout the nation.<sup>42, 43, 44</sup>

Labor Day in Pakistan is celebrated on 1 May. It commemorates the day in 1972 when formal labor policies were created for Pakistan, allowing for a social security network and the Workers Welfare Fund. Because it is a public holiday, government offices and most businesses shut down. Parades, seminars, and speeches are normal events throughout the day. Mostly, people enjoy a day free from work and spend time with family and friends.<sup>45, 46, 47</sup>

## Honor Killings

**H**onor killings, a feature of life in Punjab Province for a long time, have come to the world's attention in recent years. Most often, honor killings are perpetrated against female members of the family, although men and boys can get caught up in the event and injured or killed. The highest numbers of honor killings occur in Punjab Province because it is Pakistan's most populous province. Honor killings target women who have been accused of dishonoring the family through various behaviors, both real and perceived. Sometimes girls and women are accused of adultery or having premarital sex. Other times they merely exercise their will by marrying against their family's wishes or pursuing higher education. Even women who have been raped are sometimes targeted for brutal retaliation from their own family, who perceive that the family has been dishonored by the victim rather than by the rapist. Women have been drowned, electrocuted, strangled, shot, stabbed, and doused in acid, or doused with inflammables and set on fire.<sup>48, 49, 50</sup>

In Pakistan, the practice of honor killing is called *karo-kari*. Perpetrators are seldom punished because the authorities exert little energy in pursuing these cases. Sentences for people convicted of honor killings are notoriously light. Often, families will engage the youngest male in the family to do the killing; if he is caught, the courts will impose a light punishment because of the boy's age. Data is hard to collect because of reporting problems in Punjab Province; however, human rights organizations see that the trend is rising. They estimate that roughly 10 honor killings occur each month in Punjab Province.<sup>51, 52, 53, 54</sup>

## Dos and Don'ts

### *Do*

- Have third parties introduce you to strangers
- Stand when meeting elders or strangers, as a sign of respect
- Ask people how they want to be addressed
- Be patient and respect “Pakistani Time,” which is more relaxed than in the West
- Discuss the weather, business, and health with males
- Wait to speak when spoken to in the presence of elders
- If offering cigarettes, offer to everyone in a group, not individual members
- Recognize Pakistani hospitality
- Taste all food offered to you by your hosts

### *Don't*

- Introduce yourself to strangers
- Shake hands with members of the opposite gender
- Stare at or touch women you are not related to
- Point your finger at others
- Express emotions in public
- Show the bottom of your feet when sitting
- Ask direct questions about the female members of a man's family
- Walk away when being spoken to
- Wear sunglasses indoors
- Shame a Pakistani in public
- Maintain prolonged eye contact with men

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## Overview: Chapter 3 Assessment

1. Hospitality is part of the culture of Punjab Province.

**TRUE**

The people of Punjab are proud and hospitable; open to foreigners, they treat guests with a great hospitality that is part of their culture and lifestyle.

2. Using first names is common in Punjab.

**FALSE**

Visitors should ask acquaintances how they prefer to be addressed, and should remember that using first names is uncommon and usually reserved for close friends.

3. Men should not touch women when greeting them.

**TRUE**

Men should not shake hands with women they are not related to. Verbal greetings by men to unrelated women are acceptable, provided that they make no direct eye contact.

4. Legal measures have been put in place to mitigate gender inequality.

**TRUE**

The Gender Reform Action Plan is one of the larger measures to combat gender inequality in Punjab Province, but it suffers from administrative infighting.

5. The people of Punjab interact with people they have superficial relationships with.

**FALSE**

Punjabis ask quite personal questions to get to know newcomers because they prefer interacting with people they know well and feel comfortable with.



Lahore  
© Michael Renner

## Chapter 4 Urban Life

In Punjab Province, urban population numbers are high. Lahore, with more than 7 million, is by far the most populous city in the province, followed by Faisalabad, Rawalpindi, Multan, and Gujranwala: all over 1 million.<sup>1,2</sup>

Large cities in Punjab are growing rapidly because of governmental initiatives to decentralize Pakistan's industrial infrastructure from its pre-partition base in the Karachi area. The primarily agricultural economy is becoming more diversified. As a result, the cities in Punjab suffer from the typical woes of rapidly urbanizing areas in developing countries. These problems include substandard housing for the lowest income groups, inadequate water and wastewater systems, and a transportation network that cannot keep up with the growth.<sup>3,4</sup>



*Slums in Lahore*  
© Sarah Naqvi

## Urbanization Issues

As often happens in developing countries, rural-to-urban migration accelerates rapidly. The influx of migrants overwhelms each city's infrastructure and economy, straining its resources and forcing people into living conditions that are seldom better than the rural conditions they left.

Rural-to-urban migration in Punjab Province is no different. Squatter settlements have become part of the daily life in urban Punjab Province. In Lahore, squatters are being paid to leave properties they occupy so that the city can rebuild crumbling buildings. Sewers that are currently exposed are being replaced by underground

sewers, and the power infrastructure is being modernized. These efforts are being made to stimulate business and to make small businesses profitable for their owners. Improving infrastructure and removing squatters will also improve the health of urban Punjabis. Other programs exist to give squatters ownership rights over their properties in the hopes that they will enter the formal economy. In 2013, the Punjab Provincial Government awarded ownership rights to more than 170,000 squatters.<sup>5, 6, 7</sup>

Because of poor infrastructure and large slum areas, illnesses sometimes run amok. Poor access to clean drinking water, standing sewage, little to no waste collection, and dilapidated sewage infrastructure contribute to disease and poor general health. Also, pollution runs high in urban areas. Cities in Punjab Province suffer some of the highest air pollution rates in the world. Small, unregulated vehicles crowd the streets, operating in various states of disrepair and emitting high pollution levels. Fines and the impounding of vehicles have imperceptibly reduced emissions. Despite studies by the provincial government, little has improved.<sup>8, 9, 10, 11</sup>

Religiously motivated violence permeates urban life in Punjab Province. Muslims regularly attack Christians, claiming blasphemy against Islam as the driving force behind the violence. Accusations of blasphemy against Christians do not require proof in Pakistan. Often, local mosques will announce over their loudspeakers the names of people who are accused of blasphemy. The accused is often attacked by local Muslims, and it is not uncommon for the accused's family and even community to be attacked. In March 2013, a mob attacked a Christian neighborhood, burning 178 homes and leaving 250 families homeless. These outbreaks lead to the erection of slums, where living conditions quickly deteriorated and disease and illness spread rapidly.<sup>12, 13, 14, 15</sup>



*Squatter*  
© Michael Renner

## Employment Issues in Urban Areas

Numerous employment issues exist within the cities of Punjab Province. Employment growth is severely limited because much of the workforce has few skills and is poorly educated. This reduces productivity and limits job growth, resulting in poverty and the growth of urban slums. An added result is that many men migrate to other provinces and countries for work, leaving their female family members behind. The lack of employment parity between genders compounds employment problems. Women remain hindered from working within the formal economy. Only 9.6 % of Punjab's urban women are working outside the home.<sup>16, 17, 18</sup>

### **Exchange 9: Do you have a job?**

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

### **Exchange 10: Are you the only person in your family who has a job?**

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



*Boys displaced from floods*  
© Heal Pakistan / flickr.com

## Health Issues/Clinics

Healthcare standards in urban Punjab Province are improving but are still below average for low-income countries. Provincial government officials cite poverty as the key factor in the poor health of many Punjabis. Poor sanitation contributes greatly to poor health: more than 90% of people in Punjab Province have access to improved drinking water, but fewer than 60% have access to adequate sanitation. Additionally, children under the age of 5 have a low rate of inoculation against diseases and a high probability of undernourishment. Throughout Asia, health spending accounts for 1.3% of total spending; however, in Punjab

Province health spending accounts for 0.7% of total spending.<sup>19</sup>

Several key indicators for overall health are alarming. Only 50% of children in Punjab are fully immunized, and 27% of pregnant women do not receive prenatal care. A recent study found that less than 20% of pharmacies in Rawalpindi, Punjab's third-largest city, were licensed and that drug sellers had only "fragmentary knowledge" of proper methods for handling and storing their supplies. Public hospitals (government-sponsored) in cities such as Lahore and Rawalpindi provide free or heavily subsidized care to the poor and the lower middle classes, while expensive private hospitals serve the wealthier patients. Medical facilities in urban Punjab Province fall far below Western standards. Ambulance services are inadequate and may not be staffed with medical personnel. Payment for medical services is frequently required before medical services will be provided.<sup>20, 21, 22, 23, 24, 25</sup>

### Exchange 11: Is there a doctor here?

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



*Girls in Pre-school*  
© Anduze traveller / flickr.com

## Education and Schools in Cities

Pakistan's 1973 Constitution obligates the government to provide free and compulsory secondary education. But many children never attend school and the overall literacy rate is significantly lower than in many developing countries. In Punjab, urban areas have a higher literacy rate (74%) and post-primary-school (Grades I–V) attendance rate (58.5%) than rural areas (38% and 41.4%, respectively).<sup>26, 27</sup>

Roughly one-third of Pakistani schools are private, and many members of the Punjab urban upper class send their children to Westernized private schools that provide instruction in English. Officially, instruction in Pakistani public schools is in Urdu; in 2005, English was mandated as a compulsory subject in state-run schools.<sup>28</sup>

Despite reform efforts, girls still attend schools at much lower rates than boys. The issue of gender disparity was just one of several addressed by the 2001 Education Sector Reform (EDR) launched by the Pakistani government. Another goal stated in the 2001 EDR was to bring the curriculum of the madrassas (Islamic religious schools) more into the educational mainstream with the inclusion of subjects such as science.<sup>29</sup>

Widespread attention has been focused on the role of madrassas in instilling extremist, militant Sunni Islamic views. Researchers estimate that 5,500 madrassas exist in Punjab Province and that they are largely influenced by the ideology of the Deobandi sect of Islam, a fundamentalist sect that promotes violence as a way to achieve Islamic reform. The international community has expressed its concern that madrassas have become recruitment centers for international Islamic terrorist organizations, yet the Pakistani government has done little to reign in radical Islamic groups or radical madrassas. Instead, it lifted a ban on foreign students in madrassas, and the country now has more than 2,600 foreign students studying in its madrassas.<sup>30, 31,</sup>

<sup>32, 33, 34, 35</sup>

Since 1980, when nationalization of education was overturned, numerous private colleges and universities have begun operations. Many follow the American model of a 4-year undergraduate degree and system of credits. The majority of privately

and publicly accredited colleges and universities in Punjab Province are in Lahore. Islamabad is the next most important center of higher education, with a branch of the national university.<sup>36, 37</sup>

## Restaurants



*Restaurant in Lahore  
© Lorenz Khazaleh*

As the most populated province in Pakistan and home to some of its largest cities, Punjab has a lively nightlife and abundant restaurants. Because it is an Islamic country, the sale and consumption of alcohol is forbidden to Muslims. Foreigners and non-Islamic Pakistanis must purchase consumption permits from provincial governments to purchase and consume alcoholic drinks at upscale restaurants. Strict rules govern the sale of food and beverages, and the provincial government has instituted laws regulating the hours of business for restaurants, which must close by 11 p.m.<sup>38, 39</sup>

### **Exchange 12: Do you have any dessert?**

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

### **Exchange 13: Do you have any more water?**

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

Dining etiquette in restaurants requires that people eat with traditional silverware, although some traditional dishes are eaten with the fingers. It is important that diners eat with the right hand. Being Muslims, Pakistanis consider the left hand to be unclean. It is not unusual for male and female diners to be seated separately at restaurants. When women and men dine together, women should be careful not to touch food reserved for Muslim men. Diners should wait to begin eating until after the senior person at the table has begun. Talking during the meal should also be kept to a minimum.<sup>40, 41, 42, 43</sup>

### Exchange 14: Can you get me my bill?

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



### Marketplace and Street Vendors

In Lahore, the most famous local shopping area is the Anarkali Bazaar, where leather goods, embroidered fabrics, and silk finery are among the many goods found in the shops. Numerous bazaars (Saddar, Moti, Raja, Kashmiri) in the old city of Rawalpindi specialize in handicrafts, offering silver and gold jewelry, *sheesham* (brass wire and wood inlay) and walnut furniture, and Kashmiri shawls and carpets. Bargaining in the marketplace is common and even expected.<sup>44, 45,</sup>

46, 47

### Exchange 15: Is the market nearby?

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

Street vendors make up a regular part of life for urban Punjabis. Polls within Pakistan show that more than 80% of urban Punjabis conduct regular business with street vendors. Many vendors travel with their carts to multiple neighborhoods each day to hawk wares. Food vendors may sell fruits and vegetables, cold drinks, fish, sweets, and snack foods. Although many people patronize vendors regularly, vendors are notorious for selling foods that are unhygienic. Outbreaks of diarrhea and gastroenteritis occur regularly.<sup>48, 49, 50, 51, 52, 53</sup>

### Exchange 16: Buy something from me.

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

### Exchange 17: Do you accept credit cards?

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

## Urban Traffic and Transportation

Lahore, the largest metropolis of the province, is an easy place to enter, with numerous roads and trains leading into the city from all regions of Pakistan, as well as from India. Once there, getting around by car is quite difficult. “Chaos” is the term most commonly used to describe daily commuting in modern Lahore. Similar problems exist in other large cities such as Rawalpindi, where the lack of parking spaces compounds the traffic situation.<sup>54, 55, 56, 57, 58</sup>

### Exchange 18: Can I rent a car from you?

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

Punjab Province cities contain myriad forms of transportation, from cars, scooters, and bicycles to animal-driven carts. Three-wheeled motorcycles that look like rickshaws are called *qingqi*, (pronounced “ching-chee”), after the Chinese corporation that makes them. The lack of natural compatibility between some of these modes of transport is one reason that traveling around the cities is often dangerous and slow. Some major Punjab cities, such as Rawalpindi, have now banned *tangas*, carts driven by donkeys. Private commuter vans, motorcycles, and both private and government-run buses are all common ways of getting from place to place in the city.<sup>59, 60, 61, 62, 63, 64, 65</sup>

### Exchange 19: Will the bus be here soon?

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

### Exchange 20: Can I get a cab around here?

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

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## Overview: Chapter 4 Assessment

1. Urban populations are low in Punjab Province.

**FALSE**

Urban population numbers are high in Punjab Province. Lahore has more than 7 million inhabitants and is by far the most populous city in the province.

2. Rural-to-urban migration has had negative impact on urban infrastructure.

**TRUE**

The influx of migrants overwhelms infrastructure and the economy. Squatter settlements have sprung up and become part of daily life.

3. Urban improvement programs are being implemented in Punjab Province.

**TRUE**

Cities are rebuilding crumbling buildings. Sewers that are currently exposed are being replaced by underground sewers, and the power infrastructure is being modernized.

4. Poor urban infrastructure often results in outbreaks of illness.

**TRUE**

Poor access to clean drinking water, standing sewage, little to no waste collection, and dilapidated sewage infrastructure contribute to disease and poor general health.

5. Religious violence rarely happens in urban areas.

**FALSE**

Religiously motivated violence permeates urban life in Punjab Province. Muslims regularly attack Christians, claiming blasphemy against Islam as the driving force behind the violence.



*Punjab wheat crop*  
© Dr Mudassar Ranjha

## Chapter 5 Rural Life

### Introduction

**P**unjab is Pakistan's most productive agricultural province. Over 70% of wheat, Pakistan's largest crop, is grown there. Besides buffaloes, livestock raised in Punjab include cattle, sheep, goats, and poultry. Cotton and rice are the province's major cash crops. Only about 40% of the province's fields are irrigated, mostly in the Canal Colony areas of the province's southern part.

Punjab Province has the highest literacy rates in the country, but poverty and lack of infrastructure make it impossible for many to travel to school. Boys are favored in the school system, but recent changes in the education system have increased the number of female students in it. Improvements to the health system have been implemented. Still, rural areas lack qualified medical personnel, and facilities and medications are in short supply. Rural inhabitants have adapted to changes in the provincial economy, migrating as necessary to support their families. They continue to maintain contact with their extended families.



*Farm in Pakistan*  
© Benny Lin

## Land Distribution and Ownership

Since independence, Pakistan's land reform has been an ongoing issue.<sup>1</sup> The government has addressed several problems with limited success. Many of the issues pertain to absentee landlords, disparate farm sizes ranging from extremely large to quite small non-subsistence ones, and the high number of tenant farmers. The overall results have been mixed, and land tenancy is still a fixture in rural Punjab.

The number of quite small farms has been reduced as has the average size of the largest farms. A recent agricultural census revealed that over 60% of the total agricultural acreage in the province lies in farms between 2 ha (4.9 a) and 20 ha (49 a).<sup>2,3</sup>

## Rural Transportation Issues

Approximately 50 million rural inhabitants in Punjab Province are affected by a poorly developed and maintained rural road system. Most funding and development of road infrastructure has centered on the province's main highways, while rural all-weather roads are systematically passed over. The result is that rural inhabitants lack consistent access to markets and to the rest



*Rural road*  
© Benny Lin

of the country for much of the year. Driving can be treacherous because road conditions fall far below Western standards. Roads lack guardrails, have severe drop offs, and have an abundance of holes and obstacles. Many animal-drawn vehicles can be found on the roads, as well as cyclists and pedestrians. Vehicles in rural areas often lack even basic illumination. Drivers often are not formally trained to operate motor vehicles, so they violate basic rules of operation.<sup>4,5,6</sup>

All areas of Pakistan—including Punjab Province—continue to pose serious security and safety risks for Western travelers. Westerners should avoid travel by train, bus, and taxi because they may be targeted for crimes and violence, and trains frequently derail. Terrorist threats continue throughout the country. Although the highest concentrations of attacks and security threats are in urban areas, rural areas can be prone to terrorist

violence, especially just before religious events and holidays. Kidnapping for political purposes is on the rise in the country.<sup>7, 8, 9</sup>



*Free medical camp doctor*  
© Ground Report / flickr.com

## Rural Health Issues

Rural healthcare in the province is better than elsewhere in Pakistan but falls below Western standards. Malnutrition has a pronounced effect on children, although adults show signs of endemic undernourishment. Frequently occurring natural disasters exacerbate the situation. For example, floods destroy crops, which increases malnutrition rates. Hospitals and clinics in urban areas cannot be reached because of lack of roads or because roads become impassable during inclement weather and disasters. Sufficient funding for rural medical facilities is simply lacking. For this reason, many rural people in Punjab Province patronize their

local religious healers in lieu of modern health clinics. The Pakistani Government pledged to build more medical facilities in rural areas and to initiate public campaigns, but its Federal Ministry of Health was dissolved in 2011, relegating health services to provincial governments.<sup>10, 11, 12</sup>

### **Exchange 21: Is there a medical clinic nearby?**

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

As a result, non-emergency medical care is severely limited in rural Punjab Province. Where services do exist, they fall far below Western services. Emergency medical services are virtually nonexistent. Ambulances are rare even in urban centers, and they are rarely staffed by medical personnel. Cash pre-payment is almost always required before emergency or non-emergency services will be provided.

Potable water is unavailable throughout the province, and water- and food-borne infections are common. Visitors should take appropriate precautions to avoid these infections. Punjab Province suffers from numerous infectious diseases such as tuberculosis and malaria. Tuberculosis and malaria are on the rise, and strains that are resistant to preventative medicine are frequently being reported. Dengue fever and

other insect-borne diseases occur frequently, with increases after the monsoon season. Because poliomyelitis is endemic in the country, visitors should consult a physician to receive their required polio booster shots before traveling to Punjab Province or Pakistan in general.<sup>13, 14, 15, 16</sup>



*Girls enjoying sugarcane*  
© [indiawaterportal.org](http://indiawaterportal.org) / flickr.com

## Rural Education

Literacy rates have improved greatly in Pakistan over the last two decades, but major rural-urban and male-female divides remain. According to the most recent census, Punjab Province has Pakistan’s highest rural literacy rate (38%). This figure compares to an urban literacy rate of 64.5% in Punjab Province. Most strikingly, rural Punjab females were 50% more likely to be functionally illiterate as their male counterparts. This trend is echoed urban areas, but much less severely. Provincial programs designed to increase literacy have been successful in recent years. Female and rural literacy rates have risen more

quickly than male and urban rates. Still, illiteracy rates for females remain high. They were recorded as 34% in 2009, although reporting and recording methods have been notoriously inefficient.<sup>17, 18</sup>

### Exchange 22: Do your children go to school?

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

The gender discrepancy in literacy is partly a cultural issue. Rural areas in Punjab and Pakistan overall tend to be more conservative, patriarchal, and more likely to view the schooling of girls as unnecessary and against tradition. Literacy is also a consequence of school availability. There are many more boys’ schools than girls’ schools in Pakistan. Because of family honor or safety concerns, parents are unwilling for their daughters to attend a local coed school or travel to a distant girls’ school. But during the past decade, cultural views and practices have been changing. The Pakistan Federal Ministry of Education has launched initiatives with numerous international organizations to create solutions to gender discrepancies in education and literacy.<sup>19, 20, 21</sup>



*Chakwar Village*  
© Anduze traveller / flickr.com

## Village Life

Within Punjab Province, many villages are organized around a central shrine. Traditionally, the leading village families are believed to be the direct descendants of someone buried within the shrine.

Although modern appliances have made their way into many villages, they often still lack some basic services. For example, electricity may be common in a village yet people continue to cook on wood stoves. Farming continues to be main source of income within the villages of Punjab Province.<sup>22</sup>

Village life is governed by the principle of Biradarism, or “brotherhood.” It establishes patrilineal kinship among people living in a village. Ideally, the families within a village would be members of the same extended family. In the present century, many factors interrupt the patrilineal flow of biradarism within villages. Natural disasters or economic migration have forced people to separate and live apart. Despite threats to the traditional system of village life, many people from Punjab Province take great pains to retain contacts with their extended families, no matter where they live. The biradari system functions as a political force, allowing members to influence local, regional, and provincial government.<sup>23, 24</sup>



*India/Pakistan border, Atari Village*  
© Jayaprakash R / flickr.com

## Border Crossings and Checkpoints

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

border crossings and within the province. Because of increased terrorist activities in recent years, most Western governments urge travelers to avoid Pakistan for all but essential travel. They direct persons in Punjab Province to refrain from crossing into Baluchistan, Federally-Administered Tribal Areas, and Khyber-Pakhtunkhwa, as well as into India and the disputed Kashmir region.<sup>25, 26, 27, 28</sup>

**Exchange 23: Are you carrying any guns?**

Soldier:	Are you carrying any guns?	Kee tuhardey kol bandooka haa?
Local:	No.	Nahee.

Landmines

Pakistan has not acceded to the Mine Ban Treaty, although it is a party to the Convention on Conventional Weapons, claiming that it complies with amended protocols on landmines and explosive remnants of war. The nation claims that it bans anti-personnel mines while espousing them as critical to its defense strategies. The import and export of explosive mine devices is illegal, but the export of cluster munitions is not banned. Although Pakistan claims that it has taken action to clear and destroy mines within its territory, it has not provided sufficient evidence to support its claims. Mines laid during the Soviet occupation of Afghanistan exist within Pakistan, and the Pakistani military laid numerous mines along the Indian border and as part of its defensive strategies during conflicts with terrorist groups and Baluchi separatists. Each year, hundreds of civilians are reportedly injured by landmines. The Pakistani government has continued to provide contradictory information about landmines. It routinely accuses separatists and terrorists of laying the mines. The number of annual casualties is only approximate since no formal data collection mechanism exists within the country. Verifiable data concerning landmines and cluster munitions do not exist, and governmental self-reporting contradicts information gathered from independent sources.<sup>29</sup>

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## Overview: Chapter 5 Assessment

1. Rural Punjab Province is a low agricultural producer.

**FALSE**

Punjab Province is the most productive agricultural province in Pakistan. Over 70% of wheat, Pakistan's largest crop, is grown there.

2. Poor roads negatively affect the daily lives of rural inhabitants of Punjab Province.

**TRUE**

Approximately 50 million rural inhabitants lack consistent access to markets and to the rest of the country for much of the year.

3. Punjab Province has the lowest literacy rate in the country?.

**FALSE**

Punjab Province has the highest literacy rate in the country, but poverty and lack of infrastructure make it impossible for many to travel to school.

4. Travel is dangerous for foreigners in Punjab Province.

**TRUE**

Westerners should avoid travel by train, bus, and taxi because they may be targeted for crimes and violence, and trains frequently derail.

5. Terrorist violence is an urban problem in Punjab Province.

**FALSE**

Rural areas can be prone to terrorist violence, especially just before religious events and holidays. Politically motivated kidnapping is on the rise.



Pakistani Family  
© clean socks / flickr.com

## Chapter 6 Family Life

### Typical Household and Family Structure

Residents of Punjab Province rely on the extended family. It forms the foundation of the social structure, and it is the proving ground in which personal identities are forged. Because of this, family loyalty is among the highest of Punjabi values. Nepotism reigns in the professional sphere because working with family members guarantees loyalty and decision-making that focuses on the uplifting of the family. The larger family groups are known as *biradari*, the patrilineal unit that makes up small villages and towns.<sup>1,2</sup>

#### **Exchange 24: Does your family live here?**

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

### Exchange 25: How many people live in this house?

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



*Family playing together*  
© Anduze traveller / flickr.com

### Male and Female Interactions within the Family

Within Punjab Province families, females are treated as the “second sex.” As such, their male family members fiercely protect them from outsiders. Young women have value as future wives, so their reputations are safeguarded because a stain on a woman can negatively affect the entire family. Dating and physical closeness are eschewed within Punjabi culture. It is customary for women to be restricted from freely interacting with males, except those who are considered family. Even then, relationships are kept formal.<sup>3, 4, 5, 6</sup>

### Exchange 26: Is this your wife?

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



*Grandmother and grandson*  
© Attila Siha

## Status of Elders, Adolescents, and Children

### *Elders*

**E**lders are greatly respected within Punjabi families. Family members equate age with wisdom, and expect elders to guide families and make important decisions. Elders are respected in all aspects of life, from greetings to meal times. They are introduced first, and are given the best food and seats of honor.<sup>7</sup>

### *Adolescents*

Adolescents are valued members of their families. They care for younger children and help their families. Their families take great care to protect adolescent males and females. They often restrict or forbid them from frequenting shops, hotels, restaurants, cinemas, and marketplaces. Gender bias exists, and adolescent females face greater restrictions than adolescent males. At the same time, large numbers of adolescents lack access to or are denied access to education. The result is that they end up in the labor market. Although this helps their families financially, these adolescents lack resources and methods to improve their financial situations in the future. In 2008, approximately 11% of children were in the labor market.

Sexual assault poses a significant threat to adolescent males and females. Approximately 79% of sexual assault reports nationwide come from Punjab Province. Corporal punishment is standard. Roughly 90% of Punjabi adolescents report punishments such as being beaten with batons, having their faces slapped, and being forced to stand in humiliating postures. Child marriage is on the decline across the country, although it still happens. In 2010, 46 cases of forced child marriage were reported. In the same year, 30 cases of *vani* were reported. *Vani* is the practice in which a young girl is given over in marriage as a means of resolving a dispute between two families or parties.<sup>8, 9, 10, 11, 12</sup>



## Children

The people of Punjab Province celebrate the birth of a child. The family distributes sweets and sacrifices an animal. A goat is usually sacrificed at the birth of a girl, and two goats at the birth of a boy. Friends, relatives, and the poor receive the meat. The birth of a child signals the culmination of the traditional marriage and family structure, which is highly valued in Punjab Province. Conversely, on the rare occasions that children are born to unwed mothers, the children are killed, abandoned, or placed in shelters.<sup>13, 14</sup>

*Lahore boy*

© Muhammad Hamza

### Exchange 27: Are these your children?

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



Wedding photo  
© Manar Hussain

## Married Life, Divorce, and Birth

### Marriage

After marriage, a woman leaves her family to take up residence with her husband and his family. Because households are hierarchical, a new wife falls under the tutelage and control of her mother-in-law concerning the day-to-day management and running of the household. Further, she comes under the control of the family patriarch, who is invariably the senior male in the household. She must remain subservient to her husband. Rural men find it difficult to support their families from time to time and often solicit their wives as laborers. In urban areas, upper- and middle-class women work to earn money to help support their families. Regardless, women continue to live under the yoke of their husbands, fathers, and other male relatives.<sup>15, 16,</sup>

<sup>17</sup>

### Exchange 28: Congratulations on your marriage!

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

### Divorce

Divorce is acceptable within Punjab Province's majority Muslim community. A man may divorce his wife by reciting *talaq* to her three times. Although Islam provides for divorce, rural people frown on the practice. Legal provisions have been put in place across Pakistan to legitimize divorce and to mitigate the negative effects associated with it. But violence against women who seek divorce is common, and women who are divorced often have no real legal recourse to maintenance or support from the husbands.<sup>18, 19, 20</sup>



Woman and child  
© Mike Reys

### Birth

The birth of a child is an important occasion. An elder of the child's family attends the birth and anoints the child's mouth with honey. Friends and other family members bring gifts for the baby and the mother. A *mullah* will visit Muslim families within 3 days of a child's birth to recite holy prayers to the child. He also confers with the family to choose an appropriate name for the child.<sup>21</sup>



Wedding couple  
© Guilhem Vellut

### Family Social Events

Weddings in Punjab Province are colorful, raucous affairs. Many pre-wedding rituals must be completed before the bride and groom and their guests can partake of the dancing, eating, and celebrating. Culture dictates that families provide guests with elaborate feasts, a custom that has driven many into serious financial trouble. The provincial government has tried to mitigate the negative impact of this custom by outlawing lavish feasts and limiting wedding meals to one dish.<sup>22, 23</sup>

Funerals are highly ritualized events. The body of the deceased is wrapped in white cloth before being carried to the mosque, where a mullah recites the prayers for the dead. The body is buried in the graveyard, and the mullah continues to pray for 3 days. People who come to the family to offer condolences are offered food. Funerals last many days. Recitations of the Quran and prayers

for the deceased after 40 days are customary. With the conclusion of these prayers, the funeral is considered to be over. It is customary in some families to observe annual anniversaries for the deceased.<sup>24, 25</sup>

Male Punjabis complete the rite of circumcision before age 12. Called *sunnat*, the procedure can occur any time from birth to 12 years but usually occurs between ages

3 and 7. Traditional circumcisions are performed in less than sterile conditions by barbers—*wanzams*—who are not medically trained; they pass their trade down from one generation of men to the next within the family. During traditional circumcisions, relatives are invited to witness the procedure. The child sits in a prominent position and the *wanzam* excises the foreskin with an instrument made from wood and a razor. The excised area is clotted with ash and sometimes dung and urine. Some families prefer to have their children circumcised in medical facilities by trained medical staff. In those instances, the procedure is conducted using the most recently available technologies within a sterile environment.<sup>26</sup>

## Naming Conventions

**P**unjab Province is a predominantly Muslim province, so naming conventions follow Muslim naming conventions. As a rule, the majority of Muslims eschew surnames. They adopt their father’s name and connect it to their own with the word *bin*, which means “son of.” In legal documents, a married woman will often give her husband’s name as a surname. Sikh minorities use the name Singh either as a surname or as a way to connect their first name and surname. Hindus are given a first name and surname. After marriage, a Hindu woman often will adopt her husband’s first name as her surname.<sup>27, 28, 29</sup>



*Boys in Lahore*  
© Botterli / flickr.com

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## Overview: Chapter 6 Assessment

1. Family relationships are unimportant to people in Punjab Province.

**FALSE**

The extended family forms the foundation of the social structure, so family loyalty is among the highest of Punjabi values.

2. Females are treated equally with males in the family.

**FALSE**

Females are treated as the “second sex.” They are fiercely protected from outsiders by their male relatives.

3. Elders are looked to for guidance.

**TRUE**

Family members equate age with wisdom and expect elders to guide families and make important decisions.

4. Adolescents are valued for their contributions to their families.

**TRUE**

Adolescents care for younger children. Many adolescents enter the workforce to help their families financially, but this hinders adolescents’ ability to gain education, specialized job skills, and future financial growth.

5. Child marriage still occurs in Punjab Province.

**TRUE**

Child marriage is on the decline across the country, although it still happens. In 2010, 46 cases of forced child marriage were reported.

## *Punjabi Cultural Orientation: Final Assessment*

1. Pakistan is a dictatorship.  
**TRUE OR FALSE?**
2. Provincial governments in Pakistan govern themselves.  
**TRUE OR FALSE?**
3. Pakistan's constitution provides freedom of expression to its citizens.  
**TRUE OR FALSE?**
4. Punjab Province is primarily an industrial region.  
**TRUE OR FALSE?**
5. Punjab Province contributes more than any other province to Pakistan's economy.  
**TRUE OR FALSE?**
6. Islamic instruction is standard practice in Punjab schools.  
**TRUE OR FALSE?**
7. Other than Sunni Muslims, all other religious groups live in fear of violence.  
**TRUE OR FALSE?**
8. Mosques must fund themselves in Punjab Province.  
**TRUE OR FALSE?**
9. Ramadan is not celebrated in Punjab Province.  
**TRUE OR FALSE?**
10. Religion dictates gender roles.  
**TRUE OR FALSE?**

11. Gift-giving is customary when visiting Punjabi homes.  
**TRUE OR FALSE?**
12. Meat portions are part of all meals in Punjab Province.  
**TRUE OR FALSE?**
13. Traditional meals in Punjab Province are eaten with Western utensils.  
**TRUE OR FALSE?**
14. Both Western and traditional clothing are common in Punjab Province.  
**TRUE OR FALSE?**
15. Honor killings are common in Punjab Province.  
**TRUE OR FALSE?**
16. Employment growth is limited in urban Punjab Province.  
**TRUE OR FALSE?**
17. Healthcare standards in urban Punjab Province meet Western standards.  
**TRUE OR FALSE?**
18. Few urban inhabitants in Punjab Province have access to adequate sanitation.  
**TRUE OR FALSE?**
19. Immunization of children is standard and comprehensive.  
**TRUE OR FALSE?**
20. Islamic schools in Punjab Province support radical Islam.  
**TRUE OR FALSE?**

21. Non-emergency medical care is severely limited in Punjab Province.  
**TRUE OR FALSE?**
22. Illiteracy rates for girls are higher than for boys.  
**TRUE OR FALSE?**
23. Gender inequalities in education are being combated by the government.  
**TRUE OR FALSE?**
24. Villagers try to mitigate the threats posed to traditional village relations.  
**TRUE OR FALSE?**
25. Checkpoints are seldom encountered in Punjab Province.  
**TRUE OR FALSE?**
26. Children born to unwed mothers receive state-sponsored aid.  
**TRUE OR FALSE?**
27. A newly married woman lives under the instruction of her mother-in-law.  
**TRUE OR FALSE?**
28. Divorce is not legal under Islamic law.  
**TRUE OR FALSE?**
29. Childbirth is cause for celebration in Punjab Province.  
**TRUE OR FALSE?**
30. Males from Punjab Province are required to be circumcised.  
**TRUE OR FALSE?**

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