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Chapter 1 Profile

Introduction

Sindh is Pakistan's second largest province. The capital of Sindh is Karachi, the largest city in Pakistan. Karachi has two ports which are commercial hubs for the country. Quaid-e-Azam International airport, Pakistan's largest airport, is also located in Karachi.¹ Major exports from Sindh province are wheat, rice, and cotton. Other exports are sugarcane, corn, and barley.² Sindh claims to have over 600 sites that have been designated "Protected Heritages." It is hoped that these sites will reflect Sindh's historical archaeological, artistic, and anthropological interests of the province.³

Sindh politically is a volatile, unstable region in which violence occurs regularly, sometimes daily, between Sindhis and non-Sindhis. Following partition of British India in 1947 into a Hindu state (India) and a Muslim state (Pakistan), Sindh's population balance markedly shifted between Hindus and Indian Muslim immigrants (Muhajirs). In 1947, 95 percent of the residents of Sindh were Sindhi speakers, but by the 1950s, Sindh's urban population spoke mainly Urdu. In addition, a nationalist trend for Sindhi autonomy long preceded Partition.⁴ These changes and aspirations coexist today in a region marked by political and social tension.



Geography

Area

Approximately three percent of Sindh's land mass is in the Indo-Pak Subcontinent, situated mostly at the base of the lower Indus Delta basin. The Kirthar Mountains border Sindh on the west. The Thar Desert passes through Sindh toward the east, with the Aravalli Range lying on the other side of the desert. Merging into Sindh's northern border are the plains of the five rivers of Punjab. Sindh is approximately 579 km (360 mi) from north to south and 442 km (275 mi) east to west.⁵

¹ Government of Sindh. "Introduction." 2006–07. <http://www.sindh.gov.pk/>

² Government of Sindh. "Key Economic and Social Indicators." c2006–07. <http://www.sindh.gov.pk/dpt/abtsindh/economicsocio.htm>

³ Government of Sindh. "Culture and Tourism Department." c2006–07. <http://www.sindh.gov.pk/dpt/Culture & Tourism/achievements.htm>

⁴ *Kashmir & Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*. Das, Suranjan. 2001. London: Anthem Press.

⁵ Makhdoom's Quality Quest. "A Physical Geography of Sindh." Memon, Dr. Altaf A. and Prof. Manek Pithawalla. 7 April 2007. <http://pachome1.pacific.net.sg/~makhdoom/geograph.html>

Climate

Due to its subtropical region, the climate of Sindh ranges between extremes of either hot or cold. Temperatures may get as high as 46° C (115° F) between May and August, and 2° C (36° F) from December through January. Rainfall averages seven inches and usually falls during the summer months of July and August. Southwesterly monsoon winds start as early as February and continue until September. More northerly, colder winds increase between the months of October through January.⁶

The land receives water not only from rainfall but also from melting snow from the Himalaya Mountains. This inundation occurs twice a year, in spring and summer.

Sindh is divided into three climate zones, *siro*, *wicholo*, and *lar*. *Siro* is the upper section of Upper Sindh centered at Jacobabad. The thermal equator passes through this area and the average temperature has been known to be close to 130° F. The air is extremely dry and winter frost is common. *Wicholo*, in the middle portion of Sindh, can also reach to well over 100° F in the summer. The summer weather in the area has hot days and cool nights. *Lar*, or Lower Sindh, is affected by coastal influences. The weather is typically damp and humid with fewer winds than the other two regions, and brief snow in the winter.⁷



Courtesy of World66
Indus Valley, Sehwan

Monsoon Season

The summer monsoons typically arrive in July and begin to dissipate in September. They arrive from easterly directions from the Arabian Sea and the Bay of Bengal. This produces rain for Sindh's coastal region. The monsoons play a very important role in Sindh's social and economic development. This rainfall nets an average of 60 % annually. Planning for agricultural and industrial production is directly affected by the monsoons predicted for that year. However, attempts at predicting monsoons for agricultural growth have proven to be somewhat nebulous, since the Pakistan Meteorological Association admitted that these predictions are not always satisfactory.⁸

Topography

The Khirthar Range has three tiers of ridges, parallel in their division. The eastern ridge is steep on the western side but has a long gradient to the east. The central ridge has flat plains with rounded sides that have been bisected by ravines and fissures. The western

⁶ Makhdoom's Quality Quest. "Climate." Memon, Dr. Altaf A. and Prof. Manek Pithawalla. 7 April 2007. <http://pachome1.pacific.net.sg/~makhdoom/geograph.html>

⁷ Makhdoom's Quality Quest. "Climate." Memon, Dr. Altaf A. and Prof. Manek Pithawalla. 7 April 2007. <http://pachome1.pacific.net.sg/~makhdoom/geograph.html>

⁸ Pakistan Journal of Meterology. "Sindh Summer (June–September) Monsoon Rainfall Prediction." Muslehuddin, Muhammad; and Hazat Mir, Nadeem Faisal. November 2005. <http://www.pakmet.com.pk/rnd/pdf/sindh.pdf>

tier is made up of mostly plateaus and tablelands. There are breaks that rise as high as 2133.6 me (7,000 ft). The soil of this range is mostly dry and very barren.⁹

The desert region has low dunes and flatlands in the eastern portion. As it progresses southward, the Achhro Thar, or White Sand Desert, stretches into the Thar Desert in the southeast.

The Valley of the Indus is a vast fertile plain that is about 518,000,000 sq m (20,000 sq mi). The *siro*, *wicholo*, and *lar* are located within this vast valley where the soil includes *pakki*, or flat level land. These strips of land form the Sukkur, Jacobabad, and Larkana districts. The soft, reddish, rocky soil, or *reti-wari*, skirts the range of the valley. The alluvial silt, or *kacho*, is very fertile and runs in the narrow belt of the Indus River. A clay and sand mixture of soil known as *wariasi*, and a finer composite called *chiki*, run on both sides of the Indus belt. An alkaline soil, called *kalar*, is found mostly in the *lar* region.¹⁰

Animal Life and Vegetation

The dwarf palm and *lohirro* are trees that typically grow in western Sindh. The *babel* tree is dominant and grows in abundance along the banks of the Indus River. The *nim*, *ber*, *lai*, and *kirirr* are also common trees. Fruit trees in the area produce mangoes, dates, bananas, guava, and oranges. Water lilies are common and grow in the lower region of Sindh.¹¹

Animals common to this area are the *sareh*, which is an ibex, *urial* or wild sheep, and the black bear. The *pirrang*, or tiger, and the leopard are rapidly disappearing from Sindh province. In the eastern range, deer, *charakh* or striped hyena, jackal, fox, porcupine, mongoose, and hedgehog live in the lower rocky plains. The Sindhi *phekari*, or red lynx, lives in this area as well. Hog deer, bats, and reptiles, such as cobras and viper snakes, and the Sindh krait are common in the Thar region. Many varieties of fish are known to inhabit the coastal area of Sindh. They are the plumbeous dolphin, the beaked dolphin, blue whale, or *rorqual*, and the *pallo*, which migrates into the Indus River annually.¹²



© S. Shankar / Wikipedia.com
Chinkara gazelle

⁹ Makhdoom's Quality Quest. "The Landscape." Memon, Dr. Altaf A. and Prof. Manek Pithawalla. April 2007. <http://pachome1.pacific.net.sg/~makhdoom/geograph.html>

¹⁰ Makhdoom's Quality Quest. "The Landscape." Memon, Dr. Altaf A. and M. H. Panhwar. April 2007. <http://pachome1.pacific.net.sg/~makhdoom/geograph.html>

¹¹ Makhdoom's Quality Quest. "Vegetation and Animal Life." Memon, Dr. Altaf A. and Syed Mazhar Hussain. April 2007. <http://pachome1.pacific.net.sg/~makhdoom/geograph.html>

¹² Makhdoom's Quality Quest. "Vegetation and Animal Life." Memon, Dr. Altaf A. and Syed Mazhar Hussain. April 2007. <http://pachome1.pacific.net.sg/~makhdoom/geograph.html>

Important Elements of History

The Name “Sindh”

The name “sindh” refers to the river Sindh, or Indus, which has literally carved out the area known as Sindh Province today.¹³ The name “Indus” derives from the Sanskrit word *sindhu*, which means ocean. Other words that derive from the Sanskrit *sindhu* include Sindh, Hindu, and India.¹⁴

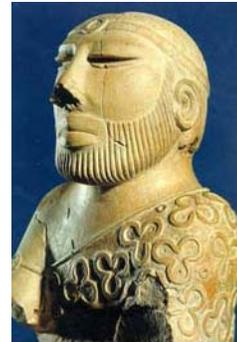
Prehistoric Sindh

The prehistoric site of Kot Diji which is 15 km (25 mi) south of Khairpur, is proof that there was civilization in the Indus Valley dating back to 3,000 BCE.¹⁵ This civilization was highly cultured and Kot Diji was one of the most developed urban environments of the ancient world. The people who lived here had a high standard of craftsmanship and a system of pictographic writing. Evidence from these ruins shows that this culture had roads, public baths, and covered drainage systems, which reveals their organized and cultivated way of life.¹⁶

Archeological Sites

Other archeological sites are Meonjo Daro, located in Larkana, Lakaheen-jo-daro in Sukkur, and Seeraj-j Takri, also in the Khairpur District.

Meonjo Daro, or Mound of the Dead, existed between 2600 and 1900 BCE. It was on one of the major trade routes of the Indus plain. This site covers approximately 250 hectares and represents several phases of urban growth. As the Indus River was located to the east of the site, a channel of the river cuts through it which would have divided the city into a lower area called Lower Town. The Citadel Mound is a high western mound that is subdivided into several sectors. They are the Stupa Area, which is a Buddhist monastery, the SD Area, also known as the Great Bath, the L Area, which is a pillared hall, the ACC Area, a gateway, and REM I, a granary.¹⁷



© Mamoon Mengal
Priest king statue, Moenjo-Daro

The Lakhueen jo daro is in the western area of the Sukkur district against the banks of the Indus River. The structural remains have proven to archeologists that the culture present

¹³ Government of Sindh. “Origin of the Name.” c2006–07.
http://www.sindh.gov.pk/historical_cultural_background/historical-backgroundI.htm#prehis

¹⁴ *Pakistan: a country study*. Federal Research Division. Library of Congress. Ed. Peter R. Blood. 1994. Washington DC: U.S. Government Printing Office.

¹⁵ Britannica. “Kot Diji (archeological site, India).” 2007. <http://www.britannica.com/eb/topic-322816/Kot-Diji>

¹⁶ Government of Sindh. “Prehistoric Period.” c2006–07.
http://www.sindh.gov.pk/historical_cultural_background/historical-backgroundI.htm#prehis

¹⁷ Mohenjodaro.net. University of Wisconsin. “Mohenjo-Daro, Introduction to the Site.” Kenoyer, Jonathan Mark. 2005. <http://www.mohenjodaro.net/mohenjodarointroduction.html>

here was part of the Matura Harappan civilization.¹⁸ Archeologists have discovered that this civilization built structures of stone and had pottery with unique markings that are distinctive of the Kot Diji culture. This information has helped archeologists get a better understanding of the ancient people of the Indus Valley.¹⁹

The Seeraj-j Takri is located in the western limestone of the Rohri Hills, in the Khairpur District in Upper Sindh. The site is located on three mesas. Its mud brick walls are still visible.²⁰ This Buddhist site has been destroyed over the years and the stupa area is almost completely ruined. Limestone quarrying over the last several years has undoubtedly contributed to this damage.²¹

*Early History*²²

After Alexander the Great decided against attempting to conquer the Ganges region, he traveled down the Jhelum and Chenab Rivers until he came to the Indus River. Here he formed a fleet which sailed toward the Persian Gulf under the command of Nearchus and Ptolemy. Alexander the Great himself left the region, continuing toward Southern Balochistan and on into Persia. Sindh was still in the hands of the Hindus when Persian monarchs invaded them around the sixth century BC.

Muhammad Bin Qasim conquered the Sindh region around 712 BCE and gave the Muslims a solid hold in the subcontinent. Restrictions within the Hindu caste system had weakened the indigenous society, making it easier for the Muslims to gain both a social and economic status over the Hindus. This new Muslim influence incorporated itself into the language, education, and agriculture of Sindh.

The tenth century brought the new governance of the Samma and Sooma Dynasties. These dynasties produced rulers with strong administrations. In the 16th century, the Kalhora clan settled in Sindh and the religious leader, Main Adam Shah gained prominence. In the second half of the 17th century, Mian Yar Mohammad and his son, Mian Noor Muhammad, became leaders in Sindh and acquired the area known as Thatta in lower Sindh.



© Umair Mohsin
15th century tombs, Thatta

¹⁸ Ancient Sindh. "Collecting Samples from a Lakhueen-jo-daro Trial Trench." 1998–99.
<http://ancient.sindh.ws/hphs/15.htm>

¹⁹ Ancient Sindh. "Structures of the Matura Harappan Period." Sindh Heritage Group. 1998–99.
<http://ancient.sindh.ws/hphs/14.htm>

²⁰ Ancient Sindh. "One of the Seeraj Terraces." Sindh Heritage Group. 1998–99.
<http://ancient.sindh.ws/hphs/22.htm>

²¹ Ancient Sindh. "The Remains of the Stupa." Sindh Heritage Group. 1998–99.
<http://ancient.sindh.ws/hphs/23.htm>

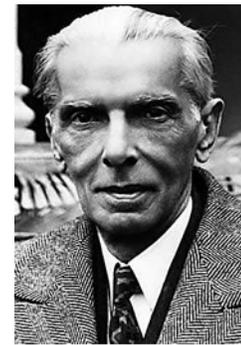
²² Government of Sindh. "Early History." c2006–07.
http://www.sindh.gov.pk/historical_cultural_background/historical-backgroundI.htm#prehis

These Kalhora rulers were defeated by the Balochis in the battle of Halani in 1782 BCE. The areas of Karachi, Khairpur, Sabzal Kot and Umar Kot were conceded to the new rulers, the Talpurs, who built forts and outposts, strong educational systems, and extensive irrigation systems. They also promoted trade with neighboring countries while they were in power.

British Influence

When the British came to Sindh as traders in the mid 1800s, they quickly gained power by using imperialistic policies of divide and conquer. The British took over the Talpurs and made them prisoners, with the support of Hindus. A British military leader, Charles Napier, became Sindh's first governor. Annexation of Sindh to the Bombay Presidency in 1843 was accompanied by a policy to strengthen Hindu influence at the expense of the Muslims, who lost their livelihood, property, and rights. Backed by the British, the Hindus gained monopoly power over trade, commerce, services, and education in Sindh. After a long struggle, the Muslims of Sindh separated from the Bombay Presidency in 1936 with the political help of Quaid-e-Azam Mohammad Ali Jinnah.²³

Pir Sibghatullah Shah Rashdi led a revolt against the British imperialists and helped to launch a movement in the 1940s called the Hur Insurgency. The goal of this movement was to establish an independent Sindh. Anti-British sentiment also coalesced in the Khilafat Movement, a pan-Islamic movement that opposed Muslim loyalty to British rule.²⁴ These political movements began to lay the foundations of modern Sindh, which would continue to transform in the years ahead.



Courtesy of Wikipedia
Muhammed Ali Jinnah

Today

Sindh today is marked by tensions generated during the Partition. Responding to popular political pressure from both Muslims and Hindus in 1947, the British colonial government announced that India would be divided into a Hindu state (India) and a Muslim state (Pakistan). Britain formally announced the independence of the two states in August, 1947. The population of Sindh was affected more dramatically than that of other provinces in Pakistan. The majority of the Urdu-speaking Indian Muslims settled in Sindh, changing the demographic balance between Hindus and Muslims. Generally, the Muslim immigrants (Muhajirs) did not want to assimilate. They wanted to carve out and control their own separate status.²⁵ These divisions have had far-reaching implications for social, economic, and political life in Sindh. The province today is characterized by ethnic tension between native Sindhis, Muhajirs, and other ethnic groups.

²³ Government of Sindh. "Early History." c2006-07.
http://www.sindh.gov.pk/historical_cultural_background/historical-backgroundI.htm#prehis

²⁴ *Pakistan: a country study*. Federal Research Division. Library of Congress. Ed. Peter R. Blood. 1994. Washington DC: U.S. Government Printing Office.

²⁵ *Kashmir & Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*. Das, Suranjan. 2001. London: Anthem Press.

Economy

Overview

The partition in 1947 also transformed the economic character of Sindh. In an agricultural region, the Muhajirs who migrated to Sindh were substantially middle class, an “urban capitalist culture” seeking upward mobility. Immediately after partition they monopolized 21% of government jobs. They also replaced the Hindus and Sikhs in the province’s middle-class commercial life. Of their labor force, 40% of the Muhajirs were sales and clerical workers and 21.7% were skilled laborers.²⁶ The indigenous Sindhis, on the other hand, had a primarily feudal economic organization based on agriculture dominated by large landholders. Most Sindhis were tenant farmers with “terms of contract that were a scant improvement over outright servitude.”²⁷ Their situation has changed little and they continue to strongly resent their economic subordination to other ethnic groups in Sindh Province. Although Sindh contributes strongly to Pakistan’s economy, the Sindhis do not receive even a marginal share of their contribution. They remain underemployed and without access to economic resources.

Karachi

Karachi is the financial capital of Pakistan. It is large and diverse and accounts for 65% of the national revenue. Its three main industrial areas are the Sindh Industrial and Trading Estate, or SITE, the Korangi Industrial and Trade Estate, and the North Karachi Industrial and Trade Estate. I.I. Chundrigar Road is Karachi’s economic section, considered the Wall Street of Pakistan.

Karachi’s economy is mostly based on shipbuilding, steel, textiles, chemicals, refined oil, machinery, cement plants, corn mills, and food processing. The Karachi Stock Exchange is the largest stock exchange in the country. It accounts for 8% of Pakistan’s Gross Domestic product, or GDP.

Karachi’s two main ports are the Port of Pakistan and Port Qasim. The largest airport in the country is Jinnah International airport in Karachi. As the need for call centers has increased over the years, Karachi has become a significant contributor in the call center and electronic media sector. Many independent television and radio stations are headquartered in Karachi. It also has a large cottage industry with an annual growth of 6.5%.²⁸



Courtesy of Wikipedia
Karachi Financial District

²⁶ *Kashmir & Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*. Das, Suranjan. 2001. London: Anthem Press.

²⁷ The Library of Congress. Country Studies. Pakistan. “Sindhis.” April 1994. [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+pk0054\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+pk0054))

²⁸ My Karachi. Pakistan Karachi Chamber of Commerce. “Economy.” 2007. <http://www.mykarachi.org/economy.html>

Karachi has the poorest slums in the entire country and has been the site of considerable ethnic unrest. This is the result of infighting among the different ethnic groups (Pashtuns, Sindhis, and Muhajirs) competing for economic and political power.²⁹

Hyderabad

Hyderabad has slightly over one million people based on the country's last census in 1998. Although it was at one time noted for its cutlery, precious metals, and fine embroideries, it now boasts economic growth in food processing, textiles, cement, cigarettes, glass, soap, paper, leather, and plastics. The University of Sind and 32 of its affiliated colleges are located in Hyderabad.³⁰

Coastal Economy

The World Bank is studying the coastal areas of Badin and Thatta to determine the effect of the natural disasters on the economy over the last decade. The study, entitled the Pakistan Poverty Alleviation Fund, or PPAF, recommended that assistance be provided to strengthen the economy of these two coastal regions. The projects recommended would set up health and educational facilities, offer micro-credit so that income can be generated, develop rural growth centers, and upgrade infrastructure. This includes building roads, flood protection, and ocean protection such as jetties and wharfs. The study also recommended technological improvements such as the use of solar and wind energy for pumping water and electricity.³¹



Funding for Education

In an effort to increase Sindh's educational system, the World Bank has also offered millions of dollars for educational assistance. This money will go toward a comprehensive educational program entitled the Sindh Educational Reform Program, or SERP. This program will aim to improve the participation, retention, and transition of students into the elementary and secondary school grades. It will also focus on reducing gender inequalities and regional disparities, and improve the quality of both elementary and secondary education.³²

²⁹ *Pakistan: a country study*. Federal Research Division. Library of Congress. Ed. Peter R. Blood. 1994. Washington DC: U.S. Government Printing Office.

³⁰ High Beam Encyclopedia. "Hyderabad." 2007. <http://www.encyclopedia.com/doc/1E1-HyderabadPak.html>

³¹ The World Bank. "Pakistan Poverty Alleviation Fund (PPAF) and Sindh Coastal Areas Development Plan." 2007. <http://www.worldbank.org.pk/WBSITE/EXTERNAL/COUNTRIES/SOUTHASIAEXT/PAKISTANEXTN/0,,contentMDK:21104831~pagePK:141137~piPK:141127~theSitePK:293052,00.html>

³² The World Bank. "Sindh Education Sector Development Policy Credit US\$100 Million." 08 June 2007. <http://siteresources.worldbank.org/INTPAKISTAN/Resources/Sindheducation.pdf>

Need for Economic Reform

Although The World Bank has stepped forward to help Sindh province with its financial problems, it has expressed doubts about the success of program management. In a 2006 report, it claims that the finance minister, Syed Sardar Ahmad, has failed to implement fiscal reforms effectively. The report notes, for instance, that the computerization and automation of the agricultural income tax system was excessively slow, resulting in a drop from PKR 550 million (USD 9,093,915) in 2001–2002 to PKR 257 million (USD 4,249,339) now.³³ The report has also been critical of the local government's debt management practices and failure to address budget deficits. The World Bank is now asking the Sindh government to give a more detailed projection of its expenditures in education, and to improve its budgetary management and reporting.³⁴

Ethnic Groups

Balochis

The Baloch is a semi-nomadic group whose members live in the mountains and coastal areas in Sindh and on the border of Afghanistan. Their language is an Indo-Iranian language from the Indo-European family. Until the 19th century, there was no written language for these people. Balochis are Muslim, mostly Sunni. Among them is a community whose members belong to the Zikri sect, living in Karachi. They are followers of Nur Pak (Pure Light), a mid 15th century *mahdi*, or messiah. The Zikris consider themselves devout Muslims, but Sunni Muslims consider their beliefs heretical.³⁵

Balochis typically live in tents made of palm matting stretched over poles. These huts are called *gidams*. Goat-hair rugs make up the floors of their *gidams*. Many musicians and storytellers have descended from this group. The drum, lute, and shepherd's flute are common musical instruments played by this group.³⁶

Muhajirs

Muhajirs are Urdu speaking Muslims, immigrants or their descendants who fled from India to Pakistan after Partition in 1947. Today, well over half of Karachi's population consists of Muhajirs. After Partition, they did not assimilate well into Sindhi culture and have maintained a separate, largely middle-class status within a



Courtesy of Wikipedia
Ibn-e-Safi, Muhajir Writer

³³ Dawn the Internet Edition. "Viability of Sindh Finances Doubtful: World Bank Report." 26 February 2006. Ghausi, Sabihuddin. <http://www.dawn.com/2006/02/25/ebr1.htm>

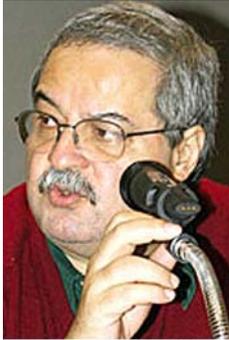
³⁴ Dawn the Internet Edition. "Viability of Sindh Finances Doubtful: World Bank Report." 26 February 2006. Ghausi, Sabihuddin. <http://www.dawn.com/2006/02/25/ebr1.htm>

³⁵ *Pakistan: a country study*. Federal Research Division. Library of Congress. Ed. Peter R. Blood. 1994. Washington DC: U.S. Government Printing Office.

³⁶ Every Culture. "Baluchi." c2007. <http://www.everyculture.com/wc/Norway-to-Russia/Baluchi.html>

feudal, agricultural society. To consolidate their power, they supported fundamentalist Islamic parties and provided the “political basis of the Refugee People's Movement (Muhajir Qaumi Mahaz, or MQM).”³⁷

Sindhis



Courtesy of Wikipedia
Hameed Haroon,
Sindhi publisher

Sindhis are the socioeconomic group of people who originated in Sindh. Over time, they developed a multicultural society of Buddhists, Hindus, and other cultural and religious groups.³⁸ In the eighth century, Sindh became a home for Muslim Arab civilization. Their culture has also been shaped by Sufism and an eclectic mixture of cultural influences, including Hinduism. Their language was a written script before the Arabs arrived, which led to the growth of a tradition in literature. Although Urdu became the official language of Pakistan after Partition, only 15 percent of Sindh’s population spoke it as late as the 1980s.³⁹ They were economically impoverished at Partition and remain politically and economically underrepresented today, part of the reason that Sindh is an “ethnic battleground” in modern Pakistan.⁴⁰

Hindus

Millions of Hindus left Sindh in the years following Partition. Large numbers of them were fairly well-educated and held professional jobs in Karachi. Sindh today is home to several thousand Hindus, mostly peasants and businessmen.

Just before Partition, Hindus controlled up to 2.5 million acres of Sindh’s cultivable land. Sindhi Muslim peasants expected that as Hindu landowners left Sindh to settle in India, their estates in Sindh would be redistributed. This, however, did not happen. Instead, the government awarded around 60 percent of the Hindu lands left behind to Muhajirs, to compensate for their loss of property in India.⁴¹ In 1992, sectarian violence erupted in the interior against Hindus after the Babri Mosque in Ayodhya, India, was destroyed by Hindu extremists who tried to rebuild a Hindu temple on the site.

³⁷ Library of Congress. Country Studies. Pakistan. “Sindhis.” April 1994. [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+pk0054\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+pk0054))

³⁸ Surf India. “Sindhi Matrimonials.” 03 July 2007. <http://www.surfindia.com/matrimonials/sindhi.html>

³⁹ *Kashmir & Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*. Das, Suranjan. 2001. London: Anthem Press.

⁴⁰ Library of Congress. Country Studies. Pakistan. “Sindhis.” April 1994. [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+pk0054\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+pk0054))

⁴¹ *Kashmir & Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*. Das, Suranjan. 2001. London: Anthem Press.

Chapter 2 Religion

Overview

Throughout history, the area that makes up present-day Sindh has been home to many religions, ranging from Hinduism to Zoroastrianism. Today, the population of Sindh Province is mostly Muslim but also includes the majority of Pakistan's Hindus and small populations of Christians, Ahmadis, Zoroastrians, and Jews.



© Zohare Haider / world86
Shah Jehan Mosque, Thatta

Sindh Province has also been recognized as Bab-ul-Islam, or the Gateway to Islam.⁴² Islam is the state religion of Pakistan⁴³ and the majority religion of Sindh Province. Over five million Muslim refugees fled to Pakistan after the 1947 separation of countries agreement between the Indian National Congress and the Muslim League.⁴⁴ By 1951, the number of Muslim refugees in Pakistan had increased to a number between 7.2 million and 10 million.⁴⁵ Many thousands of Urdu-speaking Indian Muslims (Muhajirs) settled primarily in Sindh Province, upsetting the urban demographic balance. The newcomers did not try to assimilate into the culture of Sindh. Instead, they tried to protect their distinct identity and assert their culture over the indigenous culture of Sindh.⁴⁶

At the time of the separation of India and Pakistan, Hindus made up approximately 25 percent of the population in Sindh. There, they focused on trade and commerce, adding to the Sindhi economy. Following 1947, many Hindus were forced to flee Sindh Province because of ethnic conflict. Currently, Hindus make up eight percent of the population of Sindh.⁴⁷ Mostly businessmen and peasants, they live mainly in the interior of the

⁴² Government of Sindh. "Location and area." c2006–07. <http://www.sindh.gov.pk/dpt/History of Sindh/geogaphical.htm>

⁴³ U.S. Department of State. "Pakistan – Section II." 15 September 2006. <http://www.state.gov/g/drl/rls/irf/2006/71443.htm>

⁴⁴ PBS wideangle. "Soul of India." c2002–2007. <http://www.pbs.org/wnet/wideangle/shows/india/timeline4.html>

⁴⁵ *Kashmir & Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*. Das, Suranjan. 2001. London: Anthem Press.

⁴⁶ *Kashmir & Sindh: Nation-Building, Ethnicity and Regional Politics in South Asia*. Das, Suranjan. 2001. London: Anthem Press.

⁴⁷ U.S. Department of State. "Pakistan – Section II." 15 September 2006. <http://www.state.gov/g/drl/rls/irf/2006/71443.htm>

province.⁴⁸ Their ancient temples are still scattered through the province, crumbling from lack of care and maintenance.⁴⁹

Small populations of Christians live throughout Sindh. They are the largest minority community in all of Pakistan. The Church of Pakistan is located in Hyderabad and Karachi is home to the Roman Catholic Diocese.

Islam

Islamic Code of Faith

Islam is the second largest religion in the world, and Christianity is the largest. Islam has over one billion followers. The word “Islam” means submission, or submitting to the will of Allah (God).

A Muslim has five main duties to perform. They are 1) bearing witness to the unity of God and Mohammad, His messenger, 2) observing the prescribed prayer, 3) paying *zakat* (similar to tithing), 4) keeping the fast of Ramadan, and 5) performing the pilgrimage to Mecca. A Muslim is encouraged to lead a healthy life that exemplifies the qualities of kindness, chastity, honesty, mercy, courage, patience, and politeness. As the literal meaning of Islam means “peace,” a Muslim is expected to surrender his or her personal happiness for the gratification of God.⁵⁰

To those less religious, the piety of devout Muslims can seem quite ostentatious. Critics often claim that piety has moved from the spiritual realm to a more dramatic realm.

Examples cited are public prayer, which often interrupts daily lives in the office. Urban area offices do not become functional until around 10 a.m. to allow for a morning prayer, and businesses close around 2 p.m. to allow for an afternoon prayer. This interrupts daily business such as afternoon appointments as clients go unattended. There have been complaints of congregational prayer or *ba-jama'at namaz* in airplanes where the devout pray in the aisles of the plane while the plane is attempting a landing. In some cases, airplane crews have ensconced themselves away for a prayer break. The concern is that Islam has less to do with humanity, compassion, and humility than with ritual.⁵¹



© Zaheer Sattar
Prayer at Bhong Mosque

⁴⁸ Country Studies. U.S. Library of Congress. “Non-Muslim Minorities.” 1994. <http://countrystudies.us/pakistan/41.htm>

⁴⁹ *Culture Shock! Pakistan*. Mittmann, Karin, and Zafar Ihsan. 2004. London: Kuperard.

⁵⁰ Pakawatan.com “Islam, Introduction.” c2005–06. <http://www.pakwatan.com/islam.php>

⁵¹ Daily Times. “Thinking Aloud: Ostentatious Piety.” Azmi, Razi. 18 January 2007. <http://muslimrefusenik.com/news/dailytimes-01-18-07.htm>

First Pillar of Faith, Shahada

There are Five Pillars of Islam which believers in the faith subscribe to and practice.⁵² The first one is affirmation of faith, or *shahada*. This is a belief that there is only one God and that Mohammad is his prophet. Recitation of the phrase, *La ilaha illa Allah wa-Muhammad rasul Allah* means “There is no god but God and Muhammad is the prophet of God.” A believer must recite this phrase to two Muslims and show sincerity before being accepted into Islam.⁵³

Second Pillar, Salat

The second pillar is saying a daily prayer, or *salat*, at five specific times during the day. Typical phrases are: *Allahu Akbar*, or “God is most great” and *Ashadu anna la ilaha illa Allah*, or “I bear witness there is no god but God.” Muslims always face Mecca when they say these prayers, which tend to carry more weight if said in a group. The *salat* must be preceded with a ritual of washing the face, hands, and feet. This can be done with either water or sand. The *muezzin* announces a call to prayer usually at a mosque. Nowadays, this *muezzin* can be heard calling believers to prayer on the radio.

Third Pillar, Zakat

The third pillar is *zakat*, or giving alms to those who are poor or disadvantaged. Similar to the Mormon tradition of tithing, this monetary expectation is required of each Muslim. The anticipated amount is 2.5 percent of the Muslim’s possessions. This can include money, livestock, produce, or silver and gold. The Quran emphasizes the importance of giving money to the needy.⁵⁴

Fourth Pillar, Fasting during Ramadan

The fourth pillar is daily fasting during the holy month of Ramadan between the hours of sunrise until just after sunset. This is called a *sawm*, or *siyam*. This long and tiring fast commemorates the revelation of the Quran to the people. Adult Muslims must abstain from food, drink, and sex during the daylight hours of Ramadan as an act of purification. During this entire month, Muslims may take the opportunity to seek more faith at a mosque and spend longer hours there. Ramadan officially ends with *Eid al-Fitr*, or the breaking of the fast, which is an important Islamic holiday in Sindh and throughout Pakistan.⁵⁵



© Iqbal khatri
Minaret, Sindh

⁵² Religion Facts. “Overview of Islam.” 2007. <http://www.religionfacts.com/islam/overview.htm>

⁵³ Religion Facts. “Shahada: Confession of Faith.” 08 February 2005. <http://www.religionfacts.com/islam/practices/shahada-faith.htm>

⁵⁴ Religion Facts. “Salat: Ritual Prayer.” 08 February 2005. <http://www.religionfacts.com/islam/practices/zakat-alms.htm>

Fifth Pillar, Pilgrimage to Mecca

The fifth pillar is the pilgrimage to Mecca. This pilgrimage must take place during the *Dhu al-Hijja*, which is the last month of the Islamic calendar. This journey is called the *hajj*, which commemorates the stories of Abraham, Hager, and Ishmael. It also is also symbolic of bringing believers together from all over the world.⁵⁶

Hinduism and Christianity

Hinduism

The word “hindu” means river in Persian. It is thought to have derived from the people who lived around the Indus River Valley. Hinduism is not an organized religion, rather a system of beliefs. They include the authority of the Vedas, or sacred texts, the existence of an enduring soul, the authority of the Brahmans, or religious leaders, and the law of the Karma that determines one’s destiny both during and after life.



© Umair Mohsin
Old Hindu temple and bathing area

The ultimate goal of all devout Hindus is to release oneself from the cycle of rebirth.⁵⁷

Christianity

Non-Catholic Christians united in 1970 to form the Church of Pakistan, a united church of Anglicans, Methodists, Presbyterians, Lutherans, and other Protestants. Hyderabad in Sindh Province is the seat of the diocese of the Church of Pakistan. Christians make up two percent of the population of Hyderabad. The Roman Catholic diocese of Karachi estimates 120,000 Catholics live in Karachi and 40,000 more live throughout Sindh.⁵⁸

Role of Religion in the Government

The constitution of the Islamic Republic of Pakistan requires that all laws must be in line with Islamic belief as Islam is the state religion. It also states that both the president and the prime minister must be Muslim. Sunni Muslims also appear to be more able to obtain employment and advancement in government positions.

⁵⁵ Religion Facts. “Sawm: Fasting During Ramadan.” 08 February 2005. <http://www.religionfacts.com/islam/practices/sawm-fasting.htm>

⁵⁶ Religion Facts. “Hajj: Pilgrimage to Mecca.” 08 February 2005. <http://www.religionfacts.com/islam/practices/hajj-pilgrimage.htm>

⁵⁷ Religion Facts. “Hindu Beliefs.” 15 November 2006. <http://www.religionfacts.com/hinduism/beliefs.htm>

⁵⁸ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State. “Pakistan – International Religious Freedom Report 2006.” 15 September 2006. <http://www.state.gov/g/drl/rls/irf/2006/71443.htm>

Although the constitution gives citizens freedom of religion, the government has imposed limits to that freedom. For example, the Ahmadis (a Muslim sect whose members don't recognize Muhammad as Islam's last prophet) have been forbidden from holding any gatherings or conferences since 1984.⁵⁹ They are also prohibited from building houses of worship. All religious groups must register and be approved by the government.

Freedom of speech is subject to the "interest of the glory of Islam" and the blasphemy laws. Foreign books or magazines are subject to censorship and versions of the Quran must include the original Arabic text.

The constitution provides for freedom to manage religious institutions but state funds were only allocated for the construction and maintenance of mosques and the Islamic clergy. Religious minority groups did not receive funding.

Passports and national identity documents include religion, which may limit travel and also limit voting ability. Muslims are allowed to take part in a government-funded Hajj pilgrimage but those of the Ahmadi sect are prohibited from traveling in this pilgrimage.⁶⁰

Separation between Religious Laws and Secular Laws

Since Pakistan is an Islamic state, the legal system in Sindh must accommodate Islamic Laws. The constitution declares that no law opposed to Islamic decree will be allowed and all existing laws need to be amended to reflect this declaration. The federal Shari'a court, along with the Islamic Advisory Council, determines whether any law is against Islam. This court may also examine the decisions of a criminal court based on the Hudood Ordinances and hear cases that deal primarily with Islamic law.^{61, 62}



© N B / flickr.com
Property crime arrest

The right to religious freedom is also subject to law and public morality or order. However, this freedom is not upheld. Religious minorities face discrimination and little protection from the government. There are many government policies that discriminate against such minorities. These include the "anti-Ahmadis laws," or blasphemy laws, and the Hudood Ordinances, which criminalize rape, property crimes, alcohol, gambling, and extra-marital sex, making it punishable by death.

⁵⁹ *Pakistan: Nations in Transition*. Sinkler, Adrian. 2005. Farmington Hills, MI: Greenhaven Press.

⁶⁰ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State. "Pakistan – International Religious Freedom Report 2006." 15 September 2006. <http://www.state.gov/g/drl/rls/irf/2006/71443.htm>

⁶¹ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State. "Pakistan – International Religious Freedom Report 2006." 15 September 2006. <http://www.state.gov/g/drl/rls/irf/2006/71443.htm>

⁶² Bureau of South and Central Asian Affairs, U.S. Department of State. "Background Note: Pakistan." May 2007. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

Anti-Ahmadis Laws

The anti-Ahmadis laws bar Ahmadi practitioners from calling themselves Muslim, referring to their religion as Islam, and preaching or inviting others to join their faith. The laws also prohibit Ahmadis from insulting the religious feelings of Muslim individuals. Such offenses are punishable by up to three years in prison and a fine.⁶³

According to these blasphemy laws, anyone who defiles Islam or its prophets will receive the death penalty. Anyone who defiles, damages, or desecrates the Quran will receive life imprisonment. Anyone who insults the religious feelings of a citizen will receive ten years imprisonment. It is also illegal for religious minorities to display certain religious images.

Hudood and Zina Ordinances

The Hudood Ordinances enforce Islamic Law on both Muslims and non-Muslims. Charges can be tried by Quranic standards or by secular standards of evidence. If the Quranic standards are used, testimony carries different weights of importance, depending on whether it is from males or females.⁶⁴ In the past, the Hudood Ordinances have provided punishments for violating Shari'a. Punishments have typically been severe, including death by stoning or amputation.⁶⁵

The Zina Ordinance, which is an ordinance under the Hudood Ordinance, states that if a man and woman have sexual intercourse without being married, they have committed *zina*, or adultery. Four Muslim adult males must be witness to these offenses. The definition of "adult" basically refers to a male who is 18 years old, or a female who has entered puberty regardless of her age. There are two types of punishments for adultery. They are *hadd*, or stoning to death for married persons and *tazir*, or 100 lashes for unmarried persons. The ambiguity of these two ordinances is that they fail to make the distinction between *zina* and rape. They tend to reduce the seriousness of rape as a heinous crime since *zina* is similar in the eyes of the ordinances. Typically, when a woman brings the case of rape to a court, she herself may be convicted. If she is unable to prove her case, then she becomes guilty of having sexual intercourse without legally being married.⁶⁶

Influence of Religion on Daily Life

Islam is not viewed as just a religion but also as a guide for daily life. The most visible practices of Muslims as defined by Islam include daily prayer, ritual birth rites, restricted

⁶³ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State. "Pakistan – International Religious Freedom Report 2006." 15 September 2006. <http://www.state.gov/g/drl/rls/irf/2006/71443.htm>

⁶⁴ BBC International Version. Plett, Barbara. "How Pakistan's Rape Reform Ran Aground." 15 September 2006. http://news.bbc.co.uk/2/hi/south_asia/5346968.stm

⁶⁵ Bureau of Democracy, Human Rights, and Labor, U.S. Department of State. "Pakistan – Country Reports on Human Rights Practices 2006." 6 March 2007. <http://www.state.gov/g/drl/rls/hrrpt/2006/78874.htm>

⁶⁶ British Council. "Article 25: A Right or a Privilege? Gender Equality Project Learning Forum." 05 May 2006. <http://www.britishcouncil.org/pakistan-gep-learning-forum-legal-empowerment-danish-zuberi.doc>

dietary practices, and restricted dress. Islam also provides principles on business ethics as well as other guidelines of how to behave.

Muslims are required to pray towards Mecca five times per day whether they are alone or with others. Friday is a mandatory day for communal prayer at noon. This usually takes place in a mosque and only involves men. Women pray at home.

According to Islam, there are certain ways children should be welcomed into this world. The following is a small sample of protocol. Circumcision is recommended for a male child on the seventh day but may be performed any time before puberty. Shaving the head of both male and female children should also occur on the seventh day following the *Aqeeqah*. The weight of the hair in silver is then given to charity. The *Aqeeqah* is the sacrifice made for the child. It is usually two sheep for a boy and one sheep for a girl.

Muslims must follow dietary rules that include prohibiting the consumption of pork or pork byproducts such as lard or blood. Dietary rules also prohibit consuming alcohol or animals that have not been slaughtered ritually and fully bled.

Islamic dress consists of six minimum requirements that must be met. They are 1) women must be fully covered with exception of their hands and faces while men must cover the area from their navel to their knees, 2) clothes must be loose so there is no discernable body shape, 3) the fabric must be thick enough so it is not transparent in any way, 4) the overall appearance should be one of modesty and dignity, 5) the clothing should not imitate the dress of other non-Muslims or of those of the opposite sex, and 6) clothes should be clean and decent.



© Imran Ali
Karachi family

Influence of Religion on the Interactions between Males and Females

The difference between men and women, or girls and boys is profound. Sons are preferred over daughters as sons increase the status of the mother while daughters are seen as a liability. Daughters have a secondary role in society. Girls have limited access to education, and as they become teenagers they face less mobility and opportunities. Girls and women are viewed as being subordinate to men. Boys, on the other hand, experience an increase in mobility, and opportunities become available to them with the onset of puberty.⁶⁷

A family's honor is based on the behavior of the women. In order to protect the women and the honor they represent, Muslim women in Sindh practice *purdah*. Veiling is the most obvious form of *purdah*, but it also includes the separation of non-related men and women, and the separation of women from male activities. Most women rarely leave

⁶⁷ United Nations Educational, Scientific, and Cultural organization (UNESCO) Bangkok. "Religion and Cultural Factors." 28 August 2006. <http://www.unescobkk.org/index.php?id=3589>

their home as their social mobility is restricted. Social life outside of the home revolves around the activities of men.⁶⁸

Religious Events and Holidays

Eid al-Fitr, Festival of the Breaking of the Fast

This holiday, sometimes called the “Small Eid,” is one of Pakistan’s and Sindh’s two major Islamic festivals. It officially marks the end of Ramadan. A *salat*, or communal prayer, is said at daybreak, and this is the official start of *Eid al-Fitr*. In this celebration, Muslims in Sindh visit each other’s homes, exchange gifts, give alms to the poor, and visit the gravesites of their deceased relatives.⁶⁹ Children dress in brightly colored *shalwar kamis* (wide trousers) and their hands are decorated with a henna dye called *mehndi*. Families gather for a special meal. Businesses close and employees often receive bonuses in honor of the holiday.⁷⁰



© Imran Ali
Eid al-Azha cow

Eid al-Azha, Festival of the Sacrifice

Also called the “Big Eid,” the second of the country’s major Islamic festivals, *Eid al-Azha*, falls around two months after *Eid al-Fitr*. This three-day festival commemorates Abraham’s willingness to sacrifice his son in obedience to Allah. Families sacrifice sheep, goats, camels, or cows. They divide the meat among themselves and share it with the needy, including servants, beggars, and those in orphanages.⁷¹

Muharram

This holiday is the first month of the Muslim calendar. At this time Sindhi and Pakistani Muslims mourn the death of Imam Husayn, Mohammad’s grandson, killed defending Islam some 1300 years ago. After ten days of mourning, there are large public processions by Shi’a Muslims who observe this day with mourning and grief. They do this by flogging themselves on the back with chains, beating their heads, or cutting themselves. This is to show connection with Husayn’s suffering.⁷² Sunni Muslims observe the death of Hussein through more quiet and reserved mourning.⁷³

⁶⁸ U.S. Library of Congress. Country Studies. “Pakistan: A Country Study – Men and Women, Gender Relations.” 1994. <http://countrystudies.us/pakistan/36.htm>

⁶⁹ Religion Facts. “Eid Al-Fitr.” 10 January 2005. <http://www.religionfacts.com/islam/holidays/fitr.htm>

⁷⁰ *Pakistan in Pictures*. Taus-Bolstad, Stacy. 2003. Minneapolis, MN: Lerner Publications.

⁷¹ Religion Facts. “Eid Al-Adha: Festival of the Sacrifice.” 02 February 2005. <http://www.religionfacts.com/islam/holidays/adha.htm>

⁷² Religion Facts. “Ashura.” 30 January 2007. <http://www.religionfacts.com/islam/holidays/fitr.htm>

⁷³ *Culture Shock! Pakistan*. Mittmann, Karin, and Zafar Ihsan. 2004. London: Kuperard.

Mawlid an-Nabi

This is Mohammad's birthday, which is April 11th. Shi'a Muslims celebrate this on April 16th.⁷⁴ On this occasion school children sing *kasidas*, or poems in honor of Mohammad and people gather to praise him through reciting poetry.

Lailat al-Qadr (Night of Power)

Said to occur during the last ten days of Ramadan, *Lailat al-Qadr* marks the night when the Quran was first revealed to the Prophet Mohammad. Muslims spend this time, also known as the Night of Power, in study and prayer. This is regarded as the most important event in history.⁷⁵

Hajj

Every Muslim is expected to take the pilgrimage to Mecca at least once in his or her lifetime. This holy journey, or *hajj*, takes place during the month of *Dhu al-Hijja*, or the last month of the Islamic calendar. Only the infirm are not expected to go. The *hajj* commemorates the stories of Abraham, Hagar, and Ishmael. One of the most meaningful aspects of this journey is that it brings together believers from all



© Samira Khan
Hajj

over the world. At Mecca's entrance, the pilgrims enter a state of *ihram*, or purity. They remain in this state until the end of the journey. Men wear a white garment made from two white seamless sheets and sandals. This symbolizes the state of holiness that they have entered. This garment also serves as a method of equality so that all the men are in unison. All visible indicators of wealth, class, and culture are removed. Women who make this pilgrimage are allowed to wear white and leave their hands and faces exposed.

There are two stages of the *hajj*. The first one is when the pilgrims enter the city of Mecca and they walk around the Kaba, a sacred monument, seven times. They do this while reciting the *talbiya*, or recitation. After the recitation, they kiss the black stone of the Kaba and pray twice toward Abraham. They then run seven times between the mountains of Safa and Marwa. The second stage takes place between the eighth and twelfth days of the *hajj*. This is spent in Mina where the pilgrims are expected to sacrifice an animal to commemorate Abraham's sacrifice. They throw seven stones at each of the three pillars on three consecutive days. Upon returning to Mecca, the pilgrims perform the *tawaf*, or walking around the Kaba. Their heads get shaved and this marks the end of *ihram*.⁷⁶

⁷⁴ Following the Muslim calendar, these festivals move in time each year, always occurring ten days earlier than they did in the previous year.

⁷⁵ BBC.co.uk. "Religion and Ethics – Islam." 2006.
<http://www.bbc.co.uk/religion/religions/islam/holydays/lailatalqadr.shtml>

⁷⁶ Religion Facts. "Hajj: Pilgrimage to Mecca." 08 February 2005.
<http://www.religionfacts.com/islam/practices/hajj-pilgrimage.htm>

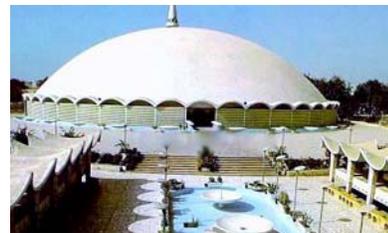
Buildings of Worship

Mosques

Sindh's population is primarily Muslim and there are numerous mosques built in a variety of styles that reflect the history and influences of the country. The communal prayer on Fridays at noon usually takes place in a mosque. In Sindh, mosques are now places where Muslims can go to learn about family planning and safe sex in order to slow population growth.⁷⁷

Sindh's town of Thatta was once the capital of Muslim rule and is home to numerous examples of Mughal architecture. Known as the masterpiece of Mughal construction, the Shah Jehan Mosque was built in 1647 CE by the same person who constructed the Taj Mahal. Its 93 domes covered in tile are said to be superb examples of the work done at that time.⁷⁸

The Masjid al-Tooba is located in Karachi. It is built entirely of marble and has the single largest dome in the world, at 72 meters (236 feet) in diameter. It was built in 1969 by the defense Housing Society. Its central prayer hall has the capacity to hold 5,000 people.⁷⁹



Courtesy of Wikipedia
Tooba Mosque, Karachi

Churches

The Church of Pakistan includes the Anglican Community, the Diocese of Dacca, Karachi, and Lahore, the United Methodists, the Pakistani Lutheran Church, and St. Andrew's Church of Scotland in Karachi. The inauguration of the Church of Pakistan took place in 1951, though church history documents conferences about the inauguration as early as 1910. The churches involved in this process were the Baptists, Brethrens, Disciples, Anglicans, non-Episcopal and Episcopal Methodists. The Lutherans have since accepted the constitution for the Church of Pakistan.

The Peshawar Diocese is responsible for two mission hospitals and a center for mentally ill children.⁸⁰ It also operates 13 schools, three colleges, one vocational center, and two computer literacy centers. It has a total of 1,360 Christian students and 2,865 Muslim students.⁸¹

⁷⁷ People and Planet. "Pakistan Mosques to Teach Family Planning." 02 January 2007. <http://www.peopleandplanet.net/doc.php?id=2906>

⁷⁸ TravelWeb.com. "Thatta." c1996–2007. http://travel.web.pk/destinations/archaeological_sites/thatta.asp

⁷⁹ Raza Khan Tours. "Tourism." 2006. [http://razakhantours.com/tourism inside.htm](http://razakhantours.com/tourism%20inside.htm)

⁸⁰ Diocese of Peshawar. "Health Sector." 2006. <http://www.peshawardiocese.org/health.asp>

⁸¹ Diocese of Peshawar. "Education Sector." 2006. <http://www.peshawardiocese.org/education.asp>

Behavior in Places of Worship

Mosques

When visiting a mosque, it is important to dress appropriately and to remember to remove one's shoes before entering. Men should wear loose fitting pants, clean socks and a clean shirt, not shorts. Women should wear a long skirt, dress, or loose fitting pants with a long sleeved, loose fitting shirt long enough to cover the thighs. Women should also cover their head using some type of scarf and remove makeup, perfume, or nail polish.

Exchange 1: May I enter?

Soldier:	May I enter?	maa andar ahee sagaa to?
Local:	Yes.	haa

Do not raise your voice once inside the mosque, because this may interrupt prayers. Also, do not walk in front of a person praying as this may invalidate his prayer. Women and men must pray in separate sections if the women are allowed in. Some mosques may not allow non-Muslims, so it is important to remember to ask permission to enter before doing so.



© Steve Evans
Modest dress

Exchange 2: May I have a head cover?

Soldier:	May I have a head cover?	chaa moonjo mato dakyal aahey?
Local:	Yes.	haa

Churches

Much like mosques, churches also require modest dress. Men and women should refrain from wearing shorts. Women should not wear tank tops, dresses with shoulder straps, short skirts, or low cut tops. Men should wear neat, clean pants and a colored shirt. One should not talk during the service or bring food or water into the church.

Chapter 3 Traditions

Greetings

Names in Sindh denote class, tribe, occupation, or other status. The Sindhis will have two names, which used together, have a specific meaning. If you greet a Sindhi with their name, it is not appropriate to address them with just one name.

Exchange 3: Good morning!

Soldier:	Good morning!	suboo jo salaam!
Local:	Good morning.	suboo jo salaam

A handshake among men is the most common greeting, although close friends may embrace if meeting after a long time. Women might greet each other with a handshake or hug. However, it is not appropriate for a man to shake hands with a woman or to touch her in public.

Exchange 4: Good afternoon!

Soldier:	Good afternoon!	manj-hand jo salaam!
Local:	Good afternoon.	manj-hand jo salaam

If a man greets another man's wife, he may do so verbally without looking directly at her.

Exchange 5: Good evening.

Soldier:	Good evening.	shaam jo salaam
Local:	Good evening.	shaam jo salaam

Verbal greetings often include inquiries about one's health and family, which can take some time. A title and last name are used when addressing someone.

Exchange 6: Good night.

Soldier:	Good night.	shaba baKheyr
Local:	Good night.	shaba baKheyr

Dress Codes

Women

To explain the reasoning behind the way Muslim women dress, one woman remarked, “Because Almighty God (*Allah*) commands us to do so.” Women are subject to stricter dress codes than men, although both dress modestly. The Muslim belief is that God knows what is best for people and has full wisdom and guidance in every aspect of a Muslim’s life. Thus, dress codes are subject to religious mandates. Practical considerations are also important. According to Muslims, covering the body protects it from heat, and loose clothing allows for air to circulate, keeping the body cool.



Although women’s clothing in Sindh, as in Pakistan, has always depended on religion, class, and occasion, dress codes were not always as strict as they are now. More common in the 1970s was a garment called the *gharara*, or loose divided skirt worn with a blouse. Urban women in the 1960s wore *saris* until the late 1970s. General Zia ul Haq, however, claimed that the *sari* was “un-Islamic,” and dress codes tightened during the martial law regime of 1977–1985. A new dress code was introduced and the men were expected to wear the national dress while the women had to comply with the more conservative Islamic dress. Veils and headscarves replaced the traditional *chaddar*, a veil with a shawl. Today, women wear the traditional *shalwar kameez* (wide pants and a long tunic) with colorful embroidered shirt-fronts.⁸² They also wear a headscarf, since Islamic law known as *shari’a* now commands that all women must cover their heads.⁸³

Sindhi women today do not have control over their clothes, bodies, or rights. Control over women’s clothing is a constant battle between the Islamists and the moderates,⁸⁴ who believe women should have freedom to dress more liberally. A female Pakistani

⁸² *Culture Shock! Pakistan*. Mittmann, Karin and Ihsan, Zafar. 2004. London: Kuperard.

⁸³ Women Living Under Muslim Laws (WLMUL). “Pakistan.” c2001–07.
<http://www.wluml.org/english/exhibitions/dresscodes/06-pakistan.ppt#256,1,Slide 1>

⁸⁴ The term “Islamist” refers to a “fundamentalist” practitioner of political Islam who seeks to end the secular state and replace it with religious control.

minister for social welfare to President Pervez Musharraf was recently shot and killed for not obeying the Islamic law that compels women to wear a veil.⁸⁵

Men

Dress codes for men are not as strict as for women. The Qur'an states that men should be clean, and their clothing should cover the whole body and not fit tightly. Men are not allowed to wear "feminine dress," such as jewelry, neck chains, bracelets, or earrings. Beards are mandatory and should not be trimmed.⁸⁶ Sindhi men wear the traditional *shalwar kameez* with an *ajrak*, or a red cloth draped on the shoulder. On their heads they wear embroidered cloth caps with tiny mirrors sewn in. Each Sindhi tribe weaves a traditional design into the *ajrak*.⁸⁷

Male/Female Relationships and Interactions

Muslims in Sindh do not "date" as do American teens when they are getting to know each other. Muslims feel that the choice of a marital partner is very important and must be taken seriously. When a young person wants to get married, he or she says a prayer, or *du'a*, to help find the right person. The family is very involved in discussing potential candidates for their son or daughter. Once together, the couple is chaperoned, a period referred to as *mahram*. The family learns more about the potential spouse's character, conduct, and financial status by talking to his or her friends, family, Islamic leaders, and co-workers. The couple prays for guidance in a ritual called *salat-l-istikhara*.

The Muslims claim that this type of structured and supervised courtship helps to ensure that the marriage will be strong by benefiting from the elders' wisdom. In this way, they claim, the couple gets to know each other, not by romantic notions, but by careful and objective evaluation.

A woman's fate is already determined when she is born. Her father decides how she will live and marry. Early marriages, *watta satta* (exchange marriages), dowry, and *walwar* (bride price) are common. Once married, her husband and male in-laws decide on everything for her, from whether or not she will have a child every year, to whether she will be allowed to work.



© Umair Mohsin
Young woman

Studies have shown that male preference is pervasive in Sindh. For instance, boys are given priority over girls for food, care, and education. Any widow or divorcee is

⁸⁵ Digital Journal. "Female Pakistani Minister Shot Dead for 'Breaking Islamic Dress Code.'" 20 Feb. 2007. http://www.digitaljournal.com/article/122536/Female_Pakistani_minister_shot_dead_for_breaking_Islamic_dress_code_

⁸⁶ The Guardian. Whitaker, Brian. "Hijab for Men." 20 Feb 2007. http://commentisfree.guardian.co.uk/brian_whitaker/2007/02/the_male_hijab.html

⁸⁷ *Culture Shock! Pakistan*. Mittmann, Karin and Ihsan, Zafar. 2004. London: Kuperard.

considered a “bad omen” and is usually rejected by the males in the village. Violence against women is very common in Sindh, especially in rural areas. Nearly 50 percent of women in Pakistan are battered and 90 percent are mentally and verbally abused by their husbands, according to a U.N. study. It holds true in Sindh that if a woman is suspected of adultery, she may be killed by her husband or in-laws, who suffer no penalty for what is seen as restoring the family’s honor.⁸⁸

Vendetta Rapes and Honor Killings

Vendetta Rapes

“Vendetta” rapes occur more often in the tribal regions of Sindh. They are acts of revenge upon warring families. Women and girls are often used as part of a settlement to restore “honor” with an enemy family. In one case, a teenager was raped after her cousin eloped with a female relative of an enemy family. The Pakistan National Assembly claims it will look into this issue, but is concerned about the opposition of the Islamic Fundamentalists in the legislative body.⁸⁹

There is a decree known as the Hudood Ordinance. Essentially, it says that if a woman claims that she is raped she is liable for prosecution for adultery unless she can produce four male witnesses. Failure to produce four witnesses is considered the equivalent of pleading guilty. As a result of this stigma, many women who are raped do not report it.⁹⁰

Honor Killings

Though outlawed throughout the country, honor killings, or *karo kari*, continue in areas that include the tribal regions of Sindh. The Pakistani Women’s Commission (PWC) has put pressure on the government to enforce this, but it is difficult. While it is considered a landmark decision, the Ministry of Law and Parliamentary Affairs claims the actual securing of women’s rights will be resolved slowly by society. In addition, the government needs to respond to the Islamic law of *qisas* (retribution) and *diyat* (blood money), which means that families of the deceased can either forgive the killer or ask for blood money in return. Honor killings can be triggered by a number of things. Girls and women can be issued death warrants for just talking to men, working with men, or talking to men on the telephone.⁹¹

⁸⁸ World Psychiatry. Niaz, Unaiza. “Women’s Mental Health in Pakistan.” Feb. 2004. <http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1414670>

⁸⁹ Pak Tribune. Discussion Forum. “Six Arrested Over Pakistan Rape.” 01 Feb 2007. <http://www.paktribune.com/pforums/posts.php?t=3339&start=1>

⁹⁰ International Herald Tribune. The New York Times. Masood, Salman. “In Pakistan Rape Cases, Stigma, But Little Justice.” 12 Oct. 2006. <http://www.ihrt.com/articles/2006/10/12/news/pakistan.php>

⁹¹ The Christian Science Monitor. Tohid, Owais. “Pakistan Outlaws ‘Honor’ Killings.” 20 Jan. 2005. <http://www.csmonitor.com/2005/0120/p06s01-wosc.html>

Traditional Jobs and Economy

Sindh has an artistic tradition that goes back 5000 years, developed uniquely out of its relative geographic isolation. The province is renowned for its craftsmanship in producing glazed tiles, ceramics, needlework, embroidery, carpets, silk cloth, leather goods, and textile designs. A large variety of goods handcrafted in Sindh have been sold for centuries both domestically and internationally, including to ancient markets in Istanbul, Baghdad, Cairo, and Armenia.



Today Sindh is the center of economic activity in Pakistan, which has traditionally had a slow-growth economy with weak world demand for its exports. Around 42 percent of the country's workforce is employed in the agricultural sector, which accounts for approximately 21 percent of the national GDP.⁹²

Traditionally, Sindhis were hunters but have since turned to systematic agriculture. Sindh is Pakistan's agricultural base, having a large canal-based irrigation system with much of the land under cultivation. The Indus River, surrounded by a fertile plain, cuts through the center of this province. Crops traditionally grown here are cotton, sugarcane, rice, wheat, and fruits. Since the 1960s, agricultural productivity has grown in Sindh due to use of fertilizers and improved soil drainage practices.

Thousands of agricultural workers (*hari*) in southern Sindh are bonded to powerful landlords known as *zamindars* who own large estates and wield political control. Although the harvest is shared, the *zamindar* determines the crop's selling price and how much will be deducted in expenses. Often the amount the *hari* receives is less than what is needed to live on. Muslim laborers and sharecroppers retain greater bargaining power than do Hindu laborers under this system.

Karachi, the former capital and the country's major seaport, is located in Sindh Province. The country's major banks are headquartered in Karachi, the finance center for the entire nation. Besides finance and agriculture, the economy in Sindh is diversified to include heavy industry (plastics, machinery, and cement). Karachi is a manufacturing center for cotton processing and textile production.⁹³ It is also the center of the country's growing information technology sector.

Sindh is the country's richest province in natural resources, which include natural gas, coal, and oil. Although coal has played a small part in Pakistan's economy, large amounts have been discovered in Sindh Province's Tharparkar Desert. The coal can be used to

⁹² This figure has fallen since Pakistan gained independence in 1947, when its agricultural share of GDP was approximately 53 percent. Source: U.S. Dept. of State. Bureau of South and Central Asian Affairs. Background Note: Pakistan. "Agriculture and Natural Resources." May 2007. <http://www.state.gov/r/pa/ei/bgn/3453.htm>

⁹³ Microsoft Encarta Online Encyclopedia. "Sindh." 2007. http://uk.encarta.msn.com/encyclopedia_761580133/Sindh.html

fuel large electric power plants and thus will likely have a positive effect on consumption levels of electricity.⁹⁴

Social Events

Weddings

Mangi

A *mangi* is the engagement period. If a young man is interested in a young woman, he lets his parents know. They alert the young woman's parents and are invited to go to her home. There, they are served tea and meet with both her and her family. During this time, they decide if they like her. If the parents of the prospective groom feel that the young woman is a good match for their son, the father will issue a proposal to the young woman's father. Once the proposal is accepted, a small ceremony is held to celebrate the newly engaged couple. A prayer is said to ensure the smoothness of the process. The date is set at this time, usually six months in advance.

Mayoun, the Preparation

Mayoun is the period when the *shadi* process has begun and the bride-to-be is absolved of all chores. Her women friends take care of her and treat her with herbal remedies. They tell a *hadith a kisa* about the prophet Muhammad and his family and the love they had for each other. They also gather around and sing songs, a ceremony called a *milad*. After these two events are complete, the *mayoun* becomes a *dolki*, a feast with singing accompanied by musical instruments. The bride-to-be, or *dulhan*, wears a simple yellow outfit and watches the festivities quietly. The elders approach her and encircle her with money, or *satka*. This is meant to keep bad spirits away. The feast becomes a large part of the event. Dishes with meat, vegetables, rice, and bread are served.

Mehndi, Feasting, and Rituals

The *mehndi* is the second part of the *shadi*. The *dulhan* is lavishly decorated with henna, or red dye. Designs such as candles and flowers are temporarily tattooed on her hands and feet. During this time, the *dulha*, or groom-to-be, is escorted by his family to await the *dulhan*, and they participate in another feast and ritual. Family members who have been practicing dances perform them at this time, usually in a large tent.



© Manar Hussain
Mehndi ritual

⁹⁴ U.S. Energy Information Administration. EIA. "South Asia Regional Overview." October 2004. <http://www.eia.doe.gov/emeu/cabs/nepal.html>

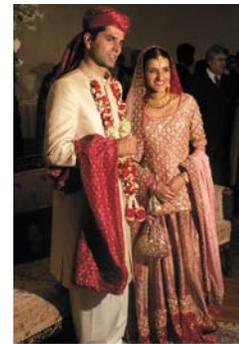
Nikka, Wedding Ceremony

The wedding ceremony is called a *nikka*. It is typically attended by close family members in someone's home. A *maulana*, or Islamic holy person, performs the wedding. After the marriage certificate is witnessed and signed, tea is served with *chuara*, or dried dates.

Exchange 7: Congratulations on your marriage.

Soldier:	Congratulations on your marriage.	tokey shaadee jee moobaarak hujey
Local:	Thank you.	meherbaanee

The *shadi* continues with a large ceremony after the *nikka*. At this time, the bride wears a traditional red wedding dress and the groom wears a white or gold *sharwani*, or suit. He also wears an elaborate headdress and slippers. One ritual known as *jota chupi* is when a sister of the *dulhan* steals the slippers from her brother-in-law. In order to get them back, he must pay a large sum of money. This money is used for the younger cousins to have a party. Once the fun has come to a close, an armband, or *rukhsiti*, is placed on the *dulha* and the Qur'an is held high over the head of the *dulhan*. Those gathered say prayers for the young couple. This is typically a sad time as the young woman's family realizes the impact of losing their daughter. The bride and groom are then escorted to a waiting car to spend their first night together.



© Manar Hussain
Bride and groom Karachi

Exchange 8: I wish you both much happiness.

Soldier:	I wish you both much happiness.	maa tawhaa binyey key moobaarak to dyaa
Local:	Thank you.	meherbaanee

Valima, the Day After

This is a traditional Islamic requirement that is designed to announce the marriage to the community and celebrate the new bride into her home the day after the wedding. It is a large reception where the new couple receives gifts and money. This is the final stage of the *shadi* and from here the newly married couple can begin their new life together.

Vani, or Forced Child Marriages

Vani is a tribal custom in which female children are forced to marry enemies of their families in order to settle disputes and feuds. In essence, the young girl is paying with her life for the crime of her male relatives. Because the families involved are typically

feuding, the girl is often treated like a slave. If she refuses, then usually either she or someone else in her family will be killed. Though this old custom is banned, it is often enacted and there are claims that the authorities are often of little help in stopping it.⁹⁵

Funerals

When a Muslim dies, he or she is always buried, never cremated. Islamic laws say that the body must be washed and draped before burial. The body should be buried as soon as possible. There are no funeral directors or undertakers in the funeral of a Muslim.

Muslims would rather die in their own homes. They believe in the judgment day and ask forgiveness from Allah, or God, for the sins they have committed. Islamic law also states that Muslims should visit those among them who are ill, and they will receive mercy for visiting. Holy Water, or *zam zam*, is given for the relatives to drink as they read verses from the Qur'an.

Once a Muslim passes away the funeral takes place immediately. Community members carry the simple wooden casket to the burial site. Women do not attend funerals as they are considered "weak" and may break down. This is true even if one of their children dies.

Those attending the funeral cover their heads with a cap to show respect. They form a double line facing each other while the bier, or stand for the coffin, is passed down to the gravesite. Once the coffin is in the ground, the family fills in the earth. The grave always faces Mecca. After the funeral, a wake follows immediately. Visitors remove their shoes before entering the home of the deceased, and sit on a carpet to show their condolences. They wear simple clothes and never wear black as in the U.S.

Exchange 9: I would like to offer my condolences to you and your family.

Soldier:	I would like to offer my condolences to you and your family.	maa tokey eyn toonjey Khaandaana key oozar Khwaayi to dyaa
Local:	Thank you.	meherbaanee

Bereavement lasts for three days. Prayers are recited in the home of the deceased. Public rites are for men only. The widow traditionally stays in her home for four months.⁹⁶

⁹⁵ BBC News. Plett, Barbara. "Forced Child Marriages Tests Pakistan Law." 05 Dec. 2005. http://news.bbc.co.uk/2/hi/south_asia/4499028.stm

⁹⁶ BMJ. "Muslim Customs Surrounding Death, Bereavement, Postmortem Examinations, Organ Transplants." 1994. <http://www.bmj.com/cgi/content/full/309/6953/521>

Hospitality and Gift Giving

When invited into a home, it is customary to remove the shoes and permissible to arrive as late as an hour after the invited time. Visitors should greet the elders first. Hand shaking is common among the men. Hugging is reserved for men who have developed a close-knit relationship. In rural areas, sitting on the floor at a low table without chairs is not uncommon. Utensils are typically only used in the more westernized homes. Sindhis eat only with their right hands, never the left.

When the food is served, the eldest will be served first, then everyone else according to age. The eldest person at the table is the one who begins eating first. Taking a second or third helping is common and expected.

If bringing gifts, flowers or a box of chocolates is always welcome. Guests should not bring white flowers to a home, as they are reserved for weddings, nor should they bring alcohol as a gift. When they present a gift, they should do so with both hands.⁹⁷ The hostess will not open gifts in front of her guests.



© Umair Mohsin
Sweets

Exchange 10: I really appreciate your hospitality.

Soldier:	I really appreciate your hospitality.	toonjee meh-maan-navaazee jee meherbaanee
Local:	You're welcome.	kaa gaal naay

Eating Habits

In urban Sindh, hiring cooks and eating out has taken over the traditional style of cooking. Now that lifestyles are busier and more women work, fast food franchises are making dinner easier. A working woman can buy a prepared mix and quickly add it to her dinner to create the unique flavors known to all Sindhis.⁹⁸

Exchange 11: Did you make this meal yourself?

Soldier:	Did you make this meal yourself?	chaa hee maanee tawhaa paarn taahee aahey?
Local:	Yes.	ha

⁹⁷ Kwintessential, Language and Culture Specialists. 2007. "Pakistan, Language, Religion, Culture, Customs, and Etiquette." <http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

⁹⁸ Suite 101. Irshad, Sanober. "Foods to Relish." 01 Dec. 2003. http://www.suite101.com/article.cfm/pakistan_culture/104807/1

Due to more hectic lifestyles, the demand for imported food is increasing. More canned fruits and juices, snack foods, confections, cereals, roasted nuts, peanut butter, mayonnaise, honey, cereals, and mixes are imported into the country. Many of these foods are shipped from the U.S. to rural areas in Sindh.⁹⁹

Exchange 12: The meal was very good.

Soldier:	The meal was very good.	maanee tamaam sutee aahey
Local:	Thanks.	meherbaanee

Muslims believe in promoting healthy dietary habits and eating in moderation. Their ideal diet is balanced and they believe that eating excessively harms their systems. Fasting during Ramadan helps to not only obtain the pleasure of their God, but also controls and restrains all aspects of life. The goal is to continue a state of awareness and piety after Ramadan. Islam strictly forbids alcohol and drugs, intoxicants that can damage the mind and body. Most Muslims do not smoke for this reason.¹⁰⁰

Eating Habits during Fasting for Ramadan

Many Muslims are conscientious about maintaining healthy eating habits during Ramadan. Fasting is considered a complete absence of food and water. However, Muslims can enjoy fruit juice as well as water during their fast. Muslims stop eating 25 to 30 minutes before their morning prayers. When breaking the fast, eating small portions of rice or *tamr* (dates) is recommended along with drinking milk. Eating dates is believed to make the absorption of glucose gradual and effective. After the fast, Muslims typically eat a serving of cooked vegetables with salad and lemon juice as a dressing. Often they include a portion of fish.¹⁰¹



© Zaheer Sattar
Prayer at Bhong Mosque

Types of Food

Sindhi cuisine is a combination of Arab, Turkish, Persian, and Indian influences. The four main components of a meal are *roti* (bread), *chawal* (rice), *sabzi*, (rice), and *gosht* (meat). *Naan*, a type of flat bread is eaten at most meals. Rice is usually boiled. A dish of

⁹⁹ U.S.D.A. Foreign Agricultural Service, GAIN Report. Henney, Michael and Howard W. Anderson. "Pakistan Exporter Guide 2004 Annual." 26 Oct. 2004. <http://www.fas.usda.gov/gainfiles/200411/146117912.doc>

¹⁰⁰ Muslim Health Network. "Islam & Health." <http://www.muslimhealthnetwork.org/islamandhealth.shtml>

¹⁰¹ Islam Online. Rushdi, Dr. Tarek. "Live Dialogue." 14 Oct. 2004. <http://www.islamonline.net/livedialogue/english/Browse.asp?hGuestID=2LURz3>

rice cooked in yogurt and meat with saffron is called *biryani*. A dish similar to rice pudding, *kheer*, is spiced with cardamoms, cloves, and cinnamon. Tea, or *chai*, is the favorite Sindhi drink. It is usually boiled with milk, cardamom, nutmeg, and sugar.¹⁰²

Exchange 13: I'd like a tea.

Soldier:	I'd like a tea.	mookey chaahе kapey
Local:	Sure.	zaroor

After their meals, Sindhis enjoy a delicacy known as *paan*, served after the dessert. It is a betel leaf filled with ingredients such as spices, fruits, and sugar and then wrapped in a triangle shape. Many claim that *paan* cleans their breath and aids their digestion. This delicacy is so popular that *paan* shops are found in many locations throughout the country.¹⁰³

Exchange 14: Do you have any dessert?

Soldier:	Do you have any dessert?	to vat mitey mey kuja aahey?
Local:	Yes.	haa

A variety of other foods is popular. *Lassi* is milk in which the curds and butterfat have been removed. Vegetables and legumes, such as lentils, are very popular. Wealthier families use clarified butter, or *ghee*. Most common to Sindhi foods are the spices. Chili powder, turmeric, garlic, paprika, pepper, cumin, bay leaves, cloves, saffron, nutmeg, and poppy seeds are commonly used to add flavor. These spices combined with curry give Sindhi food its unique flavor.

Lamb, beef, chicken, and fish are the common meats. Muslims do not eat pork so it is rare if not impossible to find.

Special occasions call for special foods. At *Eid al Fitr*, which marks the end of Ramadan, a serving of vermicelli cooked in milk and flavored with pistachios and almonds is a must. Other dishes reserved for special occasions are a pudding made from ginger and garlic and a dessert known as *firini*, made from cream of rice and milk. Chicken curry with *pilau*, or pilaf, is typical at marriage feasts.



© Umair Mohsin
Chicken tikka

¹⁰² Asia Recipe.com. "Pakistan, Country Information." C2000. <http://asiarecipe.com/pakinfo.html>

¹⁰³ Suite 101. Irshad, Sanober. "Foods to Relish." 1 Dec. 2003. http://www.suite101.com/article.cfm/pakistan_culture/104807/1

Tandoori is a style of cooking that is popular in Sindh. Tandoors are large ovens in which specially spiced chicken is cooked at a low temperature. A popular dessert called *shahi tukra* made of sliced bread, milk, cream, sugar, and saffron has its origins in the Moghul Empire.¹⁰⁴

Festivals

Basant Festival

The Basant Festival or *jashan e baharaan* is a kite-flying event held in February each year to celebrate the beginning of spring. Participants fly brightly colored kites, mainly yellow, in the skies above Karachi. They make the kites with thin paper and treat the strings with powdered broken glass pieces. Two teams play the game, and the object is to fly the kite in such a way that the string may wrap itself around the opponent's arm and cut it. Celebrants and percussionists celebrate with loud drum beats known as *bokata* each time a kite is downed. This event can continue into the night. For the tourists who come to view this annual event, there are concerts, concession booths, parades, and horse shows.¹⁰⁵



© Haseeb Ansar
Dancer at Sufi Festival

Sufi Music Festival

The Sindhi government brought a Sufi music festival to Karachi in May 2007 to display different styles of Sufi music expressed in poetry, instrumental music, dance, and singing. Sindh Province has a rich heritage in Sufi music and hosts both domestic and international artists at the yearly festival. A showcase for the mystical Sufi tradition, this event presents to a wide audience and educates viewers to this Islamic art form. A similar Sufi festival is scheduled for September 2007 in Sehwan, at the shrine of the Sufi saint Lal Shahbaz Qalandar.

National Horse and Cattle Show

There are many horse and cattle shows throughout the country. The most famous is the National Horse and Cattle Show. This five-day event is held in February and can draw crowds as large as 250,000. It features some 5,000 performances, such as horse racing, livestock shows, fireworks, bands, and parachutists.¹⁰⁶ In Sindh Province, this event takes place at Jacobabad.

Tent Pegging is a game played at horse shows. It is an equestrian sport that requires agility and deftness and dates back to 326 BCE when it was played by Alexander the

¹⁰⁴ Asia Recipe.com. "Pakistan Food." c2000. <http://asiarecipe.com/pakfood.html>

¹⁰⁵ Suite 101. Irshad, Sanober. "Basant and Its Celebrations." 06 March 2004. http://www.suite101.com/article.cfm/pakistan_culture/107089/1

¹⁰⁶ Daily Times. Kazi, Ambreen Noon. "Horse and Cattle Show Concludes: Herd of 250,000 Flocks to Five Day Event." 21 Feb. 2004. http://www.dailytimes.com.pk/default.asp?page=story_21-2-2004_pg7_21

Great. In this sport, a rider on a horse galloping at full speed uses a lance or a sword to pick up wooden pegs that are firmly placed in the ground. Tent Pegging events are held all over Sindh but the largest one is held at the National Horse and Cattle Show in Lahore.¹⁰⁷

Dos and Don'ts

Dos

- Do remove your shoes before entering a mosque.
- Do be silent inside a mosque, and do not walk in front of people praying.
- Do tuck your feet underneath you when sitting on the floor. The soles of your feet should be flat on the ground.
- Do dress modestly and appropriately.
- Do use the right hand for shaking hands, passing food, etc.
- Do ask permission to light a cigarette before lighting up.
- Do bring a gift of chocolate or flowers (not white) to a home if visiting.¹⁰⁸
- Do use your entire *right* hand only to summon a person. Keep your palm down and wave downward.



DLIFLC photo

Don'ts

- Do not insult the Muslim religion in any way.
- Do not take photographs of women.
- Do not ask questions about the women of the family if you are a male.
- Do not stare at or make advances to women in public or private.
- Do not drink alcohol in public places.
- Do not touch a Sindhi on the head. If you do, apologize immediately.



DLIFLC photo

¹⁰⁷ The Saturday Post. Nisar, Yasir. "Tent Pegging – Skill, Style and Glory!" 19–25 May 2007. http://www.thesaturdaypost.com/pointofview_76_tentpegging.html

¹⁰⁸ IExplore.com. "Pakistan Travel Tips." c1999–2007. <http://www.iexplore.com/dmap/Pakistan/Do's+and+Don'ts>

- Do not use your feet to point at or touch people.
- Do not point to anybody with a finger. Use the entire *right* hand instead.
- Do not use obscene or indecent language within earshot of Sindhi citizens. Some people are familiar with American slang.
- Do not kiss in public.¹⁰⁹

¹⁰⁹ TDCP. Punjab.gov. "Facts for Travelers, Dos and Don'ts."
<http://tdcp.punjab.gov.pk/TDCP/dosandDonts.htm>

Chapter 4 Urban Life

Introduction

Karachi is the capital of the province of Sindh in northern Pakistan. Its population is estimated to be over 15 million.¹¹⁰ The last official census in 1998 reported a population of over 9 million at that time.¹¹¹ This city accounts for 95 percent of Pakistan's foreign trade and 30 percent of Pakistan's industrial production. In addition, close to 90 percent of the headquarters for Pakistan's banks and multinational corporations are located here. The city's population is expected to increase to 20 million by 2015. Karachi's infrastructure is somewhat inadequate, with an estimated 82 percent of households having access to a water supply, and then for only a few hours.¹¹²

The Sindh government has developed "Sindh Vision 2030." This plan intends to cover the different issues that Sindh faces with population growth, health, education, livelihood, irrigation, infrastructure, alternate energy sources, and the environment. The government has acknowledged that it needs to address the large migration Sindh receives from other countries, explore alternative energy resources, and develop a better water distribution process.¹¹³

Health Issues

Malaria

Malaria is a serious health risk in all areas of Sindh below an elevation of 2,000 m (6,562 ft). Doctors recommend taking anti-malarial drugs such as atovaquone/proguanil, doxycycline, mefloquine, or primaquine three to four weeks before embarking on a trip. The following people should not take these drugs: children weighing less than 5 kg (11 lbs), pregnant women or nursing mothers, people with severe renal impairment, and people who may be allergic to any of these medications. The best way to avoid malaria, however, is not to get bitten by mosquitoes. Long sleeved shirts, pants, and hats, along with insect repellent, will help in deterring mosquitoes.¹¹⁴



© N B / flickr.com
Slums in Karachi

¹¹⁰ City District Government Karachi. 29 June 2007. <http://www.karachicity.gov.pk/msg-nazim.asp>

¹¹¹ Government of Sindh. "Administrative Setup." c2006-07. <http://www.sindh.gov.pk/dpt/abtsindh/Adminsetup.htm>

¹¹² The World Bank. Shah, Dr. Asad Ali. "Managing Asia's Megacities: The Case of Karachi." 2004. [http://wbln0018.worldbank.org/pos/poscal06.nsf/e43c00e6f7cd1e4085256d78007bfd46/35df62c672a90597852571c000574edd/\\$FILE/Shah_Kkarachi.pdf](http://wbln0018.worldbank.org/pos/poscal06.nsf/e43c00e6f7cd1e4085256d78007bfd46/35df62c672a90597852571c000574edd/$FILE/Shah_Kkarachi.pdf)

¹¹³ Government of Sindh. "Press Release on Sindh Vision 2030." c2006-07. <http://www.sindh.gov.pk/VISION%202030.htm>

¹¹⁴ CDC, Centers for Disease Control and Prevention. "Traveler's Health: Regional Malaria Information." 22 Dec. 2006. <http://www.cdc.gov/travel/regionalmalaria/indianrg.htm#malariarisk>

Exchange 15: Is there a medical clinic nearby?

Soldier:	Is there a medical clinic nearby?	hita vejo ko davaaKhaano aahey?
Local:	Yes, over there.	haa odaayn

Some diseases commonly found in Sindh are preventable. Vaccinations are necessary for Hepatitis A and B, Japanese encephalitis, rabies, typhoid, leishmaniasis (a parasitic disease spread by flies), and dengue fever.¹¹⁵

Exchange 16: Is there a doctor here?

Soldier:	Is there a doctor here?	hita ko daaktar aahey?
Local:	No.	na

Water quality in the country is so poor that in Hyderabad, in Sindh Province, more than 75 people have died from drinking the polluted water. The health department of Sindh claims that 8,300 cases of waterborne diseases were reported in 2005. In Hyderabad alone, more than 2,700 waterborne diseases were reported during that period.¹¹⁶ Symptoms ranged from stomach problems to diarrhea.

Exchange 17: Do you know what is wrong?

Soldier:	Do you know what is wrong?	chaa tokey Khabar aahey chaa Kharaabee aahey?
Local:	No.	na

An analysis of the quality of the water found traces of human excrement. It also discovered that waste and water supply pipes had ruptured in many places, which meant that people were drinking water contaminated with sewage.¹¹⁷

¹¹⁵ CDC, Center for Disease Control and Prevention. Traveler's Health, Health Information for Travelers to Countries in South Asia." 14 May 2007. <http://www.cdc.gov/travel/indianrg.htm#vaccines>

¹¹⁶ IRIN Humanitarian News and Analysis. "Pakistan: Polluted Water Continues to Kill in Sindh." 25 May 2005. <http://www.irinnews.org/report.aspx?reportid=28627>

¹¹⁷ IRIN Humanitarian News and Analysis. "Pakistan: Polluted Water Continues to Kill in Sindh." 25 May 2005. <http://www.irinnews.org/report.aspx?reportid=28627>

Drinking bottled water ensures the best way to avoid diarrhea. To treat water so that it is palatable, it needs to be boiled for one minute and allowed to cool at room temperature. In altitudes of more than 2,000 m (6,562 ft), the water should be boiled for three minutes. When boiling is not possible, adding five drops of iodine to a liter of water will help to disinfect it. Ten drops of iodine should be added if the water is cloudy.¹¹⁸

Exchange 18: Do you have bottled water?

Soldier:	Do you have any more bottled water?	paarnee jee botal aahey?
Local:	Sure.	haa

Mental Health Issues

It is believed that approximately 1.2 million people in Karachi suffer from major psychiatric disorders such as depression, psychosis, obsession, mental retardation, and epilepsy. Related to this, the Pakistan Association for Mental Health revealed some interesting findings for 2005. One or more people in every other household in Karachi was taking tranquilizers, and a psychosomatic or psychotic problem was affecting a family member in approximately every fifth household. A family member needing psychiatric medical attention was found in every tenth house. The Pakistan Association for Mental Health reported that these people were likely to become a permanent burden on the country's social services if ignored.¹¹⁹

Abuse has been alleged of psychiatric patients in hospitals, and of psychotropic medications being used indiscriminately. Some Sindhis are concerned that the government does not budget nearly enough for mental health issues.

Exchange 19: Do you need my help?

Soldier:	Do you need my help?	chaa tokey munjee madad jee zaroorat aahey?
Local:	Yes.	haa

Population Disbursement and Ethnic Strife in Urban Areas

¹¹⁸ CDC, Centers for Disease Control and Prevention. "Traveler's Health, Treatment of Water to Make it Safe for Drinking." 27 May 2005. http://www.cdc.gov/travel/water_treatment.htm

¹¹⁹ The South Asian. "NGOs and Mental Health in Pakistan." 06 July 2005. http://www.thesouthasian.org/archives/2005/ngos_and_mental_health_in_paki.html

As reported in the 1998 census, demographers claim that the urban population is spread unevenly throughout the country's four provinces. Sindh is the most urbanized region, with 48.9 percent of Pakistan's population. The refugee population increased dramatically after 1951 in Sindh, when large numbers of Indians settled into both Sindh and Punjab provinces. During the 1950s, residents of Indian descent increased to over half of the population in some of Sindh's cities.¹²⁰ With this migration, urban areas became clan neighborhoods. Caste and profession became interrelated. Neighborhoods vacated by the Hindus and the Sikhs were occupied by Muslims.

Before partition, Karachi's population was 51 percent Hindu and 42 percent Muslim. However, following independence, Karachi absorbed tens of thousands of Indian refugees (Muhajirs). In only four years, the figures changed dramatically to a large majority of Muslims competing with a minority Hindu population in Karachi.¹²¹ The new refugee population dominated cities in Sindh and their culture replaced the old value system. Their control over the economy in Sindh also expanded as refugees continued to settle in the province. The cultural changes they brought created a social and political division between the indigenous population and the refugees, which continues today.

Sindhis have formed political groups which seek independence. They are seen by the government as a threat to the unity of Pakistan. In 1992, army rule was imposed in Sindh after law and order broke down as a result of kidnappings, bombings, and fighting between ethnic groups.¹²²

Urban Housing in Sindh

This urban migration has been so great that Karachi now has more than a half million homeless inhabitants. The acute shortage of housing contributes to the problem in Sindh and throughout Pakistan. As land prices have skyrocketed and the government's housing policies have failed to meet people's needs, residents cannot even get a simple identity card much less find housing.¹²³



© N B / flickr.com
Urban housing, Karachi

¹²⁰ Federal Research Division, Library of Congress. Ed. Peter R. Blood. *Pakistan, a country study*. 1995. Washington, DC: U.S. Government Printing Office.

¹²¹ Federal Research Division, Library of Congress. Ed. Peter R. Blood. *Pakistan, a country study*. 1995. Washington, DC: U.S. Government Printing Office.

¹²² Library of Congress. Country Studies. Pakistan. April 1994. [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+pk0177\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+pk0177))

¹²³ IRIN. "Pakistan: Cities Teem with Homeless, Vulnerable People." 29 May 2007. <http://www.irinnews.org/Report.aspx?ReportId=72424>

Exchange 20: Did you grow up here?

Soldier:	Did you grow up here?	too hitey vado tyo aahin?
Local:	No.	na



Overcrowding, traffic congestion, soaring land prices, and poor housing and sanitation have pushed established businesses and residents away from urban centers such as Karachi. Though Pakistan's director of the Institute of Development Economics notes that urbanization is closely linked to economic growth much work needs to be done. The organization and development of Karachi and other cities needs to be improved in order to achieve economic growth that can be sustained.¹²⁴

Exchange 21: Are you planning to move?

Soldier:	Are you and your family planning to move somewhere else?	chaa too aay toonjo Khaandaan bey hand vanyan jo eeraado rako taa?
Local:	Yes.	haa

Unemployment

Unemployment is on the rise in urban areas of Sindh. There is a massive shortage of jobs, and as more people migrate from rural to urban areas, this problem is increasing.

Exchange 22: Do you have a job?

Soldier:	Do you have a job?	chaa tokey nokree aahey?
Local:	No.	na

The textile industry, once booming, is now laying off workers. The secretary general of Pakistan's National Trade Union stated in 2004 that 3,500 factories had closed down in

¹²⁴ Business Recorder. Jhan, Misrar. "Cities in Pakistan Poorly Configured for Economic Life." 14 Nov. 2006.
<http://www.businessrecorder.com.pk/index.php?id=496322&currPageNo=1&query=&search=&term=&su pDate>

Karachi and another 1,500 were operating at 50 percent less capacity. In 2004 there were job announcements of 7,000 teaching positions available in Sindh, yet over 500,000 people submitted applications.¹²⁵

Exchange 23: Are you the only person who has a job?

Soldier:	Are you the only person in your family who has a job?	chaa too hina gar mey hikroy shaKhs aahee jehe vat nokree aahey?
Local:	Yes.	haa

Education and Schools in Cities

The literacy rate for Sindh province is 46.7 percent. In rural areas, literacy drops to 13 percent for women. There are 40,000 educational institutions within the Sindh Education Department, and 5,000 of them are private universities. Three million students are enrolled in these institutions, which employ a total of over 150,000 teachers.¹²⁶



The Education Department has launched a campaign to promote education among its female students and reduce the gender gap. The government has decided to provide better educational and employment opportunities for women, decreeing that any primary-level teaching positions that become available will be given only to women.

Exchange 24: Is there a school nearby?

Soldier:	Is there a school nearby?	hita vejo ko iskool aahey?
Local:	Yes.	haa

It is mandatory for children ages 5 through 11 to be enrolled in primary school. In 2004, 800,000 children in this age bracket were enrolled in school in Sindh.¹²⁷ The Sindh government is attempting to reduce poverty by increasing education. Officials claim that no one should be denied the right to education despite his or her financial situation. Beginning in 2001, the government developed a program to bring free textbooks to the

¹²⁵ Urban Resource Center. Shah, Zulfiqar. “No Vacancy.” 3 February 2004. http://www.urckarachi.org/No_vacancy.htm

¹²⁶ Sindh Education Department. “Introduction.” <http://www.sindhedu.gov.pk/Links/introduction.htm>

¹²⁷ Sindh Education Department. “Compulsory Primary Education.” 2007. <http://www.sindhedu.gov.pk/Links/cpe.htm>

both the urban and rural slum schools and also to *madrassas* (religious schools). The provinces within Sindh (Thatta, Badin, Tharparker, Mirpurkhas and Dadu) developed a program called “Oil for Education,” which was launched to provide education to girls. This program had helped to increase their school enrollment by 200 percent in 2003.¹²⁸

Exchange 25: Do your children go to school?

Soldier:	Do your children go to school?	chaa tunjaa baar iskool vanyan taa?
Local:	Yes.	haa

The Sindhi government is also providing middle school students with scholarships funded by the Asian Development Bank (ADB). Under this program, the ADB has helped Sindh start a new project entitled Decentralized Elementary Education Program (DEEP). It provides scholarships for girls to improve their educational retention and success.¹²⁹

Daily Life of Urban Dwellers

Approximately nine percent of Karachi’s households are listed as extremely or chronically poor. Forty percent of the city’s poor live in slums, or *kachi abadis*. Sewage disposal is so inadequate that over 1,000 tons of waste finds its way into the ocean daily.¹³⁰ Local residents are concerned not only with extremely poor waste management systems, but also with a loss of green and open spaces and lack of fresh water. They have been struggling with issues related to poor air quality, lack of land for real estate, open drains in the streets, and loss of historical buildings and monuments.¹³¹



© N B / flickr.com
Shoes outside door at school

Coupled with a poor living environment, urban residents also fear violence in their streets. Recently in Karachi, 36 people were

¹²⁸ Sindh Education Department. “Poverty Reduction for Education.” [http://www.sindhedu.gov.pk/Links/poverty reduction 2.htm](http://www.sindhedu.gov.pk/Links/poverty%20reduction%20.htm)

¹²⁹ Sindh Education Department. “Poverty Reduction for Education.” [http://www.sindhedu.gov.pk/Links/poverty reduction 2.htm](http://www.sindhedu.gov.pk/Links/poverty%20reduction%20.htm)

¹³⁰ The World Bank. “Managing Asia’s Megacities – the Case of Karachi.” 2004. [http://wbln0018.worldbank.org/pos/poscal06.nsf/e43c00e6f7cd1e4085256d78007bfd46/35df62c672a90597852571c000574edd/\\$FILE/Shah_Kkarachi.pdf](http://wbln0018.worldbank.org/pos/poscal06.nsf/e43c00e6f7cd1e4085256d78007bfd46/35df62c672a90597852571c000574edd/$FILE/Shah_Kkarachi.pdf)

¹³¹ Thatta Kedona. “Urban Pakistan.” 14 May 2007. <http://thattakedona.blogspot.com/2007/05/urban-pakistan.html>

killed, 150 were injured, and 75 vehicles were burned as a result of ethnic conflict in which Muhajir militants reportedly attacked Pashtuns and Punjabis.^{132, 133} This violence resulted in a suspension of daily routines in Karachi with shops closing and traffic suspended. Police and ranger patrols checked bus stops, markets, mosques, *imambargahs*, or imam homes, movie theaters, and hotels for unusual activity. They were instructed by local government to install closed circuit TVs and metal detectors at these locations.¹³⁴

Favorite Pastimes of Urban Dwellers

Family is most important to the Sindhis. They enjoy paying visits to relatives and friends, and giving small gifts is common. Family members and friends often congregate in groups on Fridays, or *Juma*, the holiest day of the week. On this day most businesses have Friday afternoons off so that people can go to their mosques for afternoon prayer. On Sundays, people in Sindh enjoy recreational activities. Some people enjoy going to the park for small gatherings, games, and general relaxation. Sports such as cricket, polo, and *kabbadi* are often played at the parks. Movies are also very popular in Karachi.

Other favorite pastimes in Karachi are fishing, boating, swimming, horseback riding, golfing, and horse racing. Both locals and tourists enjoy shopping or visits to museums.¹³⁵



© Ramchad Pakistani
Family outing

Restaurants

Karachi has a variety of choices in restaurants. Several American-style fast food restaurant chains such as McDonald's or KFC are even present here. Other restaurants in Karachi are more cosmopolitan in nature. Many serve food of different ethnic backgrounds, such as Chinese or Italian. Local Pakistani restaurants offer barbecued meat, kabobs, *tikkas*, and *naans*.¹³⁶

¹³² Pak Tribune. "Karachi Still Tense, Daily Life Routine Comes to a Standstill; Police High Alert all Over Punjab." 13 May 2007. <http://www.paktribune.com/news/index.shtml?178031>.

¹³³ Wordpress.org. Pakistan. "Karachi Violence Stokes Renewed Ethnic Tension." 16 May 2007. <http://www.worldpress.org/Asia/2791.cfm>

¹³⁴ Pak Tribune. "Karachi Still Tense, Daily Life Routine Comes to a Standstill; Police High Alert all Over Punjab." 13 May 2007. <http://www.paktribune.com/news/index.shtml?178031>

¹³⁵ Essortment. "Destination Attractions: Things to Do in Pakistan." http://www.essortment.com/travel/destinationattr_szni.htm

¹³⁶ World 66. "Eating Out." <http://www.world66.com/asia/southasia/pakistan/karachi/eatingout>

Exchange 26: Are you still serving breakfast?

Soldier:	Are you still serving breakfast / lunch / dinner?	chaa awhaa inyan neyran / yaa diyan jee maanee / yaa raat jee maanee dyo pyaa?
Local:	Yes.	haa



It is never safe to drink tap water when in Pakistan, and bottled water should always be purchased, even in restaurants. It may be necessary to add purifying tablets to the water if bottled water is not available. Sodas are safe as long as they are in their original cans or bottles.¹³⁷

Exchange 27: Is this food fresh?

Soldier:	Is this food fresh?	chaa kaado taazo aahey?
Local:	Yes.	haa

A five to ten percent tip, or *baksheesh*, is typically added to the bill.¹³⁸ Major restaurants and hotels that hold liquor licenses often sell alcohol to non-Muslim drinkers. However, drinking alcohol in public is forbidden.¹³⁹

Exchange 28: Can you get me my bill?

Soldier:	Can you get me my bill?	mookey munjo bila deendo?
Local:	Sure.	haazur

¹³⁷ Virtual Tourist. "Pakistan Drinking Water Reviews."
http://www.virtualltourist.com/travel/Asia/Pakistan/Warnings_or_Dangers-Pakistan-Drinking_Water-BR-1.html#0

¹³⁸ World Room.com. "Karachi – Fast Facts."
http://www.worldroom.com/pages/cg_karachi/fastfacts/karachi_fastfacts.phtml

¹³⁹ Karachi Airport. "Import/Availability of Liquor."
<http://www.karachiairport.com/travel/importavailability.htm>

Market Place

Karachi has numerous street markets. They sell gold and silver, handmade cotton dresses, handicrafts made of onyx, wood, and brass, hand loomed tapestries, lacquer ware, items made of camel and other animal skins, and wood carvings.¹⁴⁰

Exchange 29: Is the market nearby?

Soldier:	Is the market nearby?	chaa bazaar vejee aahey?
Local:	Yes.	haa

The local currency is the rupee. Be prepared to exchange your US currency, because few places will accept dollars. Most markets accept local currency (the rupee), major credit cards, and traveler's checks.¹⁴¹



Exchange 30: Do you accept US currency?

Soldier:	Do you accept US currency?	avee amreekee siko vatandaa aahyo?
Local:	No we only accept rupees, please use local currency.	na asaa rugo rupey vatanda aahyo

Most markets accept local currency (the rupee), and some will accept major credit cards or traveler's checks.¹⁴²

Exchange 31: Do you accept credit cards?

Soldier:	Do you accept credit cards?	kredit kaard vatnaa aahyo?
Local:	No.	na

Leather is one of the country's major exports and purchasing leather is not difficult in Sindh Province. Of Pakistan's 600 tanneries, most are located in Karachi. Customers

¹⁴⁰ Pakistan Tourism Development Cooperation. "Bazaars and Shopping." http://www.tourism.gov.pk/karachi_sindh.html

¹⁴¹ Karachi Airport. "Currency." <http://www.karachiairport.com/travel/currency.htm>

¹⁴² Karachi Airport. "Currency." <http://www.karachiairport.com/travel/currency.htm>

typically go into a leather shop to be measured for a custom jacket, usually ready in 24 hours.

Exchange 32: May I hold this and inspect it?

Soldier:	May I hold this and inspect it?	chaa maa huna key disea sagaa to?
Local:	Sure.	zaroor

Customers almost always receive an offer of tea, and participating in this social ritual can result in a larger discount for shoppers. Jackets typically sell for 6,000 rupees (USD 100), although retailers expect customers to bargain with them.¹⁴³

Exchange 33: I can give you this much money for this?

Soldier:	I can give you this much money for this?	maa tokey hina jo etro peyso dey sagaa to?
Local:	No.	na

Urban Traffic

Alongside the growth that Karachi has been experiencing, manufacturing, warehousing, and cargo terminals have taken over the narrow streets. *Kachi abadis* continue to grow and large vehicles are needed to service these slums. They contribute not only to the severe traffic jams but to pollution as well. Karachi does not have an effective public transportation system yet and as a result, every road is used by all types of transportation.¹⁴⁴



© Keirn OConnor
Camel in Karachi

Cars in Karachi often share the roads with donkeys, cattle, horse carts, and camels. The roads often suffer from poor conditions such as potholes, sharp drop-off points, and

¹⁴³ Virtual Tourist. “Zainab Market: The Infamous Pakistani Leather Goods.” 12 Jan. 2007. http://www.virtualltourist.com/travel/Asia/Pakistan/Sind/Karachi-1311845/Shopping-Karachi-Zainab_Market-BR-1.html#0.

¹⁴⁴ Urban Research Center. Hasan, Arif. “Understanding Karachi’s Traffic Problems.” 29 Jan. 2004. <http://www.urckarachi.org/TANDT1.HTM#UNDERSTANDING%20KARACHI’S%20TRAFFIC%20PROBLEMS>

barriers that have no warning signs. Night time driving can be dangerous as many vehicles do not have proper illumination and the roads are often not properly lighted.¹⁴⁵

Exchange 34: Can I rent a car from you?

Soldier:	Can I rent a car from you?	chaa awhaa kaa gaadee masvar tey vatee sagaa to?
Local:	No.	na



© Mark Blacknell
Commuters

Local residents complain that roads are being blocked as a result of city development. Road construction, encroachments, and manual traffic control are seen by residents as reasons for increasingly heavy traffic and blockages in traffic flow. Frustrated residents have held protests at Chundrigar Road, Siddque Ali Khan Road, S.M. Taufeeq Road,¹⁴⁶ and the Rashid Minhas/Jauhar intersections in Karachi.¹⁴⁷ They argue that the best way to manage traffic is to utilize traffic planning and systems that are already available rather than build new structures which only cause additional traffic problems.

Exchange 35: Is there a gas station nearby?

Soldier:	Is there a gas station nearby?	hita ko gas isteysshan vejo aahey?
Local:	Yes.	haa

Local residents are also frustrated that a mass transit plan has continuously been delayed.¹⁴⁸ With residents numbering close to 15 million, Karachi has become a victim of its own growth. It is not uncommon to see three to four people on one motorcycle, road

¹⁴⁵ Department of State. "Consular Information Sheet, Pakistan." 11 Dec. 2006. http://travel.state.gov/travel/cis_pa_tw/cis/cis_992.html

¹⁴⁶ Dawn. "Karachi: Protest Against Breakdowns Causes Traffic Jam." 31 May 2006. <http://www.dawn.com/2006/05/31/local7.htm>

¹⁴⁷ Dawn. "Karachi: Traffic Jam at Jauhar More." 20 May 2006. <http://www.dawn.com/2006/05/20/local11.htm>

¹⁴⁸ Chowrangi, A Crossroad of Lifestyles. Aziz, Kashif. "Traffic Jams in Karachi: Reasons and Solutions." 06 June 2006. <http://www.chowrangi.com/traffic-jams-in-karachi-reasons-and-solutions.html>

construction equipment, and confusing traffic circles all contributing to the current traffic woes.¹⁴⁹

Exchange 36: Can you take me there?

Soldier:	Can you take me there?	mookey huta vatee halandey?
Local:	Yes, I can. Follow me.	jee haa munjey putyaa acho

Transportation

Mass Transit System

A proposal for a mass transit system began in 1973, and preliminary plans were drawn up for an electrical circular railway system in the center of Karachi. The document proposed corridors running into the suburbs to make mass transportation more accessible. Although the plan raised no environmental issues, it was never implemented due to budgetary and planning constraints.¹⁵⁰ The Government of Pakistan’s National



© Edge_of_Space / flickr.com
Crowded commuters

Mass Transit Authority, or NAMTA, is now looking into the feasibility of a national railway system running from Rawalpindi, Peshawar, Quetta, and Islamabad. It would connect with cities through the country, and a private company is scheduled to build the rail services for Hyderabad in Sindh. Karachi has also been planning the development of a new rail system. The first phase of construction is expected to be complete in March 2008 with full service in January 2014.¹⁵¹

Exchange 37: Is there a train station nearby?

Soldier:	Is there a train station nearby?	hita kaa reylvey isteysshan vejee aahey?
Local:	No.	na

¹⁴⁹ Travel Blog. Damery, Jan. “Karachi-First Impressions.” 27 Sept. 2006. <http://www.travelblog.org/Asia/Pakistan/Karachi/blog-91505.html>

¹⁵⁰ Urban Resource Center. Hasan, Arif. “Karachi Mass Transit System: What We Can Learn from Others. Proposal for a Mass Transit System.” 6 October 2003. <http://www.urckarachi.org/mass.htm>

¹⁵¹ Pak Wheels. Dogar, Mansab. “Rapid Mass Transit System to Get Rs 640m This Year.” 01 June 2007. http://www.pakwheels.com/forumreply_az_TopicID!47585~ForumID!14~pw.html

Current Public Transportation

Meanwhile, residents and visitors continue to rely on the standard modes of transportation. Motorcycles and motor scooters are one of the most popular methods of transportation in Sindh, being easy to use and relatively affordable for many. Riding without a helmet is illegal. Many people ride a *ching-chee*, a cross between a motorcycle and a rickshaw. It is motorized, has three wheels, and is used mainly for short rides. They range from two to six passenger seats. Similar to the auto rickshaws in India, the *ching-chee* in Pakistan is very colorful and easy to spot.

Exchange 38: Can I get a cab around here?

Soldier:	Can I get a cab around here?	chaa hita kaa masvaaR tey gaadee milandee?
Local:	Yes.	haa



Metered yellow cabs are also a common site in Pakistan's urban areas, and commuters use minibuses to get to work. The Daewoo Bus Company runs most of the buses in the country's cities. Because the government has banned most pollution-causing vehicles, these buses are electrical and run during commute hours. Newer air conditioned buses are becoming increasingly popular and are standard in cities like Islamabad.

Exchange 39: Will the bus be here soon?

Soldier:	Will the bus be here soon?	kaa basa jaldee eendee?
Local:	Yes.	haa

Ports

Sindh has three main ports and one minor port. The three main ports are Karachi, Muhammad bin Qasim, and Gwadar. The small port is Pasni Mini-port. Cargo, container, and petroleum ships use these ports daily.

Airlines

Karachi has one of the busiest airports in the world. It is a main stopover for travelers going to the Far East. Pakistan International Airlines (PIA), British Airways, Singapore Airlines, and Cathay Pacific are a few airlines that use this airport.

Exchange 40: Which direction to the airport?

Soldier:	Which direction to the airport?	havaayee ado kerey taraf aahey?
Local:	That way.	hina paasey

Dealing with Street Vendors and Beggars

Professional Beggars

Karachi has a serious problem with “professional” beggars, or street people. They block traffic while begging for money at almost every location in the city. These beggars are mostly women and children who are part of more organized networks run by even more professional “masters.” These “masters” usually give their beggars cell phones so that they can easily be contacted. Male beggars often sell narcotics, and female beggars are sent to people’s homes to scout out potential property for theft.¹⁵²

Exchange 41: Give me money.

Local:	Give me money.	mookey peysa dyo
Soldier:	No - I don’t have any.	moo vat peysa naahin

Chuwa, or Rat People

A special group of beggars known as *chuwa* have a rat-like appearance forced by a leather head contraption worn since infancy. This device forces their faces to grow into a form resembling that of a rodent, or *chuwa*. These people are often mentally challenged. Many local Sindhis feel that *chuw*as have special powers and for this reason they sometimes give them money.¹⁵³

Child Beggars

Children, mostly boys who have run away from home because of abuse or being orphaned, often end up begging. Karachi is estimated to have as many as 10,000 child beggars.¹⁵⁴ Other runaway children may end up



© Samira Khan
Child beggar

¹⁵² Online News. Faheem, Afshan. “Beggary – A Social Problem.” 05 June 2007. <http://www.onlinenews.com.pk/article/details.php?id=66750>

¹⁵³ Online News. Faheem, Afshan. “Beggary – A Social Problem.” 05 June 2007. <http://www.onlinenews.com.pk/article/details.php?id=66750>

¹⁵⁴ IRIN. “Pakistan: Focus on Runaway Children.” 04 June 2007. <http://www.irinnews.org/report.aspx?reportid=26012>

being scavengers, selling empty bottles, cans and paper wherever they can. It is not uncommon to see children leading blind or seemingly ill men on the streets. These people often demand money from the occupants of a car as soon as it comes to a red light. Another known tactic is for men to break the limbs of children so that the children are forced to beg.

Government officials have stepped in to help protect vulnerable youth after a serial murderer claimed to have killed as many as 100 street children during the 1990s. UNICEF's Child Protection and Welfare Bureau is working with Pakistan's Bureau for Child Protection to tackle issues of homelessness and crimes affecting children in Sindh and other areas. These children run away primarily because of poverty, unemployment, violence in the home, and other social and economic issues. .¹⁵⁵

¹⁵⁵ IRIN. "Pakistan: Focus on Runaway Children." 04 June 2007.
<http://www.irinnews.org/report.aspx?reportid=26012>

Chapter 5 Rural Life

Tribal Distribution

Sindh's ethnic and cultural background is diverse. The Sindhis make up 13 percent of Pakistan's population and 60 percent of Sindh's population. They speak the Indo-Aryan language, but their way of life has been influenced by Iranian, Turkish, and Afghan tribes. Traditionally rural, Sindhis live in their homeland of Sindh, Pakistan's most populated province. The remaining 40 percent of Sindh's population are Muhajirs, who live primarily in the cities of Sindh.¹⁵⁶

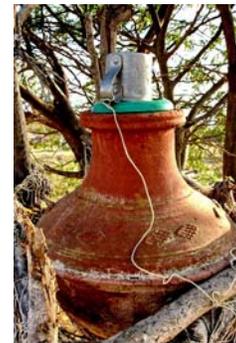
*Jat Tribe*¹⁵⁷ In Sindh, members of the Jat tribe are usually nomadic herdsmen or farmers, and their dominant religion is Sunni Muslim. They speak primarily Western Panjabi. Sindhi and Seraiki Multani are their second and third spoken languages. Jats are known for their martial skills; during World War I, many of them were recruited into the British-India army. Their villages consist of small compact homes with a village square and a well or pond. The houses have flat roofs and are made with baked mud bricks. Jats who are nomadic live in portable huts made of reeds and wood.



Courtesy of Wikipedia
Jat men

*Rajput Tribe*¹⁵⁸

Around 9,000 people belong to the Rajput tribe in Sindh. Sub-tribes that fall under the Rajput are Bharadwaja, Chhatri, Kashrap Rajput, Khetri, Muslim Jeer, Mustigar, and Raju. The primary language of this tribe is Sindhi. Western Panjabi and Seraiki are their second and third most spoken languages. Almost 90 percent of the Rajput tribe is Hindu, and the remainder is Christian.



© Shabbir Siraj
Hospitality - water for passersby

*Baloch Tribe*¹⁵⁹

The Baloch tribe is the largest in Pakistan, numbering close to two million in Sindh province. They are all Islamic, mainly Sunni Muslims, and their primary language is Eastern Balochi. Southern Balochi is their second most widely spoken language. One interpretation of the word *baloch* is "nomad," and the Baloch are nomadic shepherds and farmers. They raise sheep, cattle, and

¹⁵⁶ Encarta. "Pakistan, The People of Pakistan." 2007. http://encarta.msn.com/text_761560851___11/Pakistan.html

¹⁵⁷ The Joshua Project. "Jat, Hindu of Pakistan." 31 May 2007. <http://www.joshuaproject.net/peopctry.php>

¹⁵⁸ The Joshua Project. "Rajput of Pakistan." 31 May 2007. <http://www.joshuaproject.net/peopctry.php?rop3=113412&rog3=PK>

¹⁵⁹ The Joshua Project. "Baloch, Eastern of Pakistan." 31 May 2007. <http://www.joshuaproject.net/peopctry.php>

goats and they harvest wheat. Their villages are clusters of mud huts which surround the home of their tribal leader. In the winter, they live in the plains and coastal areas and in the summer they live in mountain and valley settlements. They live in tents while traveling. Most Balochi do not read or write. They live by an honor code, or *baluchmayar*, following principles that include hospitality, mercy, honesty, and offering refuge to strangers.

Typical Source of Income in Rural Areas

Rural Poverty

Thousands of agricultural workers (*hari*) in southern Sindh are bonded to powerful landlords known as *zamindars* who own large estates and wield political control. Although the harvest is shared, the *zamindars* determine the crop's selling price and how much will be deducted in expenses. Often the amount the *hari* receive is less than needed to live on. Muslim laborers and sharecroppers retain greater bargaining power than do Hindu laborers under this system.

The agricultural community in Sindh is hindered not only by bondage to landowners, but also by unequal access to land and usable water. They also lack access to public services. This applies equally to the rural poor in Sindh who are of non-farm households, or households that exclude agricultural labor. All factors combined, rural poverty threatens social stability and future growth of the economy.¹⁶⁰

Fisheries and Aquaculture¹⁶¹

Sindh's coastline has a broad continental shelf. It is one of two coastal fishing grounds that contribute to Pakistan's fishing industry. Sindh's coast is also characterized by numerous creeks and mangrove-covered mudflats in the delta of the Indus River. These conditions help to make the area a nursery ground for shellfish and various fish species. For these reasons, Sindh's fishing industry makes a major contribution to the country's rural economy. Fish farming (aquaculture) of trout and carp species is practiced on a limited scale in Sindh Province. Marine shrimp were farmed on a pilot scale, but aquaculturists could not establish the species because they lacked shrimp seed, facilities, and technical expertise. Shrimp from offshore is Pakistan's main export bringing in USD 60.5 million in 2001. Other fish brought in USD 54.3 million in 2001. The government has launched a program to upgrade fishing operations and increase the number of its ships. It also plans to upgrade harbors and antiquated processing units.



© Umair Mohsin
Karachi Fishermen

¹⁶⁰ The World Bank. "Pakistan: Promoting Rural Growth and Poverty Reduction, Executive Summary." 23 April 2007. <http://siteresources.worldbank.org/PAKISTANEXTN/Resources/293051-1177200597243/summary.pdf>

¹⁶¹ Food and Agriculture Organization. "Fishery and Aquaculture Country Profile–Pakistan." c2000–2007. http://www.fao.org/fi/website/FIRetrieveAction.do?dom=countrysector&xml=FI-CP_PK.xml&lang=en

Agricultural Economy

Sindh contributes significantly to the country's overall agricultural economy. With its large canal-based irrigation system and much of the land under cultivation, Sindh is Pakistan's agricultural base. The Indus River, surrounded by a fertile plain, cuts through the center of this province. Since the 1960s, agricultural productivity has grown in Sindh due to use of fertilizers and improved soil drainage practices. Major crops are wheat, rice, and cotton. Other crops in Sindh include sugarcane, jowar, bajra, maize, sesame, barley, tobacco, rapeseed, and mustard.¹⁶²

The Government of Sindh intends to upgrade its agricultural production by modernizing its research, advancing its mechanization, increasing its information system, and improving its water management. Millions of Sindhi sharecroppers throughout the country farm land that is not theirs. They give between one half and two thirds of their crops to landowners. Landowners own as much as 30,000 hectares of land, while sharecroppers typically cultivate small, five-hectare plots that only yield between USD 30 and 55 per month in wages. Under this system of "virtual bondage," sharecroppers are tied to debt. After entering into contracts to pay back loans by working, entire families often end up in debt bondage that is passed to the next generation.¹⁶³

The largest constraint to agricultural productivity in Sindh is the availability of water. Sindh has an extensive canal irrigation system, which helps to regulate consistency of water supply during times of fluctuating rainfall. However, during the drought years between 1999 and 2001, availability of canal water was reduced and wheat production fell "by 23 percent relative to the 1996–97 to 1998–99 average." Water sources declined during drought years 2003–04 as well. Inefficient use of water resources is a problem in Sindh because farmers cultivate water-intensive crops such as non-aromatic rice and sugar cane. The administration in Sindh is trying to control this by levying canal charges that vary according to the crop grown.¹⁶⁴ In cooperation with the World Bank, the government recognizes the need to raise its agricultural production, create jobs for the rural non-farm sector, and decrease poverty. The World Bank recommends strategies that will increase agricultural efficiency, decentralize rural institutions to make them more effective, and create linkages for growth within the rural, non-farm sector.¹⁶⁵



¹⁶² Government of Sindh. "Key Economic and Social Factors." c2006–07. <http://www.sindh.gov.pk/dpt/abtsindh/economicsocio.htm>

¹⁶³ The Mid-East News Source. "Tied to the Land." Ishtiaq, Muhammad. 09 January 2007. http://www.themedialine.org/news/news_detail.asp?NewsID=16338

¹⁶⁴ The World Bank. "Pakistan: Promoting Rural Growth and Poverty Reduction, Chapter 3, Promoting Agricultural Growth." 23 April 2007. <http://siteresources.worldbank.org/PAKISTANEXTN/Resources/293051-1177200597243/ch3.pdf>

¹⁶⁵ The World Bank. Pakistan: Promoting Rural Growth and Poverty Reduction, Summary and Conclusions." 23 April 2007. <http://siteresources.worldbank.org/PAKISTANEXTN/Resources/293051-1177200597243/ch7.pdf>

Rural Transportation Issues



© NB / flickr.com
Aged man on road

In the entire country, one of every five villages is not accessible by “all-weather motorable roads.” This makes it difficult for villagers to shop and run basic errands. In Sindh, however, 86 percent of the population has motorable access, 84 percent in all weather conditions. many activities require traveling, many people end up walking as they have no other form of transportation. This lack of transportation inhibits children from attending school when the distance is too great to walk. It also lowers women’s chances of receiving prenatal care or medical care during childbirth. Most of the burden for transport in rural areas falls on women, who are primarily responsible for collection of water and fuel.¹⁶⁶ The government undertook a major road-building effort throughout the rural areas of Pakistan, including Sindh Province, and completed the project in 2005. The main objective was to enable farmers to bring their produce to market quickly, thus boosting agricultural production. Other goals of the rural project included facilitating the flow of social services, supporting small rural industries, and linking rural communities to credit sources.¹⁶⁷

Exchange 42: Do you know this area very well?

Soldier:	Do you know this area very well?	chaa avaa hin ilaaykey kaa vaakuf aahyo?
Local:	Yes.	haa

Health Issues

Country wide, there are currently 906 hospitals and 552 rural health centers. The extreme shortage of hospital beds is apparent in the ratio that allots one hospital bed for every 1,536 persons. Recognizing the shortage of medical facilities, medical personnel are expected to turn out in large numbers for an upcoming exhibition held in August 2007 for health professionals in Karachi. Hoping to network and gain new ideas for solving problems, health insurers and professionals from hospitals, dental clinics, medical schools, and pharmaceutical companies are expected to attend.¹⁶⁸

¹⁶⁶ The World Bank. “Transport Notes, Rural Access and Mobility in Pakistan: A Policy Note.” Essakali, Mohammed Dalil. December 2005.

http://siteresources.worldbank.org/INTSARREGTOPTRANSPORT/1349790-1131103816279/21206434/Rural_Access_and_Mobility_in_Pakistan.pdf

¹⁶⁷ The Government of Pakistan. “Construction of Farm to Market Roads in Pakistan.” June 2005. <http://www.pakistan.gov.pk/divisions/lgrd-division/media/project/farm2road/farm2road.html>

¹⁶⁸ Health Asia. “Pakistan Health Sector.” c2005–2007. http://www.health-asia.com/health_sector.htm

Travelers in Sindh are cautioned to protect themselves against Hepatitis A and typhoid. For travelers venturing out into rural areas, vaccination against Japanese encephalitis, Hepatitis B, and rabies is recommended. Some poultry farms in Sindh reported cases of Avian Influenza, or Bird Flu, in 2006, although there have been no reports of this disease in humans. Travelers are cautioned to thoroughly cook all poultry and egg products, avoid touching any surfaces that might be contaminated with poultry feces, and avoid exposure to open markets.¹⁶⁹

Malaria

Malaria is prevalent throughout the interior areas of rural Sindh, where children as young as two years old have come down with the disease. This is directly related to mosquito infestation, an increasing problem due to poor water quality. The main symptom of malaria is a fever of 100 or higher, with no other symptoms such as chills, headache, or cough. Another equally serious side effect of malaria is anemia in both pregnant women and children under age five. Preventative measures such as mosquito nets, insect repellants, and long sleeved clothing are the best ways to avoid getting bitten by an infected mosquito.¹⁷⁰



© N B / flickr.com
Healthy baby checkup

Tuberculosis

Tuberculosis (TB) is on the rise in rural Sindh, according to recent reports. It is estimated that there were 2,000 cases in the districts of Dadu and Jamshoro in 2006. As a result of this increased epidemic, Pakistan now stands as number six in the list of countries with cases of tuberculosis.¹⁷¹

Water Woes

Due to the country's poor water and sewer infrastructure, pools of stagnant water and mounds of garbage are not uncommon sights. These open drains, sewers, and piles of unattended garbage draw mosquitoes by the hordes. Public health workers are concerned that this combination will contribute to some serious diseases. The province of Sindh has already reported 30,000 cases of gastroenteritis, which claimed 14 lives. Bacterium such as e-coli and coliform have been found in fecal matter in the water. Health care workers are concerned about an eventual outbreak of cholera, hepatitis, and typhoid.¹⁷²

In an effort to have safe drinking water, 6,000 water filtration plants have been set up throughout the country. However, there are complaints that they are not kept up properly and are ineffective. Each filter has the capacity to clean 1,000 gallons of water per hour

¹⁶⁹ MD Travel Health. "Pakistan." 2006. <http://www.mdtravelhealth.com/destinations/asia/pakistan.html>

¹⁷⁰ Institute of Medicine Pakistan. "Malaria." 14 May 2007. <http://www.imedpak.org/archives/22>

¹⁷¹ Dawn. "Dadu: Incidence of TB Rising in Sindh." 05 Jan. 2007. <http://www.dawn.com/2007/01/05/local32.htm>

¹⁷² Asia Water Wire. "Pakistan: Amid Monsoons, Karachi Ripe for Outbreak of Diseases." Ebrahim, Zofeen. 07 September 2006. <http://www.asiawaterwire.net/node/427>

but with over 800,000 people in the city, this is not enough. Further, there are complaints, not only of bacterium in the filtered water, but also of no maintenance to the plants. Health care employees claim that basic hygiene issues are ignored by the government.¹⁷³



© Iqbal khatri
Irrigation wheel

Sindh is also having a problem with low water supplies. To reduce water waste and non-essential use, the province of Sindh has had to begin a water rationing program. Both the Tarbela and Mangela reservoirs have dropped to critical levels and rain is not anticipated for a long while. Several districts are now under a water rationing program. As Sindh lies at the basin of the Indus River, it relies completely on the water from this source.

Since water has gotten scarce from the Indus River, Sindh remains a victim. Water theft has also become a problem. Upwards of 2,000 Pakistani soldiers are providing security for the irrigation systems to make sure that farmers are not stealing more than their allotment of water.¹⁷⁴

Available Schooling in Rural Areas

The Sindh government in partnership has initiated a primary school enrollment campaign to enroll all of Sindh's children, especially girls, in education. UNICEF figures report that half of all children between the ages of five and nine in Sindh are not in school.

Furthermore, gender and urban-rural disparities are severe in rural Sindh, with only 47 percent of girls attending school in comparison with 79 percent of boys. Responding to this problem, the Sindh government's campaign used various forms of print and TV media to encourage parents to enroll their children in school. As a result, enrollment increased; teacher training programs, school construction, and repair were strengthened.¹⁷⁵



© Iqbal khatri
Village children

There appears to be growing awareness among the rural communities that education is the way out of poverty. This realization has encouraged parents and community members to be more proactive about the welfare of their children. However, the question remains as to whether increased enrollment can be maintained and parents will keep their children in school. They often remove them to do work at home, such as help care for siblings or harvest on farms. Also, parents do not like to send their girls long distances because such

¹⁷³ Asian Water Wire. "Pakistan: Poor Filtration Does Little for Clean Water." Khan, Sheraryar. 05 June 2006. <http://www.asiawaterwire.net/node/327>

¹⁷⁴ Asian Water Wire. "Pakistan: Sindh Province Begins Rationing Water." Rajpar, Qasim. 31 May 2006. <http://www.asiawaterwire.net/node/307>

¹⁷⁵ Boloji.com "Filling Schools in Sindh." Ebrahim, Zofeen. 13 November 2005. <http://www.boloji.com/wfs4/wfs485.htm>

travel could be unsafe. Schools face problems that include run-down facilities, abusive teachers, or teachers with little or no education, and no learning materials.¹⁷⁶

With the help of funding from the Asian Development Bank in 2003, Sindh province was able to begin upgrading primary and elementary schools, and providing free textbooks to girls. They have also begun to provide stipends for girls on a basis of merit, and proper training of school personnel.¹⁷⁷ The project was designed to improve elementary education throughout Sindh.

Nomadic Way of Life

Sindhis can trace their lineages back to many different origins. This is a result of repeated invasions over the centuries. People who have migrated from India and Afghanistan have changed the ethnic mix significantly. The ethnic identities of Sindhis are complex and based on a number of factors such as religion, language, ethnicity, and tribe.¹⁷⁸ Listed here are only a few of the numerous nomadic people in Sindh.

Cholistan Desert Nomads

The nomadic people who live in the Cholistan desert area inhabit a 16,000 km (9941 mi) area that begins in Punjab and stretches south through the Sindh region. They are known to wear vibrant colors, with which they decorate their homes and their camels, their only means of transportation. They adorn their camels' humps with intricate, painted designs for festivals and camel competitions.¹⁷⁹

Some members of the Cholistan are also snake charmers who capture cobras from disused anthills where the snakes live. These people earn a living by taking the snakes to the city, where the snake “performs” or moves in response to vibrations from the snake charmer’s flute. The first step the snake charmer must take to protect himself is to remove the poison glands from the cobra’s head. Once he does this, the cobra is rendered harmless.¹⁸⁰



© Umair Mohsin
Snake Charmer

¹⁷⁶ Society for the Protection of the Rights of the Child (SPARC). “Education.” c2007.
http://www.sparcpk.org/crs_education.php

¹⁷⁷ Asian Development Bank (ADB). “Decentralized Elementary Education Project (Sindh): Pakistan.” c2007. <http://www.adb.org/Documents/PIDs/30208013.asp>

¹⁷⁸ Encarta. “Pakistan, The People of Pakistan.” 2007.
http://encarta.msn.com/text_761560851___11/Pakistan.html

¹⁷⁹ Tabblo. “Painted Camels of the Cholistan.” Ghani, Umair.
<http://www.tabblo.com/studio/stories/view/237060/?nextnav=favs&navuser=103923>

¹⁸⁰ Virtual Tourist. From Ancient Desert to Cholistan to Great Kalahari.” 10 Oct. 2006.
<http://members.virtualtourist.com/m/8262e/>

Dalits

The Dalits who live in Sindh and southern Punjab are mostly landless agricultural workers of low Hindu caste. They lead a nomadic existence roaming from village to village and earning wages doing manual labor. These people often live on the land of their employers as they do not own their own land. They primarily work as sweepers and landless, bonded agricultural workers, earning barely enough to survive. Their children often face discrimination in the classroom. The Dalits' living areas are crude, and they have no political influence. They are often victims of religious discrimination by both Muslims and Hindus of higher caste. The government is being asked to look at caste oppression by concerned groups as a result of the treatment of this group.¹⁸¹

Baloch

The Baloch tribes live throughout the Balochistan and Sindh regions. Most of these people reside in Upper Sindh. Both this tribe and another tribe, the nomadic Pathans reportedly sell their daughters in exchange for sheep. These children are often trafficked across provincial borders. Girls as young as ten years old, or future daughters not yet born, are often sold as wives to older men who have money. Even the Baloch women have been known to sell their daughters. Although the government recently passed a law against *swara*, or selling a woman as compensation for disputes, the tribal elders still negotiate such marriages on *jirga*, or decision by consensus. As a result, the Balochs are still practicing this ancient custom.¹⁸²

Haris (Indentured Servants)

Haris are sharecroppers or peasants who work under contract of bonded labor. In Sindh, many of these nomadic people, including entire families, are used as slaves while under bondage, often receiving little or no wages. Reportedly, some 30,000 *hari* have been set free from bondage in the districts of Tharparkar, Mirurkhas, Badin, Sanghar and Hyderabad. Although bonded labor has been outlawed since 1992, this practice is still used in the brick kiln, construction, carpet weaving, agriculture, mining, glass bangle, tannery and domestic work sectors.¹⁸³

Village Life

Damage from Monsoons

In 2003, heavy monsoon rains hit Sindh province severely, damaging roads, crops, electrical services, and homes in coastal areas. Although the land had been extremely dry and needed water, the inundation caused disproportionate losses. There were reports of

¹⁸¹ Forum. Asia Times "Dalits in Pakistan." 23 September 2005.
http://forum.atimes.com/topic.asp?TOPIC_ID=10360

¹⁸² The News International. "Commercial Marriages of Girls." Shah, Nafisa. 9 July 2007.
http://www.thenews.com.pk/daily_detail.asp?id=14802

¹⁸³ One World South Asia. "Free at Last, From Generations of Bonded Labour." 12 June 2007.
<http://southasia.oneworld.net/article/view/134971/1/2232>

4,775 acres agricultural crops damaged in Shah Bander, 1,332 acres damaged in Kharochhan, and 30,000 acres damaged in Jati. Many villagers were forced to leave their homes, and crops of tomatoes, cotton, and rice were decimated. Food shortages led to starvation among villagers, and health and hygiene deteriorated as a result of flooding.¹⁸⁴

Rural Water Supplies

In one village, Qadir Bux Chango, hand water pumps were recently installed by a non-governmental organization supported by the World Bank. With up to one pump for every four households, this labor-saving device is making life easier for villagers. The women, who are typically the ones fetching water, now find they have more free time on their hands as they no longer need to trek for an hour to the nearest water source. What they miss, however, is the communal time they spent together fetching their water. As the advantages outweigh the disadvantages, they also realize that they can bathe when they want. And instead of gathering with their friends at the water source to share stories, women are now getting together with their needlework at their homes in the evenings. Another advantage of the hand pumps is allowing villagers the possibility of building toilets since they have an improved water supply.¹⁸⁵



© Shabbir Siraj
Village Reservoir

Honor Killings in Sindh Villages

As a member of the United Nations, the country is aware of its issues with human rights and is deeply committed to protect them. In an effort to balance the treatment of women, it is attempting to empower women by making positions available to them both economically and politically. The government has created jobs specifically with the intention to hire only women.

In the interior portion of Sindh, however, there are continuing reports of honor killings of women in the villages. There are reports of women and girls raped, tortured, and murdered in the villages of Shah, Katcha, Dadu, Halla, and Matyari districts. Although some of the victims and members of social organizations have reported these crimes to local authorities and the Human Rights Commission of Pakistan, the women continue to be harassed by their accusers.¹⁸⁶ Groups such as the Legislative Watch Program are concerned that the new law protecting women against honor killings is ineffective.¹⁸⁷

¹⁸⁴ Indy Media Ireland. "The Torrential Rainfall Hits Coastal Area of Sindh Pakistan." 9 August 2006. <http://www.indymedia.ie/article/77810>

¹⁸⁵ Asia Water Wire. "Hand Pumps Change Life of Women in Villages." 28 May 2006. <http://www.asiawaterwire.net/node/322>

¹⁸⁶ Stop Honor Killings. "Pakistan: Violence Against Women Continue Unabated in Sindh." 3 May 2007. <http://www.stophonourkillings.com/News/article/sid=1610.html>

¹⁸⁷ IRIN News. "Pakistan: Activists Sceptical (sic) about New Law Designed to Reduce Honour Killings." 05 Jan. 2005. <http://www.irinnews.org/report.aspx?reportid=26850>

Rural Economy

Lack of water is a major impediment to Sindh's economic growth. Wheat production has dropped as a result of the unavailability of water. The agricultural production of cotton, rice, and sugarcane has also suffered due to poor water availability.

However, exporting of dates and a citrus fruit known as *kinno* has increased sharply. For small farmers to participate more in the production of this profitable crop, organizations are needed to help them improve their processing and quality control.

The livestock and poultry markets are the fastest growing components of the agricultural sector. Because livestock ownership reaches across almost all rural households, livestock productivity can be a reliable source of rural income.



Irrigation is a critical component for Sindh's rural economy. Dams, canals, and groundwater irrigation are essential for agricultural growth. Improvements in water delivery, better water management, farmer organization, area water boards, and more efficient water use at the farm level are the most promising strategies for agricultural growth. Crop diversification, planting crops that will yield the most under low water conditions, is necessary to improve agricultural efficiency in Sindh.

Daily Life in the Countryside

Weaving

As cotton grows in abundance, weaving cotton material has been an industry for rural Sindhis for centuries. The *khes*, a patterned double weave cloth, is woven to make bed covers, curtains, tablecloths, floor coverings, and *chaddars* (shawls). Another type of cloth made from these local artisans is called *sussi*, a multicolored, striped cloth. The *sussi* has been used to make *shalwars* for women, but now it is also used for shirts and curtains. Although weaving has been a traditional craft, artisans feel that this industry is not enough for them to live on. They claim that making yarn from yak and goat hair is a better way to make money. They realize that this is both their tradition and livelihood and that this lifestyle provides their basic needs.¹⁸⁸

¹⁸⁸ World Bank. "Pakistan: Promoting Rural Growth and Poverty Reduction, Chapter 3, Promoting Agricultural Growth." <http://siteresources.worldbank.org/PAKISTANEXTN/Resources/293051-1177200597243/ch3.pdf>

Exchange 43: Do you have this in a different color?

Soldier:	Do you have this in a different color?	hee kahin muktalif ranga mey aahey?
Local:	Yes.	haa

Raising Rabbits

In most of the rural areas in Sindh, women are involved in the upkeep of the farm animals. Since these animals supply meat, eggs, and milk, rural Pakistanis are able to profit from this. In Sindh, women’s cooperatives breed rabbits and distribute breeding pairs to rural families. The rabbits provide food for the families, and they can also be pets for the children. Sindhi women feel that raising rabbits has many benefits. It is a source of income, and in caring for the animals, children can learn responsibility while being entertained. The women also use the rabbit fur for making coats, gloves, and hand bags. The rabbit manure can be used for fertilizer. A side benefit is that the rabbit manure produces worms for the fisherman to use as bait.¹⁸⁹



© Scott Christian
Source of yak hair

Girls Going to School

On Sundays, teenage girls are expected to do the wash for their family. Due to the implementation of the Sindh Education Foundation, however, these teenage girls can look forward to more than just chores. Since their homes may not have electricity, the young women may literally burn the midnight oil to take advantage of an opportunity to study. Although they are still expected to do household chores, work in the fields, tend to the livestock, and baby sit younger siblings, they now have school to look forward to. Since the government has stepped forward and provided tuition and text books, the parents do not need to worry about costs. However, some parents are concerned that they are losing helping hands. They also know that, just because their daughters deserve an education, it does not necessarily mean they will find jobs.¹⁹⁰

Land Distribution

Land distribution in the rural areas of Sindh is unequal due to a disproportionate number of small farms. Many sharecroppers work on land that is not theirs so small farmers only occupy 33 percent of farming land. Even small landownership can improve the quality of

¹⁸⁹ Pan-American Rabbit Science Site. “The Sindh Rural Women’s Up-lift Group.” Panhwar, Farzana. <http://pan-am.uniserve.com/pg00032b.htm>

¹⁹⁰ IPS News. “Pakistan: Despite Odds Village Girls Get an Education.” Ebrahim, Zofeen. 18 May 2007. <http://ipsnews.net/news.asp?idnews=37781>

a rural Sindhi's life, enabling a family to have a food supply. Owning land also helps farmers establish needed credit from financial institutions which decrease dependency on informal credit markets, which may or may not be legal. In Sindh, unequal land distribution is one of the major causes of poverty.¹⁹¹

Exchange 44: Do you own this land?

Soldier:	Do you own this land?	chaa too hina zameen jo maalik ahee?
Local:	No.	na

Many of the sharecroppers are *haris*, who are contractually bonded to large landowners and do not own any land. The landowner, or *zamindar*, are six percent of the farm community, but they own 44 percent of all land. They share a small portion of the harvest with the *hari*. The *hari* then is expected to sell what he can from this meager amount and sustain his family at the same time. When there is a low crop yield, the *hari* may need to “borrow” crops from his *zamindar* and as a result, become more indebted to the *zamindar*. This problem perpetuates itself until the *hari* can no longer get out of his debt.¹⁹²



© Iqbal khatri
Oxen

Zamindars are reverting back to ancient customs to protect their land from being further divided in order to deprive their women from inheriting the land. This custom is especially popular with the rich and influential families in both Sindh and Punjab. The quickest way for them to save their land is to prevent their daughters from getting married at all or to arrange their marriages. In one method, the daughter is considered a “bride of the Quran,” which basically means that she remains a virgin and is considered free of worldly possessions. Another popular method is called *ash shiagar*, or barter marriage. This means that landlord families take each other's daughters as brides with the promise that they will not claim her share of the inheritance. This type of arranged marriage ensures that the females will not inherit the land.¹⁹³

¹⁹¹ Asian Development Bank (ADB). Social Development in Sindh—A Development Partner's View.” Shah, Marshuk Ali. 01 October 2002. <http://www.adb.org/Documents/Speeches/2002/ms2002094.asp>

¹⁹² International Development and Refugee Foundation (IDRF). “Helping Small Farmers in Pakistan.” <http://www.idrf.ca/Pakistan/Default.html>

¹⁹³ Islam Online. “Un-Islamic Marriages in Pakistan Deny Women's Rights.” 27 May 2007. <http://www.islamonline.net/english/News/2003-05/27/article05.shtml>

Exchange 45: Are you married?

Soldier:	Are you married?	chaa toonjee shadee tyel aahey?
Local:	Yes.	haa

Gender Roles in Rural Areas

Gender relations in Sindh and throughout the country are of two belief systems: 1) women are subordinate to men and 2) a man's honor is directly related to the actions of the women in his family. Therefore, a woman is responsible for upholding the honor in her family. Society limits the actions of a woman in an effort to maintain that honor. It places restrictions on her behavior and activities, and permits her only limited contact with the opposite sex. Women are expected to live under the constraints of *purdah*, or veiling. This creates, both physically and symbolically, strictly differentiated male and female social spheres.



© Zaheer Sattar
Woman at work

In rural areas, especially, in Sindh and Punjab, these relations are a bit more relaxed; women supposedly have better mobility, since they are more responsible for agricultural duties.¹⁹⁴ However, rural women face insurmountable problems, especially those who work in the agricultural fields. They face heavy work loads, unpaid work, restricted access to resources, low participation in the family business, and land degradation. They are traditionally discriminated against and spend a disproportionate amount of time in the fields and fetching water and fuel.

This can impact the family income negatively and may force the husband to work in the urban environment. This then compounds the problem, and women are faced with doing the farm duties alone. In an effort to improve women's roles in agriculture, they need to be able to control their own crop production and become more involved within the farming community. The government needs to take a stance to support rural women in their efforts to maintain their crops. Most specifically for the Sindh province, women need to attain better health care for both themselves and their children.

It has been recommended that policy makers improve women's earning capacity to at least the level of minimum wage. Women need to be better informed in order to make concrete decisions regarding their families' welfare. They need a better education, both general and vocational. Development of training programs in animal husbandry, horticulture, and sericulture would benefit women.¹⁹⁵

¹⁹⁴ Library of Congress, Country Studies. "Men and Women, Gender Relations." 1994.
<http://countrystudies.us/pakistan/36.htm>

¹⁹⁵ City Farmer. "Gender Issue (sic) in Rural Pakistan." 29 January 2004.
<http://www.cityfarmer.org/pakistanOrgFarming2.html#gender>

Communication

Wireless Connectivity

With the cost of computers, cell phones, and internet connectivity going down and demand going up, bringing wireless networking to Pakistan would bring rural communities together with better communication and easier access to information. The rural regions could be interconnected with fiber optics, satellites, and wireless technology. A rural wireless connectivity conference was held in November 2006 to discuss the feasibility of bringing wireless networking to the provinces, including Sindh. This technology would also bring faxing and photocopying capabilities to the rural regions.¹⁹⁶



© Kusri Hatmoto
Communication tower

The Pakistan Telecommunications Company Limited plans to provide 100 extra television channels, digital subscriber line (DSL), and phone service to Islamabad, Karachi, and Lahore. Known as “Triple Play,”¹⁹⁷ this project is vying with landline service in Sindh. The infrastructure is not in place or working as quickly as the demand for it, especially in rural Sindh. As the locals in rural Sindh appreciate the freedom of a cell phone, the technology to improve cell phone use is far more popular than landline use.

Exchange 46: May I use your phone?

Soldier:	May I use your phone?	chaa maa tunjo fon isteymaal karey sagaa to?
Local:	Sure.	zaroor

However, landline services still dominate the districts of Mithi, Umerkot, Nagarparkar, Deeplokot, Salamkot, Chachro, Islamkot and Khokhrapar. Mithi has a few cyber cafes and cable TV is available in about 50 percent of all households in Umerkot.¹⁹⁸

¹⁹⁶ Bytes for All. “Pakistan Ready to Connect Rural Regions Through Wireless Networking and FOSS in Telecenters!” 19 November 2006. http://www.bytesforall.net/pasha_wireless_report

¹⁹⁷ Telecom.PK. “Telecoms and IT in Pakistan.” 26 May 2007. <http://telecompk.blogspot.com/>

¹⁹⁸ The International News. “Telephony Thrives in Tharparkar but Infrastructure Lags Behind.” Durrani, Ammara. 17 February 2006

Exchange 47: What is your phone number?

Soldier:	What is your phone number?	toonjo fon nambar chaa aahey?
Local:	My phone number is 132 5477.	moonjo fon nambar (132 547) hiku,tey,baa panja,chaar,sata aahey

Person/Group in Charge

Under a system implemented country-wide in 2001, each district in Sindh has a three-tiered system of government. The top tier, or Zila, is called the District Government. This government consists of a Zila Nazim and administration which serves each entire district.

Exchange 48: Does your leader live here?

Soldier:	Does your leader live here?	chaa tawhaa jo agvaarn hitey rahey to?
Local:	Yes.	haa

The middle tier is called the Tehsil and has an administration headed by the Tehsil Nazim serving the city or town levels. The lower tier is called the Union Administration and covers the rural areas of the district. Its structure consists of the Union Nazim, the Naib Union Nazim, and three union secretaries.

Exchange 49: Can you take me to your leader?

Soldier:	Can you take me to your leader?	chaa mookey tawhaajey agvaarn dey vatee halee sagotaa?
Local:	Yes.	haa

This system has reoriented the public administration to better serve the needs of the people. The idea is that the localized governments are accountable to their citizens for their needs. This new system has also attempted to remove some of the societal divisions by providing better networking between regions.¹⁹⁹

¹⁹⁹ National Reconstruction Bureau of Pakistan. "The Local Government 2001."
http://www.nrb.gov.pk/local_government/default.asp

Exchange 50: Respected leader, we need your help.

Soldier:	Respected leader, we need your help / advice / opinion.	baa-izat agvaarn asaankey tunjee madad / salaa / eyn mashvaree jee zaroorat aahey
Local:	Yes.	haa

Sindh has 23 people at the district level, 130 people at the Tehsil level, and 1,110 people at the union council level.²⁰⁰

Terrorists in Sindh²⁰¹

In 2007, there have been 13 incidents related to terrorism in Sindh alone. In January, an explosive device discharged on the railroad tracks that link Quetta with Sindh, Punjab, and the North West Frontier Provinces. In February, five members of the Sunni group, Lashkar-e-Jhangvi (LeJ), were arrested in Lahore. The apparent leader of this group, known as Rizwan, was among the group that was arrested. Two suicide bombers were arrested in Hyderabad. They were admitted members of the banned group known as Harkat-ul-Mujahideen. There was a landmine explosion in the village of Turab Gholato along the Sindh-Balochistan border, which killed two boys.



© Juan Blazquez
Pakistani berets

In March 2007, Jalil Ahmed Ababaki alias Abubakar of the LeJ militant group was arrested. Items for making a suicide bomb were found in his possession. In April 2007, a suspected al Qaeda operative named Iqbal, alias Akbar, was arrested in a raid in Karachi. In May 2007, twelve people were arrested for planning terrorist activities in Karachi. These suspects admitted that they were planning an attack on the Chief Justice of Pakistan. They were from the Lines Area, Shah Faisal Colony, and Malir areas of Karachi. Thirty-four people were killed and more than 130 injured during street violence in Karachi. The following day, a strike closed all shops and markets in major cities, including Karachi. The Anti-Terrorism Court for the Karachi division sentenced two who were accused of a bomb blast case in the Pakistan Industrial Development Corporation that killed four people and injured 21.

In June 2007, a rocket was fired into a hotel on Sukkur-Jacobabad road in the Shikarpur district, wounding five people. Three of the terrorists arrested were involved with a suicide bomb blast in Nishtar Park in Karachi in 2006. They were identified as members of the LeJ group.

²⁰⁰ Ministry of Local Government and Rural Development. "Local Government." 11 December 2006. http://www.pakistan.gov.pk/ministries/ContentInfo.jsp?MinID=41&cPath=614_617&ContentID=3263

²⁰¹ South Asia Terror Portal. "Sindh Timeline – 2007." <http://www.satp.org/satporgrp/countries/pakistan/sindh/timeline/index.html>

The province of Sindh was a victim of 50 terrorist attacks in 2005, a suicide car bomb in 2006 that killed an American diplomat, and three incidents in 2007, one of which killed 34 people.²⁰²

Exchange 51: Did these people threaten you?

Soldier:	Did these people threaten you?	chaa hina maarnhun tokey damkee dinee aahey?
Local:	Yes.	haa

Muthahida Qaumi Movement

The Muthahida Qaumi Movement (MQM) is allegedly interfering in elections in Sindh. It has been reported that President General Musharraf allows this group to act as a “terrorist, fascist, and militant” mafia-style group. MQM has risen to power in much of Sindh and has shown its intent to participate in national elections. The members of this group reportedly have no respect for political or religious parties and are seen as terrorists. They started out as street gang youths and have risen to become rulers in Sindh.²⁰³



DoD photo
President General Pervez Musharraf

In 1992 the MQM split into two groups known as MQM-H and MQM-A. In MQM-H, the “H” stands for *haqiqi*, or “real”²⁰⁴ and represents the original group. The other group uses “A,” after their founder Altaf Hussain, and is a splinter group of the original group. The leader of MQM-A, Altaf Hussain, is considered by some in the government to be Pakistan’s topmost terrorist.²⁰⁵

Both organizations have been fighting with each other, usually over territory and influence, and also with government forces and other ethnic militants. MQM-H’s political influence has become somewhat marginalized as a result of its alliance with the

²⁰² South Asia Terror Portal. “Pakistan Assessment 2006.”
<http://www.satp.org/satporgtp/countries/pakistan/sindh/timeline/index.html>

²⁰³ Kavkaz Center. “MQM – A Terrorist Outfit: Main Ally of Musharraf.” 17 April 2007.
<http://www.kavkazcenter.com/eng/content/2007/04/17/8066.shtml>

²⁰⁴ South Asia Terror Portal. “Muttahida Quomi Mahaz, Terrorist Group of Pakistan.”
<http://www.satp.org/satporgtp/countries/pakistan/terroristoutfits/MQM.htm>

²⁰⁵ Big News Network. “Altaf Hussian is Pakistan’s Top Most Terrorist, says Imran Khan.” 29 May 2007.
<http://feeds.bignewsnetwork.com/?sid=252524>

MQM-A group and President Pervez Musharraf. As long as these two groups exist, security threats in Karachi and all of Sindh will continue to be an issue.²⁰⁶

Checkpoints

When people arrive at a checkpoint, be polite when asking for identification. Do not give orders, but ask in a friendly and respectful manner.

Exchange 52: Show us the car registration.

Soldier:	Show us the car registration.	motar jaa kaaghaz deykaar
Local:	OK.	haazur

In a normal situation, women do not typically carry ID. Therefore, it would be best not to demand to see it. It would be far better to find a female coalition soldier to do the talking, protecting the honor of the family. If there is no female soldier to address the Sindhi woman, the next best thing is for the male soldier to address himself to the male family member of the woman, not to the woman directly.

Exchange 53: Is this all the ID you have?

Soldier:	Is this all the ID you have?	to vat rugo hee shanaaKhtee kaard aahey?
Local:	Yes.	haa

A female soldier may speak directly to a Sindhi male without reservation.

Exchange 54: Please get out of the car.

Soldier:	Please get out of the car.	meherbaanee karey gaadee maa baahir nikar
Local:	OK.	haazur

²⁰⁶ Memorial Institute for the Prevention of Terrorism. MIPT Terrorism Knowledge Base. "Group Profile Mohajir Qami Movement-Haqiqi (MQM-H). 17 May 2007. <http://www.tkb.org/Group.jsp?groupID=4507>

Exchange 55: Are you carrying any guns?

Soldier:	Are you carrying any guns?	chaa to vat kaa bandook aahey?
Local:	Yes.	haa

Chapter 6 Family Life

Distribution of Roles and Responsibilities in the Family Structure

As in all of Pakistan, the code of behavior is extremely strict for the women of Sindh. There is rigid gender segregation in both the family and the outside world. Women are especially handicapped by the feudal system in rural areas of Sindh. As the government is primarily a ruling feudal caste system, these women are more prone to being treated in an unequal manner. They are handicapped by a very low legal status and a lack of political power and will to change the gender inequality.

Exchange 56: Does your family live here?

Soldier:	Does your family live here?	chaa tunja gar vaara hita rahan taa?
Local:	Yes.	haa

Men are expected to entrust the family honor by safeguarding it through control over the female family members. If a woman appears to be threatening this honor, she thereby threatens the patriarchal order and may be subject to beatings, sexual abuse, burnings, or death.²⁰⁷

Exchange 57: How many people live in this house?

Soldier:	How many people live in this house?	hina gar mey garna jarnaa rahan taa?
Local:	Ten.	daha

The Typical Household in Rural Life vs. Urban Life ²⁰⁸

The average age for a woman to marry in Sindh is 18.5 years old. Twenty five percent of married women get married at age 16, and only four percent of Sindhi women get married after age 25. Approximately 39 percent of women in Sindh are illiterate. Most Sindhi women are expected to stay at home caring for their families. If they happen to



© Imran Ali
Young woman

²⁰⁷ Islam Awareness. "Women in Sindh." Khan, Aftab Hassan. October 2003. <http://islamawareness.net/Marriage/Quran/sindh.html>

²⁰⁸ Impact of Family Planning Clinic Provision on the Urban Poor in Pakistan. "Opportunities and Choices Working Paper No. 14 April 2004." Hennick, Ph.D., Monique and Steve Clements, Ph.D. University of Southampton, United Kingdom. <http://www.socstats.soton.ac.uk/choices/Pakistan Impact WP14.PDF>

work, they are typically school teachers or school assistants. In rural areas, women tend to work in agriculture or run cottage industries such as handicrafts.

Exchange 58: Are these people part of your family?

Soldier:	Are these people part of your family?	hee sab maarnoo toonjey Khaandaan jaa aahin?
Local:	Yes.	haa

Urban women average about four children per family. Rural families may have six or more children.

Men are slightly more educated than the women. They are usually employed as factory or farm workers.

Interactions between Males and Females in the Family

Sindhi men tend to be suspicious and distrustful of the women in their family. They also protect their women from interacting with strangers. Should a woman violate this dictum, she may owe her life, since *karo kari* (literally translated as “black, black”) is a standard practice in Sindh. This practice allows the men to shame their wives for misbehavior by punishment which can be as severe as death.²⁰⁹



© Imran Ali
Older Couple, Karachi

Many women claim they feel disillusioned with their traditional roles dictated to them by the men in their lives. Many feel that given the chance, they could contribute greatly to all social aspects of their lives. However, due to the male-dominated culture, women feel they have little or no recourse.

Unlike women in the other provinces of Pakistan, Sindh women are allowed to keep their connections with their families even when they are married. These women can expect support from their fathers and brothers in the event of the husband’s death or divorce.²¹⁰

²⁰⁹ Islam Awareness. “Women in Sindh.” Khan, Aftab Hassan. October 2003. <http://islamawareness.net/Marriage/Quran/sindh.html>

²¹⁰ Essortment. “Women’s Rights in Pakistan.” 2002. Sharif, Muhammad Bilal. http://azaz.essortment.com/pakistanwomanr_rjrs.htm

Exchange 59: Do you have any brothers?

Soldier:	Do you have any brothers?	chaa avaan jaa baayir aahin?
Local:	Yes.	haa

Married Life, Divorce, and Birth

Marriages

It is difficult for a woman to provide for herself in Sindh, so marriage is expected of all adults. Most marriages are arranged and are considered an agreement between families. Usually the parents take into account the family background, their social status or caste and their financial status. Many marriages may even take place within extended families, usually cousins.

Exchange 60: Is this your wife?

Soldier:	Is this your wife?	chaa hee toonjee zaal aahey?
Local:	Yes.	haa

If the couple remains childless, the husband's family may recommend that he seek a second wife. Though the Quran doesn't encourage polygyny, it doesn't condemn it either. Therefore, many Muslim countries allow men to have more than one wife. This is true for Pakistan.



© Manar Hussain
Escorting the bride

Exchange 61: Is this your entire family?

Soldier:	Is this your entire family?	chaa hee sab toonjo lado aahey?
Local:	Yes.	haa

Forced Child Marriages

The law states that a girl can get married at the age of 16. However, if she has reached puberty, then it is no longer illegal. Most girls reach puberty by age 13 in Sindh. It is considered marital rape if she is old enough to enter puberty but not old enough to consent to marriage. Although these child marriages are considered illegal, they are practiced widely throughout all of the country. In Upper Sindh girls are not only forced into child marriages, they are often exchanged for sheep with fellow herders. This custom

is known as *swara* and although illegal, it is practiced widely in Sindh. A shepherd can get as much as 60 rupees for the sale of his daughter.²¹¹

Though the number is very low, females can even be married to the Holy Quran. This marriage requires the woman to a life of reading the Holy Quran.²¹² If a woman appears to have any illicit relations with a male, the punishment is death.

Divorce

According to divorce laws, a couple can divorce for several reasons. They can divorce if the whereabouts of the husband has not been known for four years. They can also divorce if the husband has neglected to provide for his wife for two years. They can file for divorce if he has been imprisoned for seven years or has not performed his marital obligations for three years. They can file for divorce if he is impotent, considered insane, or suffering from a disease for two years. If the daughter was a victim of forced marriage, or a victim of abuse, she can file for divorce.²¹³

The Quran states that the court should be the last resort for an Islamic couple deciding to divorce. A Muslim man is allowed three opportunities to change his mind or three acts of divorce during three different periods of waiting, provided that, after each occasion, the wife remains faithful. Once the *iddat*, or period of waiting after a divorce, has passed, the two have the option of being reconciled. If the *iddat* has passed without reconciliation, the couple is considered divorced in the eyes of the Quran.²¹⁴

As ruled by those representing the law, the Muslim Family Law ordinance varies in its interpretation of the Quran. The Marriage Family Law ordinance, Section 7, states that a divorcing husband shall send his notice of divorce to the union council and give a copy to the divorcing spouse. Islamic law demands that imams act as jurors, and they tend to hand down verdicts of conflicting philosophies. Divorce, for instance, was not codified by the British when the Muslim Family Law was enacted in 1961. Because of the conflicting philosophies held by the Muslim-male dominated society, any judicial decisions about divorce were chaotic at best. As a result, it is nearly impossible to rule in favor of women.²¹⁵

²¹¹ The International News. "Commercial Marriages of Girls." Shah, Nafisa. 22 June 2007. http://www.thenews.com.pk/daily_detail.asp?id=14802

²¹² Jade Dragon Online. "Customs of Sindh." Rizvi, Rana. <http://www.jadedragon.com/archives/travel/pakistan.html>

²¹³ Helpline Law. "Divorce Laws in Pakistan." 2005. <http://www.helplinelaw.com/article/pakistan/270>

²¹⁴ Jamaat-e-Islami Pakistan. "Islamic Laws Regarding Divorce." <http://www.jamaat.org/islam/divorce.html>

²¹⁵ Muslim's Womens' League. "Muslim Family Law: The Latest Assault on Society." Ahmed, Khaled. 2007. http://www.mwlusa.org/topics/marriage&divorce/muslim_family_law_pakistan.html

Birth

The province of Sindh has 450 family planning centers. Each center provides service to roughly 5,000 people. Along with family planning services, these centers also provide mother and child health care, reproductive health care, and minor ailment treatment. There are satellite clinics in the more rural areas of Sindh which are open twice a week. Thirty-four mobile centers provide reproductive and family services to approximately 15 to 20 villages twice a week.

There are two types of maternity centers, Type A and Type B. Type A centers are located in hospitals run by the government. Type B centers are located in private hospitals and affiliated with non-government organizations. Type B centers are better equipped to perform contraceptive surgery.²¹⁶



© Noaman Ali
Clinic maternity ward, Karachi

The Pakistan Medical Association (PMA) has expressed concern over the quality of care given by the Type A government-run maternity centers in Karachi. As these types of centers typically cater to the poorer community, the PMA claims that there is a sharp deterioration in the quality of care. Often there are no doctors, only midwives, paramedics, and attendants. The infant mortality rate is high in Pakistan. UNICEF statistics reveal that one in every 31 women die in childbirth and one of every ten children born die before their fifth birthday. Causes for women dying while giving birth are hemorrhaging, eclampsia (high blood pressure during pregnancy), obstructed labor, and abortion.²¹⁷

Approximately 80 percent of all births take place in the home especially in the rural areas. Midwives and birth attendants, or *dais*, are typically the ones helping the mother. However, often the birth is attended by the *dai* alone. The government realizes that these *dais* need to be properly trained and monitored, as there is often no supervision and they are left to fend for themselves. Doctors, especially female doctors, do not want to go into remote areas to help with birthing. The PMA realizes that the high infant mortality rate is attributed to this lack of proper medical care.²¹⁸

Exchange 62: Are these your children?

Soldier:	Are these your children?	hee baar toonja aahin?
Local:	Yes.	haa

²¹⁶ Sindh Government. "Program Outlets." <http://www.sindh.gov.pk/dpt/PopulationDev/progoutlet.htm>

²¹⁷ Ismaili Mail. "Alarming Situation in Gov't Maternity Homes – Karachi, Pakistan." 10 May 2007. <http://ismailmail.wordpress.com/2007/05/10/alarming-situation-in-govt-maternity-homes-karachi-pakistan/>

²¹⁸ IPS News. "Health – Pakistan: Death of Trained Midwives Plagues Planners." Ebrahim, Zofeen. 20 Nov. 2006. <http://ipsnews.net/interna.asp?idnews=21189>

Celebrations

In an effort to attract tourists, a venue labeled “Destination Pakistan 2007” has been planned throughout the entire country during 2007. It is hoped that tourists will come to visit the Himalayas, Thar Desert, and Indus River, and be influenced by the Muslim, Buddhist, and Central Asian cultures. Tourists can be expected to enjoy the history of the region, embrace its beauty, and sample unique culinary delights.²¹⁹ This event is not without its shortcomings; there are concerns over tourist safety amid the constant strife in the region. Locals, also, are concerned about devoting time and money to an area where police brutality is reportedly common.²²⁰

Thar Desert Festival

This festival is held at Umaarkot Fort in Sindh during the month of February. River rafting, hot air ballooning, and mountaineering are some of the events held at this festival. A light show is held at the end of the event.²²¹



© Ramchad Pakistani
Local festival in Thar Desert

Expo Pakistan

Expo Pakistan has become an annual event held in Karachi every spring. This event has become an international trade event that showcases the cultural diversity of Pakistani products and services. This event provides an opportunity for Pakistan to exhibit its exports with the goal of increasing exports by twelve percent. This event is sponsored by the Trade Development Authority of Pakistan.²²²

Trail of Alexander the Great

This event is planned for November. It involves discovering the trail of Alexander the Great from Nawagai in the north to the Sindh coast in the south.

Pakistan Cultural Train Safari

A train safari is scheduled in December from Peshewar to Karachi.²²³

²¹⁹ Ministry of Tourism. Tourism Pakistan. “Destination Pakistan 2007.” <http://www.tourism.gov.pk/vpy/destination-pakistan2007.htm>

²²⁰ Politics. “Should Westerners Visit Pakistan?” Soofi, Mayank Austen. 03 April 2007. <http://blogcritics.org/archives/2007/04/03/024903.php>

²²¹ Associated Press of Pakistan. “Thar Desert Festival to be Held in 3rd Week of next Month: Nilofar.” 25 Jan 2007. http://www.app.com.pk/en/index.php?option=com_content&task=view&id=2771&Itemid=2

²²² Expo Pakistan. “Foreward.” c2007. <http://www.expopakistan.gov.pk/index.htm>

²²³ Tourism Pakistan. Ministry of Tourism “Events and Festivals.” 2006. <http://www.tourism.gov.pk/vpy/events-festivals.htm>

Status of Children, Young Adults, and the Elderly

Children

Over six million children in all of Pakistan do not go to school. Karachi alone has about 25,000 street children. Approximately four children are sexually abused daily, and the infant mortality rate is the highest in the world. These dismal results have forced the entire country to accept the fact that it has failed its children in many ways. Education, in spite of limited reforms, continues to suffer from indifference, negligence, and apathy, according to the State of the Pakistan Children Report of 2006. The dropout rate for children is the highest in the world, at 50 percent. Children continue to face violence in the homes, schools, and in the streets. Eradication of diseases such as polio is challenging because of resistance from clerics. Along with polio, children continue to be victim to malnutrition, measles, malaria, HIV and AIDS, waterborne diseases and hepatitis.²²⁴

Polio continues to be an epidemic within Sindh. In cooperation with the World Health Organization (WHO), a campaign to eradicate polio is underway. There are four zones within the country in which people are more susceptible to the disease than in other parts of the world; northern Sindh is one of these zones. In the three-day campaign, over 180 thousand WHO volunteers will immunize over 33 million children. Recently, there were 40 cases of polio in Pakistan and it is hoped that the immunizations will help to interrupt the disease by the end of 2007.²²⁵



© N B / flickr.com
Karachi Child

Women

The current government of Sindh is focused on political, social, and economic concerns toward women. The government has taken several steps to promote gender equality. These include enacting a bill to criminalize honor killing. Also, the Women's Protection Bill reserves a quota for hiring women in government jobs; it includes women as part of the armed forces. The government realizes that there are hurdles ahead and that these actions will not be resolved quickly.

The strategies for the proper enactment of gender equality aim to empower women economically and politically and to mainstream gender balance in every aspect of public policy.

Speaking in Karachi recently, the First Lady of Pakistan, Mrs. Sehba Musharraf reported on steps the government is taking to improve women's social and economic status. The occasion was a national seminar, "Gender Mainstreaming," that had been



© N B / flickr.com
Woman preparing lunch

²²⁴ SPARC. "The State of Pakistan Children 2006 (SOPC) Launched."
http://www.sparcpk.org/views_sopc_2006.php

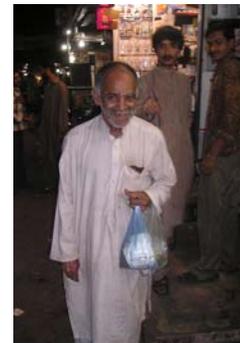
²²⁵ IRIN News. "Pakistan: High Hopes for Polio Eradication Efforts." 24 April 2007.
<http://www.irinnews.org/Report.aspx?ReportId=71777>

organized by the Sindh Women's Development Dept. Mrs. Musharraf noted that Pakistan's constitution guarantees equal opportunities and rights to all citizens regardless of gender, class, or creed. The Sindh Chief Minister described projects that the Sindh government has begun. They include building a day care center for working women, promoting their participation in government, and ensuring their security. For the latter purpose, the Sindh government is setting up centers to hear complaints from women in Karachi, Hyderabad, Sukkur, and Larkana in Sindh. This center has also established a fund for female prisoners who are unable to pay for their bail. Other pending projects are a women's training institute in Nawabshah, a media outlet, and a report on women being trafficked in Sindh.²²⁶

Disappearances and Human Rights Violations

There have been reports of as many as 250 people who have mysteriously disappeared from both Sindh and Balochistan provinces. Witnesses claim the government is involved in these disappearances of people who support nationalist groups or simply oppose government views. Some of those missing are members of Jeay Sindh Qaumi Mahaz, a nationalist party fighting for the rights of indigenous Sindhis, and the Sindh National Forum.²²⁷

The World Sindhi Institute, based in Washington D.C., has studied human rights violations in Sindh between January and June 2006. In a report, the Institute claims that anyone in Sindh who opposes government policies is at risk of being called a terrorist and subsequently detained and killed or tortured. This includes human rights workers, members of political opposition groups, and ordinary citizens. The report further notes that the media is heavily censored by the government and that minority women are being forced to convert to Islam by extremist religious organizations in Sindh.²²⁸



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Elderly man

The Parsi of Karachi

A group in Karachi known as the Parsi has a tradition of caring for its elderly. Sixty percent of this population of 1,800 is over 60 years of age, their literacy rate is 100 percent, and their typical life span is 90 years or greater. This is a fairly affluent community, and over the years they have made donations to build residential colonies with most of the rent and maintenance provided at minimal cost. They have also built community centers within these colonies so the residents are able to engage in social, recreational, and health care activities. They have their own hospital, built in 1935 and

²²⁶ Associated Press of Pakistan. Government Focussing (sic) on Women Empowerment: Sehba Musharraf." 09 February 2007.
http://www.app.com.pk/en/index.php?option=com_content&task=view&id=3552&Itemid=2

²²⁷ The World Sindhi Institute. "Disappearances in Sindh and Balochistan (Pakistan)." c2006.
<http://www.worldsindhi.org/disappearancesinsindh&balochistan.html>

²²⁸ World Sindhi Organization. "Report on Human Rights Violations in Sindh, Pakistan (January – June 2006)." July 2006. http://www.worldsindhi.org/publishedreports/reports/wsi_2006_report.pdf

now equipped with a small lab, physiotherapy equipment, x-ray machines, and an infirmary.²²⁹

Naming Conventions

Four Classes of Muslim Names

Seven days after a Muslim baby is born, the parents choose a name. If for some reason they disagree on the name, the father may select one. They can also ask another family member, such as a grandfather or grandmother, to name the child.

There are four classes of Muslim names for parents to choose from in Sindh. The first class is a name that reflects servitude to Allah by calling the child “Abd” (slave of) followed by Allah, or Abdullah.

Another name in this class is Abdur-Rahmaan, or Slave of Most Merciful. The second class is naming a child after a Prophet or Messengers of Allah, such as Alaihimus-Salaatu Was-Salaam. The third class is naming the child after companions, martyrs, or scholars, such as Urwah after Urwah ibn Mas'ood, Hamzah after Hamzah ibn 'Abdul-Muttalib. Both were considered the noblest of the martyrs. Ja'far is common after Ja'far ibn Abee Taalib, the martyr of Mutah. Mus'ab is common after Mus'ab ibn 'Umayr, the martyr of Uhud radiyallaahu 'anhum ajma'een. The fourth and last class does not fall into any of the three previous categories. Common examples are Hamzah, Khaalid, Anas, Usaamah, Thaamir, Haarith, and Hammaam.

Prohibited Names

Some names are disapproved or forbidden by the Shari'a, the ethical and moral code of the Quran. Forbidden names include those that may indicate service to those other than Allah, or names of tyrants, despots, and tyrannical rulers.²³⁰



© Imran Ali
Baby girl

²²⁹ Cobra Post. “Karachi’s Invaluable Pari Connection.” Rizvi, Amna. 26 July 2005. <http://www.cobrapost.com/documents/karachiparsi.htm>