



CULTURAL ORIENTATION

URDU



Mazar-e-Quaid, mausoleum for Muhammad Ali Jinnah, consider the father of modern Pakistan, Karachi, Sindh Province Flickr/Benny Lin





About Rapport

Predeployment language familiarization is target language training in a cultural context, with the goal of improving mission effectiveness. It introduces service members to the basic phrases and vocabulary needed for everyday military tasks such as meet & greet (establishing rapport), commands, and questioning. Content is tailored to support deploying units of military police, civil affairs, and engineers.

In 6-8 hours of self-paced training, Rapport familiarizes learners with conversational phrases and cultural traditions, as well as the geography and ethnic groups of the region. Learners hear the target language as it is spoken by a native speaker through 75-85 commonly encountered exchanges. Learners test their knowledge using assessment questions; Army personnel record their progress using ALMS and ATTRS.

- Rapport is available online at the DLIFLC Rapport website
<http://rapport.dliflc.edu>
- Rapport is also available at AKO, DKO, NKO, and Joint Language University
- Standalone hard copies of Rapport training, in CD format, are available for order through the DLIFLC Language Materials Distribution System (LMDS)
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*Ninth century Derawar Fort, visible for miles in the Cholistan Desert, eastern Punjab Province
Flickr/Haseeb Ansar*

Chapter 1 | Urdu Cultural Orientation

Profile

Located in South Asia, the Islamic Republic of Pakistan was established in 1947 and became the first country created as a home for Muslims. The country was crafted from areas of the British-controlled Indian subcontinent, including those that were once part of the last Afghan Empire. Thus, Pakistani culture can be described as dual natured, characterized by one contemporary writer as “just like India, except when it’s just like Afghanistan.”

Pakistan is strategically located across the ancient trade routes between Asia and Europe. It borders India, China, Afghanistan, and Iran, with a coastline along the Arabia Sea and the Gulf of Oman. While the country is relatively new, the Indus Valley

region has been settled for over 5,000 years, and Pakistan's numerous ethnic groups have lived alongside one another for millennia. Against the backdrop of these diverse cultures and longstanding traditions, Westernized modernity and Islamic conservatism compete for influence.

Pakistan is a nuclear power with perhaps the most capable military in the Muslim world.¹ In the decades since its creation, the federal parliamentary democracy has faced many regional confrontations and political upheavals, and it has struggled with national identity. Its rapidly growing, majority-Muslim population stands at 202 million. By 2030, estimates project that Pakistan will be home to more Muslims than any other country in the world.^{2, 3, 4} It has been called the epicenter of Islamist extremism by multiple military analysts, with a history of internal violence—both terrorist and political—that over the last three decades has spread beyond its borders.^{5, 6, 7}

Pakistan, bordering India, China, Afghanistan, and Iran
Graphic/DLIFLC

Geographic Divisions and Topographic Features

Northern High Mountains

The landscape of Pakistan's high mountainous region in the north is as spectacular and dramatic as can be found anywhere on the planet. As such, it is known as a paradise for mountaineers.⁸ It is composed of northern Khyber Pakhtunkhwa Province and Pakistan's administrative areas in Kashmir: Gilgit-Baltistan (referred to locally as *shumali alaakajaat* or the Northern Areas) and Azad Kashmir. Three of the world's most famous mountain ranges meet in the Northern High Mountains area: the



Lower Kachura Lake, one of many high-altitude lakes found throughout the region, Central Karakoram National Park, Gilgit-Baltistan Wikimedia/Zaeem Siddiq

Hindu Kush, the Karakorum, and the Himalayas. The Hindu Kush crosses Afghanistan into northwestern Pakistan, extending east into the Karakoram Range. Both ranges are part of the Himalayas, which run along Pakistan's northeastern side and extend into India and China.⁹

In this region of Pakistan, there are over 100 peaks that rise above 7,000 m (23,000 ft), mostly in the Karakorum range. Four of these extend skyward more than 8,000 m (26,000 ft), including the world's second-highest mountain, K2. Situated on the Pakistan-China border, K2 reaches 8,611 m (28,251 ft). The high mountain pass, known as Gondogoro La, is part of the route often used by hikers or mountain climbers to travel to the base of K2. Located northwest of K2 is Khunjerab Pass, billed as the world's "highest highway pass" at nearly 5,180 m (17,000 ft). It lies just 50 km (31 mi) from the Chinese border crossing.¹⁰ The Shandur Pass, situated in the Karakorum Range at an elevation of 3,738 m (12,264 ft), is famous as the site of the highest polo grounds in the world.^{11, 12, 13}

Throughout the Northern High Mountains are high-altitude lakes and deep valleys surrounded by glacial peaks. The scenic Swat River Valley in upper Khyber Pakhtunkhwa Province is a favorite vacation destination for skiers and hikers, though it also has a history of militant activity.^{14, 15, 16} The idyllic Hunza Valley in the Gilgit-Baltistan region is said to have inspired the mystical Shangri-La in James Hilton's 1933 novel, *Lost Horizon*.¹⁷

Indus River Plain



Rice field, northern Punjab Province Wikimedia/Msalmansarfraz

The vast Indus River Plain stretches nearly the entire length of eastern Pakistan, straddling the Indus River through Punjab and Sindh provinces. The land throughout the plain is lush and fertile, receiving enough water from the river and its eastern tributaries to satisfy the water needs of two-thirds of the country. It may qualify as the world's largest contiguous irrigated surface area, although flooding

has had catastrophic consequences.¹⁸

The region consists of the Upper and Lower Indus River plains. The Upper, or Punjab Plain, encompasses most of Punjab Province, extending south from Islamabad and the Five Rivers region to the junction of the Indus and its tributaries. Historically,

this fertile region has been divided into five major tracts of land, in Persian called *doabs* (land between two rivers). Here, wheat, cotton, and most of Pakistan's rice is grown.^{19, 20, 21} The Lower Indus Plain, also called the Sindh Plain, begins in southern Punjab Province and extends into Sindh Province, just past Hyderabad. Wheat and rice are also important crops in this flat alluvial plain. Pakistan's largest freshwater lake, Lake Manchar, is located here. The shallow-water Manchar can reach 520 sq km (323 sq mi) during the monsoon season.^{22, 23} The Lower Indus Plain ends in the Indus Delta system, an area of marshes and streams covering 41,440 sq km (16,000 sq mi). It is home to the largest arid mangrove forests in the world, the endangered Indus River Dolphin, and abundant marine and bird life.^{24, 25, 26}



Manchar Lake and the Indus River, both flooding from monsoon-season rains, Sindh Province Flickr/NASA Goddard Space Flight Center

To the east of the expanse of irrigated plains, and running along much of Pakistan's border with India, lies the Thar Desert, known in India as the Great Indian Desert. On the Pakistan side, the Thar Desert is approximately 800 km (500 mi) long and 490 km (300 mi) wide. It consists mostly of sandy, rocky hills dotted sparsely with shrubs.

Western Plateau

Pakistan's arid southwestern plateau region, called the Western or Balochistan Plateau, takes up much of Balochistan Province. The plateau extends eastward from the Sulaiman and Kirthar ranges to Pakistan's borders with Afghanistan and Iran. Vast expanses of featureless semi-desert and desert, mountains, high plains, and basins predominate the scene, with vegetation consisting of shrubs and other desert plant life. The Western Plateau has an average altitude of 610 m (2,000 ft), and lower mountains are located on the border with Afghanistan. To the



Sochag Desert, with its vast expanses of featureless semidesert and desert, typical of Balochistan Plateau Wikimedia/Allauddin Khan Baloch

south lie the seasonal desert lake Hamun e-Mashkel and the Kharan Desert. The entire plateau is characterized by extreme arid conditions and barren terrain. In particular, the Kharan Desert is distinguished by its sandy soil and even terrain.^{27, 28, 29} The sparsely populated Western Plateau is the least-developed region of Pakistan; it is notorious for cross-border smuggling of everything from diesel and cement to opium and weapons.^{30, 31}

Western Low Mountains



Bolan Pass railway connecting Quetta and Sibi, near Kolpur, Balochistan Province Wikimedia/Arslan Arshad

of the 56-km (35-mi) long route. Historically, this famous pass served as the entry point for armies invading India from the northwest.

The great mountains of the north gradually descend southward, merging into multiple rugged lower ranges that extend down the arid regions of western Pakistan. These Western Low Mountains, from north to south, begin with the the Safid and Toba Kakar ranges, which run through tribal areas along the Pakistani-Afghan border. Near Peshawar, the broad Khyber Pass connects with Kabul, Afghanistan. Steep, high cliffs loom along both sides

East of the Toba Kakar Range, the Sulaiman, Central Brahui, and Kirthar ranges serve to separate the fertile Indus River Plain from the Federally Administered Tribal Regions and Balochistan Province. Near Quetta, the capital of Balochistan, the Bolan Pass links Pakistan to Afghanistan. Like the Khyber Pass, the Bolan Pass has been a historic entryway to India for nomadic tribes and invaders. The province of Balochistan has considerable mineral wealth, consisting of natural gas, coal, chromate, lead, sulfur, and marble.³²

Pakistan's western border divides the homelands of the Pashtun and Baloch tribes between Afghanistan and Pakistan. It is for all intents and purposes porous and unenforceable, and militant groups travel across it without obstruction.^{33, 34} In 2017, Pakistan announced it would build a fence along the entire stretch to improve security in the region.³⁵

Western Coastal Region

The southern section of Balochistan Province makes up the Western Coastal Region, an arid, semidesert area of coastal plains, mountains, oases, and valleys, known as Kech Makran. Most of the region's sparse population is concentrated in the main port of Gwadar and smaller ports and fishing villages along this 800 km (500 mi) stretch of Arabian Sea coast. From there, the low, jagged hills of the Makran Coastal Range rise sharply, followed by several east-west running valleys separated by rugged desert mountain ranges. The Central Makran Mountain Range, with peaks reaching 3,000 m (9,800 ft), forms the northern end of this region.^{36, 37}



The port city of Gwadar, with the Arabian Sea and the Makran Coastal Range visible, Balochistan Province Flickr/Beluchistan

West of Gwadar Port lies the fertile Dasht River Valley. The main river, the Dasht, flows southeast through an expansive flat plain and empties into the Arabian Sea. At the confluence of the Kech and Nihiling rivers, which form the Dasht, sits the Mirani Dam. It provides irrigation water to 33,000 acres of farmland, serves as flood control, and delivers much-needed water to the arid region.³⁸

The eastern section of the coastal region is rich in biodiversity. Pakistan's largest national park, Hingol National Park, is located here. Covering an area of 1,650 sq km (640 sq mi), the park has diverse physical features and habitats, including rivers, estuaries, deserts, and mountains. It is home to numerous wildlife species, including birds, crocodiles, marine turtles, ibex, and gazelle.^{39, 40} Just beyond the preserve, lies the vast mangrove lagoon of Miani Hor, which extends 363 sq km.⁴¹



Hingol National Park after sunset, Makran Coastal region, Balochistan Province Wikimedia/UmarAdeeb

Climate

Pakistan is one of the most heavily populated, naturally arid countries. It relies on the Indus River; without it, the country would be semiarid desert and scrub forest. Only 24% of the country is cultivated, most of it through irrigation systems. The rest is pastoral land, uninhabited, semidesert, or mountainous.^{42, 43, 44}

Pakistan's diverse topography explains its wide climatic variation. Generally high temperatures prevail except in the higher-altitude areas. In the Indus River Valley, summers are hot with temperatures of 32-49°C (90-120°F); winters are cooler, with an average temperature of 13°C (55°F). In the high northern and western mountains, summers are mild and winters are characterized by below-freezing temperatures.

The mountainous north receives heavy snowfall. In other regions, particularly Punjab and Sindh provinces, summer monsoons between July and September bring torrential rains and, in low areas, often severe flooding. Punjab is usually hard hit, receiving over 50 cm (20 in) yearly. In 2010, severe flooding caused destruction over a large area of the Indus River Plain, killing 2,000 people and leaving 14 million more without homes.⁴⁵ Southwestern Balochistan Province and the Thar Desert in southeastern Sindh Province receive the least rainfall, averaging less than 13 cm (5 in) per year.



Flood damage in the aftermath of monsoon season, Sindh Province Flickr/Marines

Rivers and Lakes

Much of Pakistan's territory is defined by its rivers, primarily the Indus River and its tributaries. Without this water network, which begins in the Himalayan and Karakoram ranges, most of the country would be desert. Five tributaries—the Chenab, Jhelum, Ravi, Sutlej, and India's Beas—combine into the Panjnad in Pakistan (also called “five rivers”), which then joins the southward flow of the Indus River. In Pakistan, the five rivers flow mainly through the Punjab Plain, covering most of Punjab Province. The word Punjab is derived from *panj* (five) and *aab* (water).

Indus River



Indus River, north of Besham, Khyber Pakhtunkhwa Province Wikimedia/Zacharie Grossen

One of the great rivers of the world, the Indus River is the source of the Indus Valley civilization, which dates back 5,000 years. The river's name comes from the Sanskrit word *sindhu* (ocean). The words Sindh, Hindu, and India are also derived from *sindhu*. With a length of 2,900 km (1,800 mi), the Indus River delta spreads into an area of approximately 7,770 sq km (3,000 sq mi).^{46, 47} The river rises in the Himalayas in Tibet, crosses through the section of Kashmir that is controlled by

India, and then enters Pakistan. There, the Indus becomes navigable just below the point where Afghanistan's Kabul River joins it from the west.



Sindhi Mohana woman in a boathouse on the Indus River, Sindh Province Wikimedia/Tariq hameed sulemani

The Indus River is the lifeblood of Pakistan, one of the most water-stressed countries in the world, where more than 92% of the land is arid or semiarid. It provides irrigation for the land along its banks, and through a system of dam-like barrages and canals, creates the fertile plains of Punjab Province and the mangrove forests of Sindh Province before it empties into the Arabian Sea. The Indus and nearly all its tributaries, including the Jhelum, Chenab, Ravi, and

Sutlej rivers, flow into the country from the northern regions of India.⁴⁸ In 1960, Pakistan and India signed the Indus Waters Treaty to share the Indus River system's vast water resources. Despite this, disputes between the two countries over water rights and dam construction regularly arise.^{49, 50, 51, 52, 53}

Chenab River

A main tributary of the Indus River, the Chenab is one of the Punjab Plain's five rivers and an iconic river for the Punjabi people. The river plays a prominent role in the tale of Heer Ranjha, the Punjabi national epic.^{54, 55} With a total length of 974 km (605 mi),

it originates in the upper Himalayas, in Himachal Pradesh, India, and flows through the Indian state of Jammu and Kashmir. Flowing toward the southwest, it merges with the Sutlej River and then the Indus in Punjab Province.⁵⁶

Jhelum River

A tributary of the Chenab River, the Jhelum River is the westernmost of the five rivers that irrigate the Punjab Plain. It originates in Kashmir. From there, it flows across Kashmir Valley and the land in the foothills occupied by Pakistan, before entering Pakistan from the northeast. The river provides hydroelectric power through its Mangla Dam. After flowing 725 km (450 mi), the Jhelum River joins with the Chenab River in Punjab Province.⁵⁷



Bridge crossing the Jhelum River, the westernmost of the Punjab Plain's "five rivers," Jhelum, Punjab Province
Wikimedia/ Khalid Mahmood

Sutlej River

At 1,450 km (900 mi), the Sutlej River is the longest and southernmost of the Punjab Plain's five rivers. Most of the river lies on the Indian side of the border with Pakistan.⁵⁸ The Sutlej emerges from western Tibet in China and flows west through the Indian Himalayas, forming part of the border between Pakistan and India before it enters onto the Punjab Plain. There it merges with the Chenab. Its waters are channeled using barrages into several large canals used for irrigation. A portion of the water is impounded and routed into India's Bhakra Dam, to be used for energy production and irrigation in northern India.⁵⁹



The Sutlej River, a source of irrigation water for Pakistan, with the Ropar Dam in the distance, Rupnagar, Indian State of Punjab
Wikimedia/ Harpreet Riat

Ravi River

The Ravi is the smallest of all the five Punjab Plain rivers. It begins in the northern Indian Himalayas and enters Pakistan's Punjab Province, flowing in a southwesterly direction and eventually joining the Chenab River. The city of Lahore lies on the banks of the Ravi, and historically the river played an important role in local culture, traditions, and mythology.^{60, 61} In recent years, the Ravi is known more for being the most polluted river in Pakistan, as most of Lahore's wastewater discharges into it. Moreover, the Indus Waters Treaty of 1960 gave India exclusive rights to the Ravi. Dams along its upper reaches in India are causing the river to dry up in Pakistan.^{62, 63}



The Ravi River, historically tied to local traditions and mythology, near Lahore, Punjab Province Wikimedia/Watercolor121

Cities

Karachi

Located on the Arabian Sea, Karachi was for many years the capital of Pakistan. Today it is the capital of Sindh Province, Pakistan's main seaport and center of industry, a military headquarters, and a financial center. Karachi, a focal point of culture and learning, is home to the national museum, Karachi University, and several engineering and medical schools. The tomb of Pakistan's founder, Muhammad Ali Jinnah, is in Karachi. Although the dominant language in Sindh Province is Sindhi, Karachi is predominantly Urdu-speaking—settled by Punjabis as well as Muhajirs, immigrants from India who relocated to Pakistan after the partition of the subcontinent in 1947.⁶⁴



Port of Karachi, on the Arabian Sea, Pakistan's main seaport, Sindh Province Wikimedia/Nawazahmed12



Karachi, a city of 20 million mostly Urdu-speaking people and an industrial and financial center, Sindh Province
 Wikimedia/Bilalhassan88

and since the 1980s, fighting has periodically erupted between local Sindhis, Punjabis, and other ethnic groups. Increased police presence in the past few years has made Karachi safer, but with continued high rates of homicide, abduction, gang violence, and terrorist activity, Karachi remains one of the world's most dangerous cities.^{67, 68, 69}

Between 2000 and 2010, Karachi's population grew over 80%, and with a population of over 20 million today, it is not only Pakistan's largest city but one of the fastest-growing megacities in the world.^{65, 66} With the influx of many competing ethnic groups drawn to the city in search of work, Karachi faces serious economic and interethnic problems.

It has the poorest slums in Pakistan,

Lahore



Lahore Fort, a remnant of Lahore's days as the capital of the Indian Mughal Empire and a UNESCO World Heritage site
 Wikimedia/Rohaam Bhatti

Muslim refugees from East Punjab and Delhi. The separation resulted in setbacks for Lahore in terms of its political status, cultural and social life, and economy.^{72, 73}

Lahore is the capital of Pakistan's largest province, Punjab, and with roughly 10 million inhabitants, is the country's second-largest city.⁷⁰ Located in northeastern Pakistan, Lahore was part of India before the formation of Pakistan. Once deeply divided ethnically, Lahore experienced large-scale violence and an extreme demographic shift during the 1947 partition.⁷¹ Two-thirds of the city's Hindu and Sikh families, representing much of the skilled labor, evacuated the city for India, to be replaced by

Today, Lahore is a commercial and banking city, a center of industry, and an air and rail transportation hub. It is also Pakistan's cultural heart and one of South Asia's most important historical centers. Architectural remnants of Lahore's days as a

capital of India's Mughal Empire are located within the Walled City. The most notable of these are the Citadel of Lahore, the tomb of the Mughal Emperor Jehangir, and Chauburji Gardens. Also of note are the several distinctive masjids, or mosques, including the Mughal-era Badshahi Mosque, the second-largest masjid in Pakistan, and Wazir Khan Mosque, with its decorative faience tilework.^{74, 75} Lahore

has several colleges, including the oldest in Pakistan, and an institute for atomic research. The Lahore Museum, which houses antiquities from India, including a collection of Mughal miniature paintings, is "among the most noted in the East."^{76, 77}



Extreme pollution in Lahore, caused by emissions from burning agriculture waste and steel factories, Punjab Province
Wikimedia/www.foxnews.com

Extreme pollution and violent crime are ongoing issues in Lahore. Emissions from burning agriculture waste, steel factories, and the growing number of motor vehicles contribute to soaring levels of harmful pollution.⁷⁸ Lahore also has many of the same crime problems that plague Pakistan's larger cities; between 2015 and 2016, the city experienced a steep increase in the number of sexual assaults, burglaries, and kidnappings.^{79, 80}

Islamabad

Modern Islamabad city has been the capital of Pakistan since 1967. Built during the 1960s, the city replaced Karachi as Pakistan's political center of gravity. Then-president Ayub Khan moved the seat of government from Karachi for political and security reasons. The new site in the Punjab-dominated north, as opposed to Muhajir-dominated Sindh, was closer to army headquarters.⁸¹ Today, the planned capital city of 1.2 million people is strategically placed



Modern Islamabad city, the capital of Pakistan since 1967
Wikimedia/Naveedsharif

between Rawalpindi, the location of the Pakistani Army general headquarters, and the garrison city of Abbottabad, the site of Kakul Military Academy, Pakistan's premier military academy. A stone's throw from the academy stood the compound where Osama bin Laden hid for 6 years before he was killed in a raid by U.S. forces in 2011.^{82, 83}

Islamabad is organized into eight administrative districts including an industrial area, a higher education district, a diplomatic quarter, and a commercial district. Each has its own park and shopping area. A few miles from Islamabad are the ruins of the ancient city of Taxila (500 B.C.E.), with its Buddhist and Sikh shrines. Much of the architecture there reveals a Greek influence from Alexander the Great's passage through the region.



The Dharmarajika stupa of Taxila, a Buddhist shrine near Islamabad and a UNESCO World heritage site
Wikimedia/ Sasha Isacenko

Islamabad's Red Mosque (*Lal Masjid*) was an important recruiting post during the war against the Soviets and for the Taliban in the 1990s. Thousands of students attended its madrassas (Islamic religious schools).⁸⁴ In 2007, the mosque was the site of a week-long standoff between religious militants and the government. After negotiations failed, Pakistani special forces stormed the building, killing hundreds and wounding thousands. Subsequently, Taliban and al-Qaeda militants renewed efforts to undermine the Pakistani government.

Faisalabad

Historically, Faisalabad was one of the first planned cities in British India, and fine examples of colonial architecture can be seen throughout the city. Originally called Lyallpur, Pakistani authorities changed the name of the city to Faisalabad in 1977, after its main benefactor, King Faisal of Saudi Arabia.⁸⁵ Since its inception in 1904, Faisalabad has developed into a cosmopolitan metropolis of over 2.5 million people, making it the country's



British colonial-era Faisalabad railway station, connecting passengers to cities across Pakistan, Punjab Province
Wikimedia/ Usman nadeem

third-most populous city today. The city lies in Pakistan’s agricultural heartland, Punjab Province, where most of the country’s wheat and cotton is grown.⁸⁶ The rich farmland immediately surrounding the city is irrigated by the Chenab and Ravi rivers. Faisalabad is a major industrial and distribution center because of its central location in the region and connecting roads, rails, and air transportation.



Faisalabad, situated in Pakistan’s agricultural heartland, where most of the country’s wheat is grown Flickr/umer malik

Faisalabad is the main center of Pakistan’s textile industry, accounting for more than half the country’s total textile production. It also has major railway repair yards, engineering works, and mills that process sugar, flour, and oil seed. It produces chemical fertilizers, oil, soap, dyes, pulp and paper, canned products, agricultural equipment, and ghee (clarified butter). Altogether, Faisalabad produces roughly 20% of Pakistan’s annual gross domestic product.⁸⁷ The city has a major dry port, an international airport, and one of the largest agricultural universities in Asia.^{88, 89, 90}

Rawalpindi



Rawal Lake, a water source for Rawalpindi and Islamabad, Margalla Hills National Park Flickr/Waqas Ahmed

Located in northern Punjab Province, Rawalpindi is adjacent to Islamabad. As such, it is often referred to as Islamabad’s “twin city.” It served as Pakistan’s interim capital while Islamabad was under construction. Today, “Pindi,” as it is known locally, is an important administrative, commercial, and industrial center with a population of more than 2 million. Local industries include railroad yards, gas processing, an oil refinery, sawmills,

steel manufacturing, a brewery, and cotton and textile mills; leather goods, pottery, and tents are also produced in the city. Wheat, barley, corn, and millet are the chief crops grown in the surrounding area.

Rawalpindi’s history is much longer than that of Islamabad. It was originally built on the village site of a Yogi group, the Rawals, after Huns invaded the region.

In 1765, Sikhs began moving into the area, followed by the British, who turned the town into a military outpost in 1849. Since that time, it has turned into a modern, cosmopolitan city. Its strategic location between Pakistan's Punjab Province and the contested Kashmir region has underwritten its military importance, and the Pakistani Army headquarters are here. Rawalpindi is also home to several colleges, including a medical school of the armed forces.⁹¹

Hyderabad

Hyderabad, located northeast of Karachi in Sindh Province, is one of the main cities where Urdu-speaking Muhajirs settled in Pakistan after partition. The city of 1.4 million lies on the Indus River's east bank and is an important commercial and industrial center. The city produces textiles, pottery, and handicrafts—including ornamental silks, silverwork, and goldwork—and soap, glass, film, and cement. The city sits in a hilly region along the east bank of the Indus and is surrounded by a vast fertile floodplain that produces cotton, millet, wheat, rice, and mangos, which are sent to the city for processing. Hyderabad was the capital of Sindh Province until the British captured it in 1843 and began using it for troop headquarters and ammunition storage. After 1947, Sindhi Hindus abandoned the area for India, and incoming Muhajirs settled in the vacated properties.^{92, 93} Characteristic of Hyderabad are the chimney-like *badgirs* (wind-catchers) on the tops of buildings. These traditional Persian architectural elements catch sea breezes during the hot season and ventilate the buildings.⁹⁴



Colorful textiles, including ornamental silks, a main industry of Hyderabad, Sindh Province
Wikimedia/Muhammad Ghouri

Peshawar

Located in northwestern Pakistan, Peshawar is capital of the ethnically Pashtun and volatile region known as Khyber Pakhtunkhwa. The city of 1.2 million lies close to the heavily traveled Khyber Pass. Peshawar is a major trade center for Afghanistan and a center for military operations. Peshawar is a busy manufacturing center for small firearms, furniture, steel, food processing, and shoes (*chappals*). Well-known for its bazaars, the city has a modern university, several colleges, and a museum known for its Buddhist sculptures from the Gandhara Period.^{95, 96} The 15th-century Bala Hisar Fort, still used by the Pakistani military, overlooks the

narrow streets of the old town and the Mughal-era Mohabbat Khan Mosque.^{97, 98}

Peshawar is one of the oldest cities in South Asia.⁹⁹ It began as the capital of the ancient region of Gandhara, which was a trade and cultural crossroads between India, Central Asia, and the Middle East.^{100, 101} This region was part of Achaemenian Persia in the sixth and fifth centuries B.C.E. It was subsequently ruled by, among others, the Greeks, Parthians, and the Mauryan dynasty of India, which introduced Buddhism to the area.¹⁰² Formerly known as Purushapura, the city was renamed Peshawar by the Mughal emperor Akbar in the 16th century. It came under the control of Afghans, then Sikhs, and in 1848 the British, who made it a military outpost when they were fighting Pashtun tribes in the region.

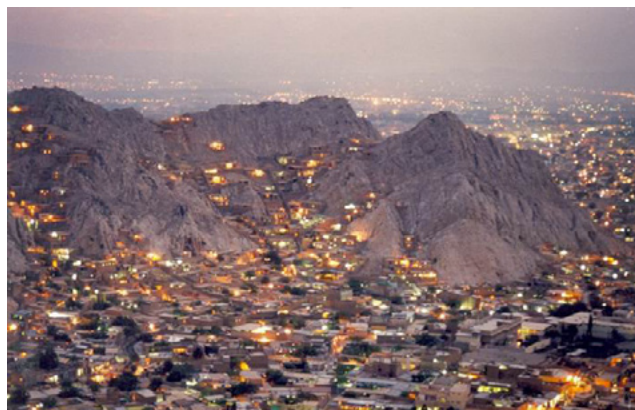


Islamia College, one of the oldest institutions of higher learning in Pakistan, Peshawar, Khyber Pakhtunkhwa Province
Wikimedia/Onaira Zahoor

When the Soviets occupied Afghanistan (1979-1989), Peshawar became a refugee aid center for millions of Afghans and a military center for guerrillas fighting the Soviets in Afghanistan.¹⁰³ Most Afghans have since been repatriated.¹⁰⁴ Despite an overall reduction in the frequency of terrorist attacks that occur in the city, militant groups and organized crime networks (drug smugglers) are active, and Peshawar is still considered dangerous.¹⁰⁵

Quetta

Situated in southwestern Pakistan at the entrance to the Bolan Pass and the roadway that traverses the 3-hour drive to Kandahar (Afghanistan), Quetta is the capital of Balochistan Province. A historically Pashtun city, its name is a variation of the Pashtun word for fort, and today Pashtuns still make up more than half the city's population of nearly 3 million. Quetta is a trading center for Iran, Afghanistan, and cities in Central Asia, producing manufactured goods



Quetta, capital of Balochistan Province, and a historically Pashtun city Flickr/Beluchistan

such as carpets and textiles; cotton mills, a sulfur refinery, coke briquetting plants, and a thermal power station count among its industries. Quetta is also an important marketing and communications center and the site of ongoing military operations. Surrounded by orchards, Quetta is known as the fruit garden of Balochistan, and farming in the area centers around grapes, peaches, apricots, almonds, pears, and pomegranates, as well as wheat, barley, and corn.



The Khojak Tunnel, along the Khojak Pass trade (and smuggling) route between Quetta and Kandahar, western Balochistan Province Wikimedia/Amanullahkhan007

the Soviet invasion of Afghanistan, and after the Taliban government was routed from the country in 2001.^{110, 111}

As home to most of Pakistan's Hazara people, who are predominantly Shia, Quetta is on the frontline of Pakistan's battle with extremism. Attacks by the extremist Sunni militant group Lashkar-e-Jhangvi occur frequently.¹⁰⁶ Additionally, the ongoing war in Afghanistan has made Quetta a hub for international arms and drug smuggling, of which the Taliban are the main brokers.^{107, 108, 109} Waves of Afghan refugees, including Taliban leaders, have settled in Quetta, both during

History

Historical Overview



The Turkic-Mongol Mughal Empire covered nearly all of the Indian subcontinent and today's Pakistan Wikimedia/Sridhar1000

Before its independence in 1947, Pakistan was part of India. The region that is present-day Pakistan is heir to the Indus Valley civilization, one of the world's oldest. The area has been influenced not only by Indo-Aryan peoples, who merged with remnants of this early civilization, but also by Greek, Persian, Afghan, Turkish, and Arab invaders, who mingled for centuries. Islam arrived in the eighth century when Muslim traders journeyed

to Sindh. The entire area became part of India's Mughal Empire in 1526, but by 1857, the British had become the main regional power.^{112, 113}

When Pakistan was partitioned from British-controlled India and became an independent nation in 1947, it changed from an integrated Hindu-Muslim-Sikh region to a primarily Muslim one. The Pakistani people today live in ethnicity-based provinces that include Punjab, Sindh, Khyber Pakhtunkhwa, and Balochistan. Conflict with India was ongoing, and the two nations engaged in successive wars; the third (1971) resulted in the division of Pakistan. The western section of the country kept its name, Pakistan, and the eastern section became Bangladesh, populated mainly by the Bengali people (also Muslims) who originated in eastern India.^{114, 115, 116, 117}



The All-India Muslim League Working Committee in 1906, responsible for the creation of the nation of Pakistan Wikimedia/MMKhan22

The Partition of India

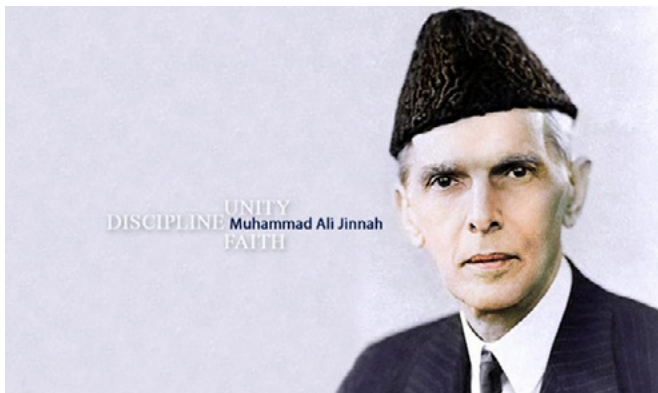
Indian nationalism grew out of British control of India in the 19th century, and it was accompanied by increasing antagonism between Muslims and Hindus. Although cultural exchange took place between Muslims and Hindus in India, the two groups had been in conflict for centuries. They were further divided socially and economically when Hindus ascended in industry, education, the professions, and civil services.¹¹⁸ Divisions between Muslims and Hindus deepened and, in 1885, Western-educated Indians founded the All-India National Congress, which was primarily Hindu, to promote Indian self-rule.^{119, 120, 121} Muslims

Prevailing Religions of the British Indian Empire, 1909 (green: Muslim [here, "Muhammadans"]; pink: Hindu)
Wikimedia/The Imperial Gazetteer of India, Oxford University Press, 1909

sought to protect their particular political and economic interests by founding their own political organization, the All-India Muslim League in 1906.¹²² Although these groups cooperated to some extent while attempting to foster Indian independence, their differences ultimately prevailed. In 1930, the poet Muhammad Iqbal suggested that Indian Muslims should demand status as a separate state, but the idea was not seriously pursued until Pakistani students in England began a campaign to support it. In 1940, after a defeat in India's first elections under the 1935 Constitution, the Muslim League, led

Partition of India, 1947 (grey: princely states still independent at that time) Wikimedia/RaviC

by Muhammad Ali Jinnah, called for a separate Muslim state in the Muslim-majority regions of India.^{123, 124}



*Portrait of Mohammad Ali Jinnah, founder of Pakistan
Wikimedia/Sir majid ali*

In 1947, India gained independence from Britain and the subcontinent was divided into two independent nations. The Partition, as it became known, created the new nation of Pakistan. Its area, which included much of modern-day Pakistan (then West Pakistan) and Bangladesh (then East Pakistan), was composed of the Muslim-majority areas of former British India. At this time, there were still over 650

states, run by princes, that had not decided which country to join.¹²⁵ As soon as the boundary commission released information on the new boundary locations, at least 10 million Muslims, Hindus, and Sikhs migrated from one country to the other in one of the largest refugee transfers in human history. Hindus relocated to India and Sikhs to the Indian border state of Punjab. Indian Muslims, who feared persecution from the Hindi majority in India, fled to Pakistan. These multiethnic, Urdu-speaking immigrants—primarily educated tradespeople and bureaucrats—would come to be known in Pakistan as Muhajirs.¹²⁶ In the

process, unprecedented and brutal sectarian violence broke out, during which an estimated 1 million people were massacred.^{127, 128, 129, 130}

The Birth of Pakistan

In 1947, Muslim League president Muhammad Ali Jinnah, who had been a staunch proponent of the formation of a Muslim homeland, became the first leader of Pakistan. Revered today as the father of the nation (*Bab-e-Quam*), Jinnah envisioned a democratic Islamic nation that would advocate tolerance and diversity, where its people could “practice Islam to whatever degree of piety they desired.” As governor general, he tackled the new nation’s political and economic instability for 13 months, convincing several still-undecided princely states to join Pakistan rather than India. During his tenure, Pakistan and India engaged in the first of two wars over the disputed princely state of Jammu and Kashmir.^{131, 132, 133, 134} This state was unique in that its prince was Hindu, but its population was mostly Muslim.¹³⁵

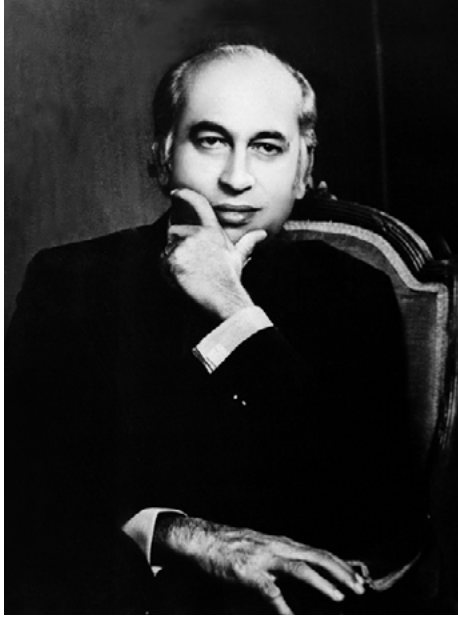


Gen. Muhammad Ayub Khan (1907-1974), Pakistan President 1958-1969, leader of Pakistan's first military dictatorship Wikimedia/Dutch National Archives

Jinnah died of tuberculosis in Karachi, the place of his birth, in 1948. After several years of turmoil following Jinnah’s death, the constitution was suspended and martial law was imposed in 1958. Soon after, General Muhammad Ayub Khan overthrew the civilian government, creating Pakistan’s first military dictatorship. He instituted a program of land reform and tax incentives to stimulate industrial development and exports. Khan also launched a system of basic democracies, meaning local government councils to serve as electoral colleges. Relations between eastern and western Pakistan, which were separated geographically, never resolved; after the 1970 general elections, the polarization led to the secession of West Pakistan into today’s Bangladesh.^{136, 137, 138, 139, 140}

Post-1971 Pakistan and Ethnic Strife

After 1971, Pakistan was characterized by political instability, much of which stemmed from a changing balance of power among ethnic groups. The Muhajirs, who had occupied



Zulfikar Ali Bhutto, president of Pakistan from 1971 to 1973 and prime minister from 1973 to 1977 Flickr/Dr. G. N. Kazi

leading positions in commerce, the military, and the civil services, began to experience the effects of policies that removed them from political and economic prominence. Zulfikar Ali Bhutto, the Sindhi president and later prime minister of Pakistan from 1971 to 1977 revised the quota system for recruiting federal employees, which resulted in a decline of job opportunities for Muhajirs. Bhutto further favored his Sindhi base of political support by changing Sindh Province's official language from Urdu to Sindhi in 1972. Muhajirs rioted in response, and Bhutto gave some ground by making Urdu and Sindhi the official languages of the province. In Karachi, the increasing immigration of Punjabis and Pashtuns threatened the economic dominance of the Muhajirs. Tensions increased and led to open conflict.

Zia ul-Haq and the Islamization of Pakistan

In 1977, Zulfikar Ali Bhutto was reelected but, amid riots against election fraud, was overthrown in a military coup by chief of army staff Mohammad Zia ul-Haq. Ul-Haq, a devout Muslim, took office as president, abolished the position of prime minister, and began the process of Islamizing Pakistan's army and society. He promoted a hardline Islamic ideology, declaring that Pakistan's survival and progress were dependent on building an Islamic state. He authorized courts to strike down laws that were inconsistent with the Quran, and introduced the Federal Shariat Court of Pakistan, or court of Islamic law, which is still part of Pakistan's judicial system today. In 1979, ul-Haq revised the criminal law system to include the Hudood Ordinances, which among other things required a higher standard of proof in sex-related crimes against women.¹⁴¹ Under his watch, the number of madrassas in the country grew from 900 to 25,000, and Pakistan's military intelligence agency, the Inter-Services Intelligence Directorate, became the most powerful and influential organization in



Lahore's Badshahi Mosque (King's Mosque) at night Wikimedia/Muhammad Ashar

Pakistan.^{142, 143, 144, 145} These and other changes introduced by ul-Haq “fundamentally reshaped the country’s major institutions, politics, and culture.”¹⁴⁶

Benazir Bhutto and General Pervez Musharraf



Benazir Bhutto, twice prime minister of Pakistan and the first woman in history to lead an Islamic nation Wikimedia/Zadiman

The instability in Pakistan’s government continued into 1990. In 1988, after ul-Haq died in an airplane crash, Ghulam Ishaq Khan became acting president of the nation. In direct popular elections, Benazir Bhutto, daughter of Zulfikar Ali Bhutto and head of the Pakistan People’s Party, became prime minister. She was the first woman in history to lead an Islamic nation. Bhutto’s attempts to push a bill reversing the Eighth Amendment (allowing the president to dissolve the popularly elected National Assembly) put her at odds with Khan. He dismissed her government in 1990 using the Eighth Amendment, but from 1993 to 1996 she again served as prime minister.^{147, 148} Benazir Bhutto was a political luminary who was popular with the Pakistani

people. But she developed enemies within the army and among extremist groups for a number of reasons: she was a female politician, educated in the west, who pushed for a crackdown on the jihadist movement in Pakistan.¹⁴⁹



Pakistani President Gen. Pervez Musharraf in 2005 Wikimedia/U.S. Navy

In a 1999 military coup, General Pervez Musharraf took power from Muhammad Nawaz Sharif, the elected prime minister who succeeded Benazir Bhutto. As president, Musharraf suspended the Parliament and the constitution, and became chief of state in 2001. In 2002, parliamentary elections were held and civilian rule commenced with the appointment of a civilian prime minister. Musharraf, who was still chief of state, received harsh public criticism for his policies. In 2007, while campaigning for the next parliamentary elections in Rawalpindi, Benazir Bhutto was assassinated. Although al-Qaeda took credit for the assassination, Musharraf was also indirectly

blamed.^{150, 151} As pressure increased, Musharraf gave up his army post in November 2007, and resigned public office in 2008. Syed Yousuf Raza Gilani was then elected prime minister in March 2008 and Bhutto's widower, Asif Ali Zardari, became president and chief of state.^{152, 153, 154}

Recent History



A National Assembly minister addressing protestors from the conservative Jamaat-e-Islami party, Chitral, Khyber Pakhtunkhwa Flickr/Ground Report

Unresolved conflicts in Pakistan continue to destabilize the nation, the region, and the world. Within the country, ethnic tension continues between Muhajirs, Punjabis, and Sindhis, destabilizing Sindh Province. Islamist militants operate lawlessly in the northern border region near Afghanistan.¹⁵⁵ Demarcation lines in northern border areas of Pakistan are still disputed between India and Pakistan. In addition, the militant attacks of November 2008 in Mumbai, India, “again inflamed Indo-Pakistan relations.”¹⁵⁶ These challenges are set

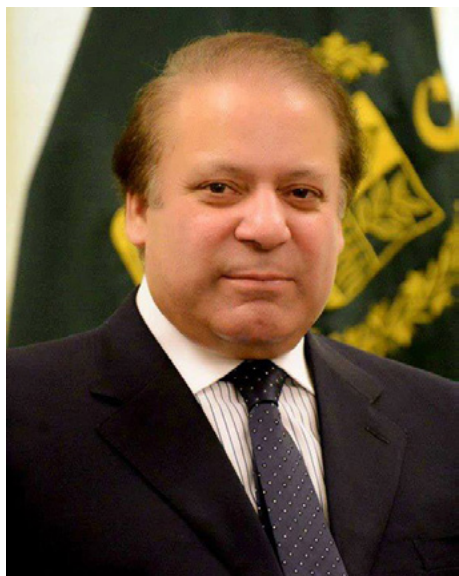
against the backdrop of Pakistan's nuclear capability, which was revealed in 1998 when Pakistan answered India's nuclear weapons tests with a test of its own.¹⁵⁷

Since 2008, turbulence has characterized the political and social environment in Pakistan. Severe flooding of the Indus River killed more than 1,000 people in 2010. In 2011, religious tensions erupted into violence when Salman Taseer, Punjab Province's governor, was assassinated by his security team for religious reasons. Later in the same year, American forces killed the leader of al-Qaeda, Osama bin Laden, who was hiding in Abbottabad, Pakistan. In 2013, legislative elections were initiated because of rife corruption in the government.

Government

Since its founding in 1947, Pakistan has had a variety of political systems, gone through periods of martial law, and has enacted five constitutions. The longest period of civilian rule lasted just 11 years, and the power of the military establishment has grown since the country's independence.^{158, 159} The Pakistani army runs all antiterrorism operations, largely without civilian oversight. Its military intelligence agency, the Inter-Services Intelligence Directorate, is responsible for providing national security,

but has been accused of directly and indirectly supporting Islamic militant groups over the years to further its international agenda.^{160, 161, 162, 163}



Nawaz Sharif, Pakistan PM for three separate terms, removed from office in 2017 under corruption allegations Wikimedia/Z A Balti

Pakistan's general elections in May 2013 marked the first time in the country's history that one democratically elected government transitioned to another. Four months later, Mamnoon Hussein was inaugurated president for a 5-year term. Muhammad Nawaz Sharif, whose party won the majority of the 342 seats in the National Assembly, began his third term in office as prime minister.¹⁶⁴ A year short of his full term, however, Sharif was dismissed on corruption charges. In mid-2017, the National Assembly installed Shahid Khaqan Abbasi as interim prime minister, with elections scheduled for summer 2018.^{165, 166}

Accusations of widespread corruption within the government and local law enforcement continue to plague the administration.^{167, 168, 169, 170} Ethnic and regional forces threaten national unity; terrorist groups have targeted political and tribal leaders, law enforcement and military, minority Shia, and schools.¹⁷¹ Despite these challenges, the pull toward unity is stronger than the impulse toward division, and Pakistan continues the process of nation building.

Government Structure

The 1985 Pakistan Constitution provides for a federal parliamentary system with a prime minister as head of government and a president as head of state; both must be Muslim. The Pakistani Parliament, called the Majlis-i-Shura (Council of Advisers), is made up of the Senate and National Assembly. A portion of the Senate's 100 members are elected every 6 years by the provinces and the Federally Administered Tribal Areas. Of the 342 seats in the National Assembly,



The Pakistani Parliament building, Islamabad, housing the Senate (upper house) and National Assembly (lower house) Wikimedia/Usman.pg

272 are selected by direct popular election every 5 years.¹⁷² The other 60 seats are reserved for women, who are chosen by the major political parties.



Constitution Avenue in Islamabad, with the Presidential Palace and other government buildings in view Wikimedia/Zacharie Gossen

country's founding, no prime minister has finished his or her first term.

The constitution provides for a judiciary—consisting of the Supreme Court, provincial high courts, and district courts—that is independent of the executive branches of government. In addition to the secular system, there is a Federal Shariat Court. Set up in the 1980s, its purpose is to ensure laws passed by parliament are consistent with the principles of Islam.

The president, who is elected for a 5-year term by members of the Senate, the National Assembly, and the provincial assemblies, acts on the advice of the prime minister. It is a largely ceremonial role. The prime minister is selected from members of the majority party in the popularly-elected National Assembly. The prime minister is the leader of the nation and controls all internal and foreign policy issues, and there is no term restriction. But since the

On the provincial level, each of Pakistan's four provinces (Khyber Pakhtunkhwa, Punjab, Sindh, and Balochistan) are divided into smaller divisions and districts run by administrators. The provinces enjoy significant autonomy, which has caused tensions with the central government.¹⁷³ In addition to the provinces, the government directly manages two sections of the disputed Kashmir region and the western tribal belt area adjoining Khyber Pakhtunkhwa Province, known as the Federally Administered Tribal Areas (FATA). In an effort to bring stability

Map of Pakistan's four provinces (Punjab, Sindh, Balochistan, and Khyber Pakhtunkhwa), the Islamabad capital territory, the semi-autonomous Federally Administered Tribal Areas, and Pakistan-administered Kashmir (Gilgit-Baltistan and Azad Kashmir) Graphic/DLIFLC

to the region, the government will merge the FATA into Khyber Pakhtunkhwa Province by 2022. Pakistan-administered Kashmir consists of Gilgit-Baltistan and Azad Kashmir, which are informally part of Pakistan and have some limited self-governance.^{174, 175}

Media

While the Pakistani media is among the freest in Asia, journalists are regularly targeted by extremist groups and Pakistani intelligence; the country ranks low on the international press freedom index.¹⁷⁶ According to the U.S. nonprofit Committee to Protect Journalists, 34 journalists died in Pakistan between 2010 and 2017, either caught in crossfire on assignment or assassinated. The central government



Regional political candidates from the FATA participating in a radio broadcast roundtable discussion Flickr/DFATA Reforms

calls on articles in its constitution to curb press freedom, including the law against blasphemy. In 2017, five little-known social media commentators who had criticized the army disappeared from different parts of Punjab Province. Officials labeled them as blasphemers and traitors.^{177, 178, 179}

Out of about 50 television channels and networks in Pakistan, only one, the Pakistan Television Network, is state owned.¹⁸⁰ The country's many private news networks, however, are strictly controlled by the Pakistani government, which prohibits many channels and stations from broadcasting news that has not received government approval. Despite an outspoken press, low adult literacy (58%), limits public access to information through written media. Internet and cellular telephone use are on the rise; but government regulators frequently block access to online media because of violations of Pakistan's strict laws against blasphemous, antistate, antimilitary, and secessionist speech.^{181, 182, 183, 184, 185}

In 2015, Pakistan's Electronic Media Regulatory Authority issued new codes of conduct for broadcasters.¹⁸⁶ Under these guidelines, the nation's television and radio channels must censor any content that attacks "Islamic values, ideology of Pakistan or founding fathers of the nation," or criticizes the judiciary or armed forces during live news coverage and editorials. Journalists are concerned about "arbitrary reprisals" by authorities under the restrictive new laws.^{187, 188}

Economy



Corn, a major crop in Pakistan along with cotton, sugarcane, rice, and wheat, near Islamabad, Punjab Province Flickr/CIMMYT

health care, banking, and financial management.^{194, 195} Industry, especially food processing and manufacturing of textiles, footwear, and clothing, represented another 19% of the country's output and are the main exports each year.^{196, 197}

Despite Pakistan's problems with weather, water, drought, and ongoing unrest, its economy is growing, driven by the expansion in services and manufacturing.¹⁹⁸ Between 2016 and 2017, Pakistan's stock market also rose faster than any other country in Asia. While 30% of the population still lives below the poverty level, that number continues to drop, and the urban middle class is growing.¹⁹⁹ Pakistan is pursuing reforms to improve its entrepreneurial environment and spur private sector growth.²⁰⁰ While the government has invested in its power infrastructure, there are still power outages 6-8 hours a day.²⁰¹



Tarbela Dam, built to control seasonal fluctuations on the Indus River, source of 16% of Pakistan's electricity, Khyber Pakhtunkhwa Wikimedia/U.S. Army

Pakistan is the fourth-largest cotton producer in the world, but agriculture represented only 25% of the country's finished goods and services in 2016.^{189, 190} To feed the severely overpopulated country, Pakistan must rely on food imports.^{191, 192, 193} Services, specifically small-scale business, accounted for the bulk of gross domestic product at 56%, and employed roughly 34% of the Pakistani workforce in areas such as information technology, transport,

Pakistan is also working closely with the Chinese government on a \$55 billion China-Pakistan Economic Corridor project, which will link trade between the two countries via the Karakoram Highway and a network of roads being built that run 3,000 km down the length of Pakistan.²⁰² Much of the Chinese investment in Pakistan is earmarked for the construction of power stations to combat the frequent power blackouts. The cornerstone of the

China-Pakistan Economic Corridor is the deep-water port of Gwadar, in southwestern Balochistan. It is being built into a major international port and free-trade zone on the Arabian Sea.^{203, 204, 205} Chinese investment is also significant in gas- and mineral-rich Balochistan Province. The province's reserves of natural gas in Dera Bugti are among the largest in the world. The gas is piped to nearly all major cities in Pakistan for use as industrial power.^{206, 207, 208}

Ethnic Groups

Although the country is relatively young, different ethnicities in Pakistan have lived alongside one another for millennia.²⁰⁹ The ethnic makeup of the country roughly corresponds to the language distribution of the population, at least among the largest groups: 60% of Pakistanis identify themselves as Punjabis, 14% as Pashtuns, 12% as Sindhis, 8% as Muhajirs, 4% as Baloch, and 2% as members of other ethnic groups. Each ethnic group is concentrated in its home province, with most Muhajirs residing in urban Sindh Province.

The alignment of ethnic groups with provincial boundaries in Pakistan, and their overlap into neighboring countries Graphic/DLIFLC

That said, the alignment of ethnic groups with provincial boundaries is not exact. Balochistan Province, for example, is of mixed ethnicity: 54% of the population is Baloch, while the rest are Pashtuns and Sindhis. Quetta is a Baloch and Pashtun city, with a sizeable number of Punjabi and Urdu speakers.²¹⁰

Muhajirs



Documentary filmmaker Sharmeen Obaid Chinoy, a native of Karachi
Wikimedia/World Economic Forum

Following the partition of India in 1947, around 8 million Muslims arrived in Pakistan. They were mostly urban, educated tradespeople and bureaucrats from various regions of India who fled to Pakistan seeking a Muslim homeland. These multiethnic people and their Urdu-speaking descendants became known as Muhajir, a word of Arabic origin meaning “immigrant.” Most settled in urban areas of Punjab and Sindh provinces, claiming homes and jobs that had been vacated when Hindus left

Pakistan for India. Over a few decades, these diverse groups were enmeshed in their local communities, evolving into a distinct ethnic group.^{211, 212, 213, 214}

While smaller in number than Sindhis, Muhajirs became politically and economically dominant in Sindh Province. A perceived overrepresentation of Muhajirs in public service and other high-level jobs has caused tension between Sindhis and Muhajirs. The term “Muhajir” has also become politicized in recent years, and is less used in the north than in Sindh Province and the city of Karachi.^{215, 216, 217, 218, 219, 220, 221}

Punjabis

Punjabis are the largest ethnic group in Pakistan, representing 48% of the country’s people. Most live in Punjab, the country’s most prosperous and populated province. The origins of the Punjabi people are diverse. Many have descended from pre-Islamic castes and various Indian clans or tribes, while others are from Persia (Iran), Afghanistan, Arabia, and Kashmir. Historically, Punjabis were known as warriors. Their ethnic identity centered around kinship-based social groups (*qawms*), in which they pooled and shared resources with the clan or tribe. Members of a group earned their living by pursuing the same occupation and specializing in one aspect. When the province was split between Pakistan and India, half the population of Punjab consisted of Sikhs and Hindus.²²² Most fled to India, and land ownership, water rights, and clan membership for thousands of Punjabis was disrupted.



Punjabi mother and daughter, Islamabad, Punjab Flickr/Anne Dirkse

Today, Punjabis are the most dominant and influential people in the government and armed forces. Two of the most prominent national politicians in the 1980s and early 1990s were Punjabis: President Zia ul-Haq and Prime Minister Nawaz Sharif. Because of the Punjabis’ prevalence in positions of authority, and the heavy investment that different administrations have made in Punjab’s economy, education system, and agriculture industry, Punjabis are often viewed as privileged by other ethnic groups in the country.^{223, 224, 225, 226, 227, 228, 229}

Pashtuns

Pashtuns (also Pakhtuns) are indigenous tribal people who live in the mountainous regions of northwestern Pakistan and the neighboring region of Afghanistan. They are the second-largest ethnic group in Pakistan, or 25% of the population. In the province of Khyber Pakhtunkhwa, the FATA, and northern Balochistan, Pashtuns form the majority ethnic group. Here, Pashtuns retain their traditional tribal structure and political organization, and follow occupations of herding livestock, farming, and trading. Many Pashtun tribes are nomadic, engaging in a continuous migration throughout the Pakistani-Afghan borderlands.^{230, 231}



Pashtun religious scholars at a peace conference in Chitral, Khyber Pakhtunkhwa Flickr/Ground Report

Pashtuns are Sunni Muslims whose social structure is based on the Pashtunwali code—a mix of an unwritten tribal code of honor and local interpretations of Islamic Law.²³² This system of rules emphasizes community consensus and local decision-making, and obligates each man to defend the honor of the family and tribe, and to seek revenge if necessary. Pashtunwali requires Pashtuns to provide shelter to anyone who seeks refuge, even an enemy, and compels individuals to submit disputes to specially convened groups of tribal leaders (jirgas) and then abide by their decision.

The Pakistani-Afghan border divides the Pashtun tribal homelands, and it has been viewed with resentment by Pashtuns on both sides.²³³ Most Pakistani Taliban fighters are ethnic Pashtuns, though not all Pashtuns are Taliban. Many individual Pashtuns have joined the Pakistani Army to fight Taliban forces in the area.

Sindhis

Sindhis originate from the southern Pakistan province of Sindh, which has a culture that dates back to the 7,000-year-old Indus Valley civilization. Sindh culture is influenced by Sufi doctrine and principles, and characterized by folkloric traditions that can still be seen in rural towns. In Sindh Province, women and folk singers play an important role in spreading folklore.²³⁴

Historically, large landholders occupied the Sindh region, and most people were tenant farmers who worked for the landlords. This disparity between extreme wealth

and poverty persisted through much of the 20th century. After partition, the rural Sindhi population faced tough competition as Muhajirs poured into the Sindh cities of Karachi and Hyderabad and began to achieve economic and political dominance. Today, most Sindhis farm wheat, rice, cotton, and various fruits, or raise sheep, goats, and camels. Those living in cities often work as merchants, physicians, and teachers.



Sindhi tenant farmer, Jacobabad, Sindh Province Flickr/DFID-UK

Sindhis often feel marginalized because Muhajirs and Punjabis hold many higher-level jobs, such as those in commerce, military, and the civil services. Muhajirs live and work primarily in urban areas of the province, while the indigenous Sindhis live in rural areas and have less access to education and training in business or professional fields. Thus, their wealth is comparatively small and they are proportionately underrepresented in public positions.

After Pakistan's capital city was moved to Islamabad (Punjab Province) from Karachi (Sindh Province), tensions increased as power shifted.²³⁵

Balochs



Baloch boy and his camel, Makran region, Balochistan Province Flickr/Beluchistan

The Baloch people trace their roots to ancient tribes from around the city of Aleppo in Syria. They are thought to have migrated between the 6th and 14th centuries into today's Balochistan Province, which is split between southern Iran and Pakistan. Over the centuries, the rugged landscape sheltered the Balochs from numerous invading armies, and secluded them from outside influence.

Traditionally, Balochs practiced a nomadic way of life, but most today live on farms where they cultivate the land and raise camels, sheep, and goats—selling the wool

and meat; rug-making is also common.²³⁶ The predominantly Sunni Muslim Baloch are a staunchly tribal people, and their history is full of intertribal feuds, conflicts, and disputes. There are 18 major Baloch tribes, organized around blood kinship, of which the Bugdis and Mengals are the largest. The position of the tribal chief, or *sardar*, is always hereditary.^{237, 238}

Balochistan is Pakistan's largest province, accounting for 43% of the entire country, but it is also the most remote and least densely populated. Roughly 4% of Pakistanis are Baloch. The province is chronically underdeveloped, with the country's lowest standards for health and education. Half the population lives in poverty, in stark contrast to the province's vast mineral riches and natural gas deposits. These generate billions of dollars annually for Pakistan, but the Balochs see very little of it.^{239, 240, 241, 242}



View of Gadani Beach, on the Arabian Sea near the Hub River and Ras Muari (Cape Monze), southern Balochistan Province
Wikimedia/Muhammad Lashari

Balochistan was annexed 9 months after Pakistan formed as a country, and many Baloch have never accepted being part of it; many want greater control over Balochistan's natural resources, and some want secession. The Baloch separatist movement and its suppression by Pakistan have claimed thousands of lives since 2002.^{243, 244}

Language

Language is an important marker of ethnic identity in Pakistan. Among the more than 20 languages spoken in the country, the most common ones—Punjabi, Sindhi, and Urdu—as well as Pashto, Balochi, and others, are Indo-Aryan languages, combining Persian, Arabic, and Turkic elements. While nearly half of all Pakistanis speak Punjabi natively, today most prefer to read and write in Pakistan's national language, Urdu.²⁴⁵ Urdu was originally one of two *official* languages in Pakistan, the other being English, a leftover from British colonial rule. Constitutionally, English was meant to be phased



School in Rhat village, near Chalt, Gilgit-Baltistan
Flickr/Shawn Metcalfe

out, and its continued use has been a matter of controversy in Pakistan. In 2015, the Pakistan Supreme Court stepped in and mandated that Urdu become the only official language. English, however, remains widely used among the Pakistani elite (alongside Urdu), and in formal government and in business communications, and it is still taught in many schools.^{246, 247}

After Punjabi, the second-most commonly spoken language in Pakistan is Sindhi (12%), followed by the Punjabi variant Siraiki (10%), Urdu (8%), Pashto (8%), Balochi (3%), Hindko (2%), and Brahui (1%). Native speakers of other languages, including English, Burushaski account for 8%.²⁴⁸

Urdu

Urdu is the national language of Pakistan, and though it is spoken as a first language by only 8% of the population, it is the language of government, the education system, national newspapers, and the film industry. Muhajirs speak it at home.^{249, 250}

Urdu is also an official language of several states of India, and apart from specialized vocabulary, it is mutually intelligible with Standard Hindi. Urdu is an expressive language and the medium of “some of the most powerful literature generated in the Indian subcontinent over the last two or three centuries.”^{251, 252, 253, 254}

Urdu, influenced by Persian with words of Arabic and Turkish origin; the script, a form of Persian nastaliq
Wikimedia/Goldsztajn

Urdu, a variant of Hindustani, is influenced by Persian and has many words of Arabic and Turkish origin. The word Urdu is a short form of *Zuban-e-Urdu-e-Mualla* (the language of the royal army) and its evolution as a language began in Lahore in the 12th century. At this time, Muslim rulers of Turkic and Afghan origin had invaded South Asia. These Persian-speaking conquerors remained in the region, eventually establishing a sultanate in Delhi, India, and making Persian the official language of the Mughal administration. The intermingling of the invading armies with the local Hindi-speaking peoples over time led to the creation of Urdu. By the 17th century, Urdu had attained its stylized, literary form. It is written right-to-left, using a style of Persian script called nastaliq.^{255, 256, 257, 258, 259}

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Urdu Cultural Orientation

Chapter 1 | Profile

Assessment

1. Pakistan has two official languages.
2. The Chenab River is the main source of water in Pakistan.
3. Pakistan is the first country created as a home for Muslims.
4. Karachi is the capital of Pakistan.
5. Pakistan has been independent for a short time.

Assessment Answers: 1. False; 2. False; 3. True; 4. False; 5. True



Mughal-era Badshahi Mosque in Lahore, the world's largest mosque at the time of its construction and representative of the craftsmanship of Islamic artisans Wikimedia/Muhammad Ashar

Chapter 2 | Urdu Cultural Orientation

Religion

Overview of Major Religions

The Islamic Republic of Pakistan was founded as the world's first Islamic state. As of 2017, over 96% of Pakistanis were Muslim, representing the second-largest Muslim population in the world.²⁶⁰ By 2030, Pakistan's population is expected to grow to 256 million, which will make it the world's largest Muslim country.²⁶¹

As an Islamic state, Pakistan's constitution mandates a legal framework supporting the tenets of Islam. The constitution also mandates provisions for religions other than Islam. But Pakistan founder Muhammad Ali Jinnah's vision of an inclusive and impartial government and religious freedom has faded with the passage of time.

The constitution, in its current form, severely restricts the free practice of non-Islamic religions.²⁶²

Pakistan has a documented history of religious favoritism that has marginalized and limited the rights of religious minorities. Roughly 8 million Pakistanis are non-Muslim, and include Christians, Hindus, Parsis (Zoroastrians), Baha'is, Sikhs, and Buddhists; but this number is shrinking.²⁶³ Violence committed against non-Muslims in the country has been pervasive, and while the Pakistani government does not officially sanction religious extremism, it has failed to prevent it or prosecute religiously motivated crimes.²⁶⁴ Sectarian violence against non-Sunni Muslims, to include Sufis, Ahmadis, and Shi'as, is also an increasing problem.^{265, 266, 267} The identity of the more "correct" version of Islam has remained an unresolved conflict in Pakistan for decades.^{268, 269}

Islam

The word Islam means "to submit" or "surrender." Islam, like Judaism and Christianity before it, is a monotheistic religion and recognizes the validity of the Old and New Testaments. But Muslims believe that the final and culminating revelations were made to Muhammad, the last prophet. The Quran, the Muslim's sacred text, is considered the record of God's revelations made to Muhammad. Muslims worship Allah directly, without the intermediary of clergy.

Islam has two main branches: Sunni and Shi'a. The origins of the Sunni-Shi'a split lie in conflicting views of how the successor to the Prophet Muhammad was to be chosen. Upon the Prophet's death, Sunnis felt that the community should choose the next leader. Shi'a, by contrast, believed that leadership should remain within the family, and that Ali, Muhammad's son-in-law and cousin, was the rightful successor. The Sunnis prevailed and chose the first caliph (successor) based on his merit. While Ali eventually became the fourth caliph, his succession followed violence between the disputants.^{270, 271} Those who believe that Ali should have been the immediate successor are called Shi'a, short for *Shi'a-t-Ali* (party of Ali). This difference in beliefs continues to divide the two schools of Islam and remains a source of theological tension.



Shah Jahan Mosque, with its geometric brickwork and elaborate display of tilework, Thatta, Sindh Province
Wikimedia/Usman.pg

While the Sunni and Shi'a schools share a belief in the fundamental tenets of Islam, their split resulted in diverging practices and beliefs. Over time, several more sects emerged. Roughly 85-90% of Pakistanis are Sunni Muslim, and 10-15% are Shi'a, representing the second-largest Shi'a population after Iran. Shi'a are geographically spread across Pakistan. The majority live in the northern Gilgit-Baltistan region. Lahore, Karachi, Rawalpindi, and Peshawar are also home to large Shi'a communities. The 6 million Shi'a Hazara in and around Quetta have frequently been targets of Islamic extremists because their ethnicity and language make them easily recognizable. According to estimates, for every 10 Shi'a killed in Pakistan, 5 of them are Hazaras. Most of the militant groups carrying out the attacks, including the Taliban, are followers of the hardline Saudi-Wahabi Islamic ideology.^{272, 273, 274}



The Grand Mosque (Jamia Masjid) of Skardu, Gilgit-Baltistan Wikimedia/Mazahirg1

The Five Pillars of Islam

The Five Pillars of Islam are a set of essential beliefs and rites of the Islamic faith. The first and foundational pillar requires sincerely reciting the *shahada*, or Islamic creed: “There is no God but Allah, and Muhammad is the prophet of Allah.” The remaining pillars include: performing a ritual prayer five times per day; giving alms (money or other assets) to the needy, traditionally through a tax on income; fasting during the holy month of Ramadan; and making a pilgrimage to the Islamic holy city of Mecca.²⁷⁵ Muslims believe in a Day of Judgement when Allah will determine whether each individual will spend their afterlife in heaven or hell.²⁷⁶



Reading the Quran, Islamabad Flickr/Anne Dirkse

Care and Treatment of the Quran

The printed Quran is regarded as holy, and desecrating a copy is a serious offense.²⁷⁷ As such, Islam's holy book should be treated with respect. Do not touch the Quran with dirty hands. Keep the Quran off the floor—if you are sitting on the floor, hold the Quran above your lap or waist. When not in use, protect the Quran with a dustcover and do not place anything on top of it. Muslims keep Quranic texts on the highest shelf of a bookcase. Finally, keep Qurans out of latrines. Old or damaged copies can be properly disposed of in one of two ways. Burning is acceptable if the process is conducted with respect. Texts should not be burned with trash or other items. The second method of disposal is burial. Before burying the text, it should be wrapped in something pure and then buried where people do not walk.^{278, 279, 280} Other texts sacred to Muslims include the *Hadith*, a collection of the sayings of Muhammad, and the *Sunnah*, which describes the practices of Islam by way of Muhammad's example.



A teacher of the Quran, or qari, Wazir Khan Mosque, Lahore, Sindh Province Wikimedia/Maham Bhatti

The Sufi Influence

Sufism is a mystical form of Islam. Sufis pursue truth as a path toward a direct, personal connection with Allah. Sufi practices include ritual prayer, meditation, and various ascetic or ecstatic activities. The central figure is the *pir*, or spiritual leader. *Pirs* are thought to possess a special charismatic power, known as *karamat*, as well as the ability to bestow blessings, or *barakat*. *Pirs* act as mentors and spiritual guides to groups of students who form brotherhoods around their teachings. Both the Sunni and Shi'a schools have Sufi practitioners.



Sufi tombs, Lahore, northeastern Punjab Province Wikimedia/Guilhem Vellut

Many Sufis fled the Mongol invasions in Central Asia around the 13th century and relocated in South Asia. Sufi priests were prominent in converting people to Islam in South Asia, and Sufism has a deep and influential background in Pakistan today. Sufism, a mystical form of Islam, is not a sect but rather a nondoctrinal approach to experiencing Allah. Because Sufis emphasize an unstructured and direct, personal relationship to Allah, tension exists between them and Muslim scholars who emphasize formal, prescriptive doctrine. The intolerance among militant and fundamentalist Islamic practitioners (including members of the Taliban) is growing in Pakistan, and these groups have targeted Sufis.²⁸¹ Despite this, Sufism has survived and remains embedded in Islamic religious practices, especially in Punjab and Sindh provinces. Local people, especially in rural villages, pursue a spiritual life that is more open to interpretation compared with formal Islam.^{282, 283, 284, 285, 286}

Hinduism and Its Background in Pakistan



Hindu Katas Raj Temples complex, built around a sacred pool of Shiva's tears, 11th century, Potohar Plateau, Punjab Province Wikimedia/Aizad Sayid

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

priests, or Brahmans.^{287, 288, 289}

The history of Hindus in Pakistan is central to the formation and history of Pakistan. Rising nationalism in India during the late 19th century accompanied increasing divisions between Muslims and Hindus in the entire region. When Pakistan was created in 1947, Hindus constituted approximately 15-24% of the population. Well-educated and prosperous Hindus largely chose to resettle in India. In East Pakistan (now Bangladesh), over 10 million Hindus left for India in the half century that followed partition. Those who stayed in Pakistan after partition typically live in poverty-stricken rural areas, where they remain marginalized politically and economically. In recent years, the rise of nationalistic Hindu groups in India has implications for Pakistan, which these groups see as “the chief enemy” of India.^{290, 291, 292, 293}

Other Religious Minorities

Christians

Although Christians make up a small percentage of Pakistan's official religious population, they are firmly entrenched in Pakistan's culture and daily life. Representing the second-largest non-Muslim group after Hindus, large populations of Christians live in Karachi, Lahore, and Faisalabad. Several Christian institutions of higher learning, such as Forman Christian College, also operate within the country. But Christians are increasingly the object of persecution and targeted attacks. They routinely become embroiled in legal disputes after being charged for the capital crime of blasphemy. Although death sentences against Christians are infrequently carried out, Christians find themselves targeted by mob violence.²⁹⁴ The results are often deadly, and whole communities of Christians have been uprooted from their homes, had their properties burned, and suffered beatings, rapes, and executions.²⁹⁵ Even before the rise of religious fundamentalism in Pakistan, Christians were viewed as social outcasts because of their historically low-caste status in the British subcontinent.^{296, 297}



Lahore's principal Catholic cathedral, Sacred Heart, built in 1907 by Belgian Capuchin missionaries Wikimedia/Kasim 39

Ahmadis

The plight of Ahmadis (*Ahmadiyya*)—like Sufis and Shi'as—illustrates Pakistan's struggle over its Islamic identity since its founding. Ahmadis, of which there are more than 2 million in Pakistan, are a sect of Islam. The community reveres its founder, Mirza Ghulam Ahmed, as a prophet, second only to Muhammad. Born in 1835, Mirza came after Muhammad, who traditional orthodox Muslims view as the final and only prophet. Because of this belief, Ahmadis have been



Jamia Ahmadiyya seminary, the main center of Islamic learning for Ahmadis in Pakistan, Rabwah, Punjab Province Wikimedia/Ceddyfresse

labeled *kafirs* (heretics). Ostracized in Pakistan society, they are often targeted by Islamic extremists.²⁹⁸

The discrimination of Ahmadis is systemic. In 1974, they were declared non-Muslims in Pakistan's second constitutional amendment; in 1984, it became a criminal act for Ahmadis to profess the *shahada*, or Islamic creed. As a result, the country's blasphemy laws have been frequently invoked against them, and claims of blasphemy have descended into hate crimes and mob violence.^{299, 300, 301, 302} Notably, when a Pakistani Muslim applies for a passport or national ID card, they are required to sign an oath declaring that Mirza Ghulam Ahmad is "an impostor prophet" and that his followers are considered non-Muslims.^{303, 304}



Mirza Ghulam Ahmad, founder of the Ahmadi movement in Islam
Wikimedia/Unknown

The Role of Religion in the Government

As set forth in the constitution, Islam is the state religion, and laws have been established to uphold it. Sufis, Christians, Hindus, and other religious minority groups have representation in national and provincial assemblies, but they still have limited influence on national policy.³⁰⁵ Constitutional law requires that the president and prime minister be Muslim, and senior government administrators must take an oath of loyalty to Islam.



Supreme Court of Pakistan, Islamabad Wikimedia/Usman.pg

Pakistan's judicial system also has a religious dimension. Many shari'a (Islamic law) provisions are incorporated into Pakistan's Penal Code and have influence at the federal and supreme court levels. In addition, the Federal Shariat Court, which ascertains whether laws passed by parliament are congruent with the precepts of Islam, consists of eight Muslim judges, including a chief justice appointed by the president.^{306, 307} In addition to the shariat courts, Pakistan's top clerical body, the Council of Islamic Ideology, provides government and Parliament with legal advice on Islamic issues. The council has come under fire in recent years for its ultraconservative recommendations.^{308, 309}



Girls at a madrassa run by the Wazir Khan Mosque, Old City, Lahore, Sindh Province Flickr/Usman Malik

Religion in Pakistan is not a private affair. The government requires that citizens have a national identity card for voting. The card must state their religious affiliation if they wish to receive a passport. Those who declare themselves Muslim are clearly identifying with a religion that is privileged by the government. The masthead of the Ministry of Religious Affairs, which safeguards religious freedom, bears the verse from the Quran, “Islam is the only religion acceptable to God.” While the government protects the rights of educational institutions and students to make their own religious choices, as stated in the constitution, instruction in Islam is mandatory for all students enrolled in state-run schools. Religious affiliation is also mandatory on all school enrollment applications. Private schools do not face any official restrictions on religious education.^{310, 311, 312}

Blasphemy



Meeting of the Pakistan Muslim League, or “Noon” League, after Chairman Nawaz Sharif, whose first name starts with “n” or noon in Urdu Flickr/Michael Lusk

Blasphemy is a particularly serious crime in Pakistan. No one is allowed to publish criticisms (or perceived criticisms) of Islam or its prophets. The penalties for blasphemy under Pakistani law include “death for defiling Islam or its prophets; life imprisonment for defiling, damaging, or desecrating the Quran; and 10 years’ imprisonment for insulting another’s religious feelings.” In mid-2017, a Shi’a man was sentenced to death for posting disrespectful comments on Facebook about the Prophet Mohammad and his wives.³¹³

Increasingly, vigilantes take the law into their own hands before the courts get involved. Blasphemy allegations have led to dozens of mob attacks since 1990, and at least 65 people have been murdered for allegedly insulting Islam since 1990. There is often no evidence against them. In some cases, those with other grievances against

the accused charge them with blasphemy to remove the rival.^{314, 315, 316} Critics claim that responsibility for these killings lies in part with Pakistan's laws; those who make false allegations are not punished."^{317, 318, 319}

Influence of Religion on Daily Life



Prayer chamber within the Moghul-era Mosque of Mariyam Zamani Begum (wife of Emperor Akbar), Lahore, Sindh Province Wikimedia/DarNadeem

In most Muslim countries, Friday is the one-day weekend and holiday. Like Sundays for Christians, Fridays have a religious significance. Muslim males are expected to participate in the Friday prayer (jumma) and listen to special sermons from mullahs (male religious leaders or teachers). Foreigners should not interrupt the sacred Friday midday prayer, and they should, if possible, avoid entering mosques altogether during this time. In most Muslim countries, stores, businesses, and government offices close on Fridays. In 2015, at the urging of businesses, Pakistan moved to make Friday a half working day and Sunday a full day off. Pakistanis still observe jumma, and then may go back to work for another hour.^{320, 321}

On a daily basis, minority religious groups are disadvantaged because they do not receive equal protection under the law. Some minority groups are denied the right to establish buildings where they can worship, or they may be denied the right to hold public events. Some groups, such as the Ahmadis, are banned from printing literature and their individual rights have come under attack from mainstream Muslim groups. Hindus have also been targets of persecution, especially around Karachi, where kidnappings of businessmen and violence against Hindu temples have been reported.^{322, 323, 324, 325, 326}

Prayer

Islam heavily influences a person's daily routine in Pakistan. Foremost among daily rituals, Muslims are required to perform a series of prayers, known as *namaz* (the second pillar of Islam). Traditionally, these prayers (*salah*) are performed at five

approximate times of the day: before dawn, midmorning, midafternoon, at sundown, and after sundown. Muslims are called to prayer at each *salah* time by the muezzin, who typically announces the call to prayer (*azaan*) from the minaret of the local mosque. Whether the hands are folded during prayer or placed on the thighs generally identifies the worshipper as either Sunni or Shi'a, respectively. ³²⁷



Man reciting the Quran at the 17th-century Wazir Khan Mosque, Lahore, Sindh Province Wikimedia/Abdulmutlib12

Daily prayers may be performed alone or with other Muslims at mosques. On Fridays, the Muslim community meets at the local mosque to participate in group prayer. Held at noon, this communal prayer is traditionally limited to males and special sermons are given by Muslim clerics (imams, maulanas). All prayers must be offered in the direction of Mecca, the holy city of Islam in Saudi Arabia.

Cleansing

Prior to prayer, Muslims are required to perform *wudu* (a ritual cleansing). This purification process typically involves washing one's hands, face, arms, neck, and feet, as well as rinsing out the mouth and nose. ³²⁸

Cleansing is not solely intended for purposes of physical cleanliness—although this, too, is important. Rather, the rite is meant to spiritually and mentally prepare the participant to perform a holy action in a pure and concentrated state. A Muslim



Ablution station inside the eastern wall of Lahore's Badshahi Mosque; faucets and a canal for runoff water visible Wikimedia/Pale blue dot

can break this state of ritual purity through several acts: defecating or urinating, breaking wind, or, for many Muslims, simply touching a person of the opposite sex. The necessity of performing multiple daily prayers encourages Muslims to maintain

ritual purity throughout the day. Mosques often have facilities where Muslims can cleanse prior to prayer.

Madrassas

In Pakistan, mosques and madrassas, or Muslim schools, provide free primary- and secondary-level religious studies, respectively.³²⁹ Some 30,000 madrassas in Pakistan, known as *madaris-e-deeniya* in Urdu, operate alongside the struggling state education system. Of those, 26,000 are registered with the state's umbrella organization of Islamic jurisprudence, Ittehad-e-Tanzeemat-e-Madaris. Another 9,000 may be unregistered. Roughly 3.5 million male and female children and young adults are enrolled in madrassas in Pakistan, which are especially widespread in rural communities that lack modern education facilities. They are an affordable alternative for Pakistan's poorer population, filling an educational vacuum. But observers trace strong currents of religious radicalism back to such institutions.^{330, 331, 332} Pakistani intelligence sources have repeatedly stressed that many unregistered madrassas are directly or indirectly operated by the Taliban. These madrassas provide fertile ground for indoctrination and recruitment.^{333, 334, 335, 336}



Students recite lines from the Quran (surahs) at a local madrassa, Lahore, Sindh Province Wikimedia/Maham Bhatti

Religious Events and Holidays

Islamic events, festivals, and holidays are observed per the Islamic lunar calendar, which is shorter than the standard Gregorian calendar used in the U.S. and internationally. Thus, the dates of these events change from year to year.

Ramadan

Ramadan (or Ramazan) is the ninth and holiest month of the Islamic calendar. During this time, observant Muslims fulfill the third pillar of Islam—fasting. During Ramadan, Muslims demonstrate their piety and devotion to the Islamic faith. Tradition requires that adults abstain from eating, drinking, and smoking during daylight hours for 30 days. Restrictions also apply to sexual intercourse. Only the young, sick, elderly, and pregnant or nursing women are exempt from fasting. Non-Muslims should avoid eating

and drinking in public during fasting hours of the day; such activities are considered disrespectful and rude. A common greeting during the first few days of Ramadan is *ramadan mubarak* (Have a blessed Ramadan).³³⁷



Muslims taking part in the nightly Ramadan prayers (taraweeh), during which long portions of the Quran are read. Wikimedia/Syed Bilal avaid

In addition to fasting, many people perform extra prayers during Ramadan, and take care to avoid any wrongdoing. During this time of piety, Muslims also make charitable contributions to the homeless or to an established organization like a mosque or the Red Crescent Society (similar to the Red Cross).

People are released from work early during Ramadan. Preparations for *iftar*, the evening breaking of the fast, begin before sunset. While most restaurants are closed during the day, many restaurants offer evening *iftar* deals, especially in big cities like Karachi and Lahore.³³⁸ The rigorous demands of the daytime fast may affect some more than others during Ramadan; people may become more irritable or fatigued. Foreigners should be aware of this and be prepared to show patience. In general, the pace of life slows considerably during the holy month.

Despite the month's religious focus, violence by Islamic militants occurs in Pakistan during Ramadan.³³⁹ During the 2008 Ramadan, 50 Pakistanis were killed in a suicide attack. In 2013, attacks on mosques at the close of Ramadan left many dead. Also, restrictive rules have limited the movement of women during the holy month.^{340, 341, 342}

Eid

Eid means “festival” in Arabic, and Eid al-Fitr or Eid Ramazan (The Feast of the End of the Fast) marks the end of Ramadan. Muslims celebrate the end of the fast with a large, multiday feast with family and friends. One of the holiest days in Islam, Eid al-Adha (The Feast of Sacrifice), marks the 12th month of the Islamic calendar. In Pakistan, it is referred to as Eid al-Zoha or Bakra-Eid. It traditionally marks the end of the Muslim pilgrimage, or hajj, to Mecca. The festival commemorates Abraham's willingness to sacrifice his son in obedience to Allah. Bakra-Eid is a three-day festival beginning with prayers and sermons in the local mosque. Worshippers then slaughter an animal and



Badshahi Mosque during morning prayers, Eid al-Zoha, marking the end of the Muslim pilgrimage, or hajj, to Mecca Wikimedia/Bilalhassan88

Eid is to pay a great compliment, and the same goes for inviting someone to visit. These two Eid celebrations are considered holy and sacred. A common greeting during Eid is *eid mubarak* (Have a blessed Eid).³⁴⁴

distribute the meat in three equal portions. One portion goes to the family, another to relatives, and the third is distributed to neighbors and the poor.

People throughout Pakistan spend the three-day Eid holidays calling on close friends and relatives. Each of these events is, depending on wealth, a time to put on new clothes and prepare large feasts.³⁴³ People go from house to house for short or long visits. To visit someone during

Ashura



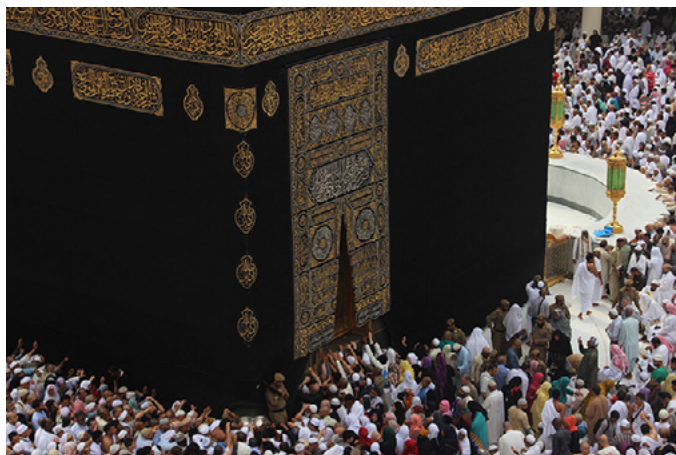
Tazia, or miniature mausoleums, in procession during Ashura, Chiniot, Punjab Province Wikimedia/Tahseen72

Ashura commemorates the martyrdom of Hussein ibn Ali, the son of Ali and grandson of Muhammad, who was killed in the battle of Karbala in 680 C.E. amid power struggles for the caliphate. This day is recognized by all Muslims, but it is especially significant to the Shi'a community. Ashura occurs on the 10th day of the Islamic month of Muharram, a period of mourning for Shia Muslims. During this time, Shi'a Muslim men may scourge their backs or cut their heads with various instruments until they bleed.³⁴⁵

Such acts of self-flagellation demonstrate the Shi'a belief that only physical pain can truly reflect the grief felt by the Muslim world when Hussein died.³⁴⁶ In recent years, Ashura festivals in Pakistan have been marred by conflicts between Sunni and Shi'a factions.^{347, 348, 349}

Hajj

Performing the hajj is one of five central duties for Muslims who are able and can afford to go. The pilgrimage ritual to Mecca, Saudi Arabia, begins on the seventh day of Dhu al-Hijjah (the last month of the Islamic year) and ends on the 12th day. A person who is not able to make the journey can appoint a relative or friend to go as a “stand-in.” For safety reasons, Saudi Arabia uses a quota system to limit the number of pilgrims each year.³⁵⁰ Thousands



The Kaaba (“cube”), the holiest shrine in Islam and central to the hajj, Mecca, Saudi Arabia Wikimedia/Moataz1997

have died over the years in the hot, crowded, and chaotic conditions.³⁵¹ The Pakistani government conducts a drawing from the thousands of applications each year; in 2017, roughly 180,000 Pakistanis performed the hajj.³⁵² Those who have made the pilgrimage may add the title *haji* to their names.³⁵³

Sufi Celebrations

The anniversary of the death of a Sufi *pir* is observed in parts of Pakistan, particularly in regions such as Sindh Province. Such an occasion is considered a favorable time to ask for the *pir*’s help or intercession. Large numbers of orthodox Muslims, as well as Sufi practitioners, attend *pir* anniversaries that are celebrated as festivals. Some customs at these celebrations strongly resemble Hindu rituals.



Interior of Lal Shahbaz Qalandar shrine, dedicated to the 13th-century Sufi saint and poet, Sehwan Sharif, Sindh Province Wikimedia/Saqib Qayyum

Every year, several hundred thousand Sufis meet in Sehwan, in southeastern Sindh Province, for a three-day festival that marks the death of Lal Shahbaz Qalandar in 1274. Qalandar, a Sufi mystic, consolidated Islam’s influence on the region. Today, hundreds of shrines devoted to him and other mystics like him are located throughout Sindh and Punjab provinces. Sufis make pilgrimages

from one shrine to another for festivals known as *urs*, an Arabic word for “marriage.” The act that symbolizes the union between Sufis and the divine.³⁵⁴

Buildings of Worship

Mosques



Badshahi Mosque, the largest of the Mughal imperial mosques and the second-largest mosque in Pakistan, Lahore, Sindh Province
Wikimedia/ Muddiii

Mosques (*masjid*) play a vital role in Pakistani society. In Pakistan, the mosque is much more than a house of prayer. It serves many social functions, and is usually used as a schoolroom for traditional Islamic education. Muslim boys typically attend a madrassa prior to formal education. In many villages, the local mosque is also used for community meetings and, in Pashtun-dominated areas,

sometimes as a guesthouse. Travelers often stay overnight in mosques, and villagers provide them with food and drink. Foreign males may be invited into a mosque to meet with local leaders.

The mosques in many areas of Pakistan are immaculate structures that highlight the craftsmanship of centuries of Islamic artisans. Because of their beauty, the mosques in Punjab Province are regularly visited by people from around the world. Some mosques, such as Badshahi Mosque in Lahore, have been proposed as UNESCO World Heritage sites. Calligraphy, detailed geometric artwork, reflective tiles, and intricate stonework are a conscious contrast to the loud, difficult reality of life in many areas of Pakistan.

The national government funds the construction of new mosques as well as the maintenance of mosques and Islamic clergy. Despite the absence of formal restrictions on mosque buildings, building a mosque requires the government’s prior consent. Currently, the government is cracking down on illegal mosque building, which seems endemic in Punjab Province. The government claims that illegal mosque building contributes to the rise in sectarian violence plaguing the province and the nation.^{355, 356, 357}

Hindu Temples

Other than archeological sites, there are few active Hindu temples in Pakistan. Some existing temples, especially in southern Pakistan where most Hindus live, have been attacked and damaged by Muslim fundamentalists.³⁵⁸ Of the active temples and shrines in the country, the cave temple of Hinglaj Mata in Balochistan Province, Katasraj Temple in Punjab Province, and Panchmukhi Hanuman Mandir in Karachi are the most well-known. While the Pakistani government has invested millions in the restoration of temples as a sign of good faith toward the country's religious minorities, the work falls short of the ancient craftsmanship.³⁵⁹ Overall, Hindu temples reflect the marginalized status of this religious minority. They are left in disrepair and only suggest the ascendancy of great Hindu populations that once occupied the region.^{360, 361}

Shrines



Facade of the tomb of Bibi Jawindi, great granddaughter of Sufi saint Jahaniyan Jahangasht, located in Uch, Punjab Province
Wikimedia/Usamashahid433

Pakistan has several burial sites that have become places of pilgrimage. They include mausoleums of political leaders, such as that of Muhammad Ali Jinnah in Karachi, and of other important figures, such as Allama Muhammad Iqbal (Poet of the Nation) in Lahore. There are also numerous shrines of Sufi religious leaders and *pirs* located across Pakistan. These burial sites are found especially in the villages of

southern and eastern Pakistan. Many shrines in these areas are devoted to the Sufi mystic Lal Shahbaz Qalandar. The villagers go to these sites to pray for good weather for their crops or for relief from troubles.^{362, 363, 364} In recent years, there have been attacks on Sufi shrines by Islamic militants, who in their orthodox interpretation of Islam view “grave-worship” as heresy.³⁶⁵

Behavior in Places of Worship

Muslim mosques are sacred spaces, and they should be respected as such. When foreigners visit a mosque, they should ask permission to enter. If prayers are in progress, especially Friday prayers, visitors should refrain from visiting the mosque. The dress code requires modesty and dignity. Clothing should always be loose fitting

and free of images of living creatures. As a rule, the more rural the region, the more one should be covered. For men, pants are preferred, but shorts that cover the knees are acceptable. Shirts should have sleeves no shorter than a standard T-shirt. Once inside the mosque, non-Muslims should not touch books or walls (especially the western corner where people direct their prayers).

May I enter?		
Visitor:	kyaa mey daaKhel ho saktaa hoon?	May I enter?
Local:	jee haa	Yes.

Exchange 1

Under normal, noncombat circumstances, visitors should remove their shoes at the doorway and place them in the designated area. They should turn off cell phones, observe photography restrictions, and refrain from eating or drinking inside the mosque.



Women gathered in an area of a mosque separate from the men, Islamabad Flickr/Anne Dirke

In Pakistan, while it is not prohibited, women traditionally do not visit mosques. Some mosques may allow women to pray in a segregated area. If a woman does enter a mosque, only her face, hands, and feet can be visible; her hair must be completely covered. Women should wear pants or ankle-length skirts that are neither tight nor transparent.³⁶⁶

Visitors should take care not to disrupt or walk in front of Muslims in prayer; this is thought to invalidate the prayers and will upset the worshipper. The presence of dogs in a mosque is considered a desecration.

May I have a scarf (head cover)?		
Visitor:	kyaa mey skaarf le saktaa hoon?	May I have a scarf (head cover)?
Local:	jee haa	Yes.

Exchange 2

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Urdu Cultural Orientation

Chapter 2 | Religion

Assessment

1. For Pakistan's impoverished families, the free madrassas, or Muslim school systems, fill the educational vacuum left by substandard public schools.
2. Religious freedom prevails in Pakistan.
3. Sufism is an important part of Pakistani culture.
4. Under Pakistani law, the penalties for blasphemy include death.
5. Government is free from religious restrictions in Pakistan.

Assessment Answers: 1. True; 2. False; 3. True; 4. True; 5. False



The Pakistan Monument, a symbol of national unity, its inner walls displaying outlines of Lahore Fort, Badshahi Mosque, Khyber Pass, and Minar-e-Pakistan, Islamabad Wikimedia/Muhammad Ashar

Chapter 3 | Urdu Cultural Orientation

Traditions

Pakistan is a multicultural society that is deeply rooted in Islamic and tribal customs, many of which have been practiced for centuries. Its numerous ethnic groups also draw on the vastly different traditions of neighbors such as India and Afghanistan. Thus, norms and values vary significantly across the country, and from region to region. Broadly speaking, however, much of Pakistan is a highly conservative, traditional society. Defense of honor and the interests of kinship are more important to Pakistanis than is loyalty to a political party, the nation, or any code of professional ethics.^{367, 368, 369}

Pakistanis are deeply interdependent and have a strong sense of community; ethnic, regional, and especially family loyalties have great significance. The networks built around these ties are essential to daily life, as Pakistanis turn to close friends or relatives for economic or social support, rather than a government institution.³⁷⁰ The use of these connections is called *wasta*, which can be loosely translated as “patronage,” “favoritism,” or “nepotism.” *Wasta* is universally applied through all aspects of Pakistani life, from securing jobs and political appointments, to arranging marriages. Seen as a source of corruption and discrimination by many, it is tolerated rather than accepted in Pakistan. On the ground level, the *wasta* system of patronage reflects the values of loyalty to family, tribe, and community rather than a lack of values.^{371, 372}



Pakistanis, deeply interdependent and for which ethnic, regional, and family loyalties have a strong significance
Flickr/Heinrich-Boll-Stiftung

For the most part, honor and values in Pakistan are shaped by Islam. However, perceptions of family honor, pride, and shame in many eastern regions of the country have their roots in a time before Islam was introduced to the region. These perceptions significantly influence Pakistanis’ behavior. As a male-dominated society, very little recognition is given to women. Moreover, in Pakistan’s honor-and-shame culture, “honor” killings of women who are perceived to have violated Islamic custom or shamed their family are on the rise in Pakistan.^{373, 374, 375, 376, 377, 378}

Greetings and Codes of Conduct



A Sikh devotee showing welcome in Nankana Sahib, a city named after the first guru of the Sikhs, Punjab Province
Flickr/a1245

Greetings are generally formal in Pakistan. When addressing a person for the first time, use their last name followed by *sahib* or *saab* (Mr.).^{379, 380} The most common greeting in Pakistan is the traditional Muslim *asalaamo 'alykom* (may the blessings of Allah be upon you), or simply *salaam*. When greeting a non-Muslim, Muslim Pakistanis may say *adaab* (respect to you) as a polite way of greeting someone in a religion-neutral

way. When meeting a Hindu or Sindhi Muslim, the correct greeting is *namaste* (I greet the god within you), followed by a slight bow with hands pressed together in front of the chest, fingers pointing upward.^{381, 382}

Good morning.		
Visitor:	subaa beKher	Good morning.
Local:	subaa beKher	Good morning.

Exchange 3



Officers of the Pakistan military greeting officers of the U.S. Marines USMC/Bryce Piper

Out of respect, elders are greeted first. Men who know each other well may hug. Female friends may kiss each other on both cheeks as a sign of affection. But when greeting strangers, business associates, or an elder, a Pakistani will shake hands and place the right hand over the heart and give a gentle nod in greeting. Although Westerners usually shake hands with a firm grip, the Pakistani tradition is to use a rather loose grip.³⁸³ It is not uncommon to see men holding hands for long durations of time while talking or walking down the street; this is an act of friendship. Male friends and close acquaintances may also touch the other's arm or shoulder while conversing.³⁸⁴

Good afternoon.		
Visitor:	asalaamo 'alykom aadaab	Good afternoon.
Local:	wa 'alykomo salaam aadaab	Good afternoon.

Exchange 4

Greetings between Men and Women

By contrast, distance should be maintained between unrelated people of the opposite sex. In traditional situations in Pakistan, men and women share a verbal greeting but make no physical contact. Men and women shake hands or embrace only if they are family or close friends.

Any meeting and greeting between men and women should be done in the presence of the men who accompany the women (often male family members). An introduction between a man and woman may involve a handshake only if initiated by the woman; a male visitor should not offer to shake hands with a Pakistani woman. This is considered overly direct or even offensive, and is likely to make the woman feel uncomfortable. Instead, the visitor should simply nod and issue a spoken greeting, or follow the female's lead. If a woman initiates a handshake, it should be quite light, touching only the fingertips.^{385, 386}



Critical to gender relations in Pakistan: maintaining distance between unrelated people of the opposite sex
Flickr/The Gender Agency

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

Exchange 5

Communication Style

Visitors should be aware that in Islamic culture, the family takes precedence over individuals. Each person is an extension of the family they belong to. At the start of a conversation and as part of the greeting, it is not only a form of politeness but also a ritual necessity to inquire about the health of the family members.³⁸⁷

Pakistanis will often speak in a roundabout fashion and avoid making direct statements to people they do not know well. If you do not have a longstanding relationship with a Pakistani, conversational exchanges should be general, not overly direct or inquisitive. In particular, avoid directing questions to or asking questions about the women in the family. Such questions about women are inappropriate in Pakistani culture.³⁸⁸



In discussion, members of the Jamiat Ulema-e-Pakistan party (Assembly of Pakistani Clergy), with the customary prayer beads (subha) Flickr/Jup Pakistan

Pakistanis will go out of their way to find something to praise, and they prefer a noncontroversial approach to conversations. Rather than admit they cannot or will not do something, they may say they “will try” or use the expression *inshallah* (God willing). Any frankness with a Pakistani should be carefully crafted and presented in a respectful manner to avoid discomfort.^{389, 390}

How are you? (formal)		
Visitor:	aap kaa kyaa haal hai?	How are you? (formal)
Local:	theek shukreeya	Fine, thank you.

Exchange 6

Are you doing well? (informal)		
Visitor:	kyaa tum theek ho?	Are you doing well? (informal)
Local:	jee haa	Yes.

Exchange 7

Pakistanis use several gestures and facial expressions during conversation, many of which are universal.³⁹¹ Generally speaking, a nod means “yes,” and a head shake “no.” A common gesture in many South Asian countries, including Pakistan, is the “Indian head bobble.” This gesture can be difficult for foreigners to decipher. Pakistanis will tilt their head from side to side during conversation to indicate “OK,” “Good,” or “I understand.” When the movement is a sway, it means “maybe,” “maybe not,” or “no.” Ultimately, is it considered a sign of respect to the other speaker.^{392, 393}



Sindhi man in a topi cap, which allows the forehead to touch the ground during prayer Flickr/DFID-UK

Good evening.		
Visitor:	asalaamo ‘alykom aadaab	Good evening.
Local:	wa ‘alykomo salaam aadaab	Good evening.

Exchange 8

Good night.		
Visitor:	shab beKher	Good night.
Local:	shab beKher	Good night.

Exchange 9

Eyes, Hands, and Feet

Making regular eye contact during conversation is not as important in Pakistan as it is in western countries; avoiding eye contact does not indicate any dishonesty or hostility. In fact, staring or fixed gazes may be taken as a sign of aggression in some regions. When communicating with a person of the opposite sex, maintaining constant eye contact may be considered rude and unethical. Eye contact with women on the street should be avoided because it can be misinterpreted and cause serious offense.³⁹⁴

Pakistanis maintain an important distinction between the right and left hands. The right hand is used for all public interactions, including eating, drinking, shaking hands, making a payment, presenting or receiving a gift, etc. The left hand is traditionally associated with matters of personal hygiene and is considered unclean. It is therefore inappropriate to use the left hand for eating, passing things to others, or gesturing. Even left-handed persons must observe this custom.



Shopkeeper using his right hand to give his customer her purchases, Karachi, Sindh Province Wikimedia/Steve Evans

Pakistanis also take care to keep the soles of their feet (shoes) from facing another person or allowing them to touch another person, which may be taken as an insult because the soles of feet are considered dirty. They will typically sit crossed-legged or squat with the soles of the feet planted on the ground.³⁹⁵

Gender Roles and Relationships

Although men and women have equal rights under the Pakistani constitution, the country remains deeply conservative and patriarchal; women in Pakistan face severe

gender inequality. Moreover, violence against women and girls is routine, and the legal system often treats victims as the guilty party.³⁹⁶ A report by the World Economic Forum in 2014 placed Pakistan as the second-lowest performing country in the world for gender equality.³⁹⁷

Tribal traditions and Islamic fundamentalism provide enormous powers to men.³⁹⁸ Male family members preside over a woman's life, and the head of the household will make all key decisions for a woman.³⁹⁹ Moreover, Pakistani women are considered the custodians of family honor, and a woman's actions reflect on herself and the family. As such, Pakistani women face the painful contradiction between the freedoms and opportunities they are given by law, and what is acceptable in practice. Women have the right to vote, drive, go to school, and pursue a career, but many women face serious abuse or discrimination if they do not follow traditional Islamic or tribal customs. The extent to which a woman observes such traditions, either forced or freely chosen, varies according to her occupation, education, and where she lives. While views of women can vary from community to community, veiling and seclusion (purdah) are observed throughout most of the country.⁴⁰⁰



Women lining up to vote, a constitutional right, though often a difficult one to exercise in many parts of Pakistan, Rawalpindi Flickr/DFID-UK

Among the urban middle class, women's education has been encouraged, and an increasing number of women have entered the workforce and stopped observing purdah. While some of Pakistan's leading politicians, journalists, and teachers are women, their numbers are small; most Pakistani women face gender discrimination, domestic abuse, public sexual harassment ("eve-teasing"), and physical violence. This remains despite numerous laws criminalizing such acts.⁴⁰¹



Schoolgirls wearing traditional dupatta, Khyber Pakhtunkhwa Province Flickr/DFID-UK

Thus, Pakistan was ranked the world's third-most dangerous country to be a woman by a Thomson-Reuters poll.^{402, 403, 404, 405, 406, 407}

Honor and Values

The concept of honor (*izzat*), which applies to both genders and across religious lines, is deeply ingrained in Pakistani culture. A person's *izzat* is affected by their actions as well as the behavior of their family or community. This results in cultural pressure for individuals to protect their reputation and that of those around them.⁴⁰⁸

Embarrassing, socially inappropriate, or indecent behavior can bring deep shame (*sharam*) upon a person. In Pakistan, where kinship and community ties are critical to survival, the social outcasting from perceived dishonor can have a very real effect on people's future circumstances. To prevent this, Pakistanis rarely criticize directly and praise often. If faced with criticism, Pakistanis may deny fault to protect their honor, only admitting to an error if the other person is older than they are, doing so out of respect.



Pakistani man with a traditional keffiyeh thrown over his shoulder, Islamabad Flickr/Anne Dirske

Male honor is an important aspect of *izzat*, also known as *namus* (purity, virtue) among the Pashtuns and Balochs, and it is linked with women's sexual behavior. A women's sexuality is considered a potential threat to the honor of the family. Therefore, women's behavior and mobility is restricted and controlled through purdah, gender segregation, and violence.^{409, 410, 411} If a Pakistani's *izzat* has been violated, they are obliged to seek restitution.⁴¹² In tribal areas, the exercise of *badal* (reciprocity) can lead to generations of bloodshed and feuds for a single insult.⁴¹³

Reclaiming Family Honor

Family honor especially concerns a women's real or perceived sexual behavior. In recent years, Pakistan has drawn attention for so-called honor killings (*karo kari*). Nearly 1,100 women were killed in Pakistan in 2015 by relatives who believed the women had dishonored their families, according to Pakistan's independent Human Rights Commission.⁴¹⁴ These executions are carried out as a punishment and redemption for the perceived shame a woman has brought upon her family and community. Honor killings are most commonly committed against women accused of adultery, engaging in premarital sex, refusing an arranged marriage, or suffering rape, which is often treated as adultery.⁴¹⁵ Proof is not necessary. Men are also victims of honor killings.

If a man marries a woman against her family's will, he may be considered complicit in dishonoring her family.⁴¹⁶ The death of the shamed person in such a killing is thought to restore the family's honor. Male relatives usually carry out the killings themselves; often, whole communities are complicit.^{417, 418}

Honor killings may also be ordered by village councils, such as jirgas or panchayats, that act as informal courts. They may order the death of a woman, or in some cases compensation marriages where young girls and women are forced to marry to resolve family disputes.^{419, 420} Recently, the international attention on honor killings has led many organizations to fight for means to eradicate the practice. Some religious leaders in the country have called honor killing “un-Islamic,” and in 2016 the Pakistani government passed a law that increased penalties for rape and honor killings. A similar law passed in 2004, however, had no effect in reducing the number of such crimes.^{421, 422, 423, 424, 425, 426}



*A jirga in Chitral, Khyber Pakhtunkhwa Province
Flickr/Ground Report*

Hospitality and Gift Giving

Before entering a Pakistani home, visitors should find out about local customs and try to follow them. A visitor can learn much by observing others. In Pakistani homes, guests customarily remove their shoes before entering, and they wash their hands before eating. When dining, the host will serve the guests first, but the guests should not begin eating until the eldest person begins. Formal manners apply in all social situations. At a dinner or social event, guests should graciously acknowledge the hospitality of their host, communicating that they appreciate the invitation.^{427, 428}



*An informal dinner for a departing guest, Hangu District,
Khyber Pakhtunkhwa Province Flickr/Patrick and Martha Dundon*

Thank you for your hospitality.

Visitor:	aap kee mehmaan nawaazee kaa shukreeya	Thank you for your hospitality.
Local:	shukreeya	You're welcome.

Exchange 10



Man cooking dal and making tea on a wood-fired stove, Kaghan Valley, Khyber Pakhtunkhwa Province Flickr/My Past

When a host offers coffee or tea, politely accept the offer. Rejecting the host's hospitality outright could cause him to lose face (i.e., feel insulted or shamed). It is a mark of pride for a host to entertain his guests. Likewise, a guest should show interest in the food that is served. This is a form of compliment to the host. It is a strict rule that one should use only the right hand or both hands to hold utensils or pass food at the dinner table. It is considered rude to use the left hand in social interactions or when eating and drinking. As the meal comes to an end, do not forget to compliment the host or the person who cooked the food.^{429, 430}

The food was very good.

Visitor:	khaanaa bahot aachaa thaa	The food was very good.
Local:	shukreeya	Thank you.

Exchange 11

When attending a social occasion in a Pakistani home, a visitor can bring a gift, such as chocolates or pastries. Men should avoid giving flowers to women.⁴³¹ If circumstances require that a male give a gift to a Pakistani woman (such as the wife of his host), he should say that the gift is from one of his female relatives. The presentation of any gift should be performed in a discreet and modest manner. When giving gifts, use both hands to present it. As a rule, the gift is not opened in the presence of the person who gave it. Foreigners should respect Islamic dietary customs that prohibit consuming pork or alcohol.^{432, 433}

Traditional Dress

In Pakistan, the *shalwar-qameez*, a loose, long tunic (*qameez*) worn over loose slacks gathered at the ankles (*shalwar*) is the most common form of traditional clothing for men and women. Widely seen in many South Asian countries, it is worn for outdoor and indoor activities. Men may also wear a knee-length coat (*sherwani*) for more formal occasions. They will also wear a variety of headwear and the style and shape can indicate ethnic group, region, religion, or political affiliation. The woolen *karakul* hat (worn by Mohammed Ali Jinnah) is popular. In tribal areas, turbans consisting of a long strip of cloth wrapped around the head are common. A woman may drape a long scarf (*dupatta*) around her shoulders or over her head when out in public. In some regions, especially in areas of Khyber Pakhtunkhwa, women and girls are required to wear a *burka*. This garment is a long robe that covers the entire body, leaving either the eyes exposed or covering the eyes with lace or transparent fabric.



Punjabi men in shalwar-qameez Flickr/Steve Evans

Among the urban middle class, Pakistani men and women wear adapted Western-style clothing. For women, this includes dresses of modest length and blouses with different kinds of sleeves. In all cases, women's clothing is conservative; never sheer, provocative, tight, or revealing in any way.^{434, 435} Men and boys typically wear slacks and casual shirts, long- or short-sleeved, in solid colors. Young men often wear jeans and businessmen wear Western-style suits with a shirt and tie.^{436, 437} If a visitor is uncertain about what to wear, asking a local person for advice is a good policy, although conservative attire is expected.^{438, 439}



Traditional dress and Western-style clothing on display, Pakistan's daily morning show, Mehekti Morning Flickr/USAID Pakistan

Food

Pakistani cuisine varies across the country, but broadly speaking it draws on Indian and Muslim traditions. Curry dishes are common, as are a variety of vegetables,



Pindi chole (pindi chana), a spicy Rawalpindi-style chickpea dish that is also commonly served at roadside dhabas
Flickr/Yummy O Yummy

fruits, grains, lentils (dal), and meat. Turmeric, cardamom, black pepper, sesame, and eggplant have been grown in the Indus Valley for millennia. Each region and home has its own favorite mixture of spices, or *masala*. In addition to the many South Asian spices, yogurt is a common ingredient. Those who can afford to will eat meat regularly, especially chicken, mutton, and lamb, often in the form of kebabs. *Chapati* or *roti* (flat, unleavened bread similar to pita bread) and naan (slightly

leavened bread) are staple foods. Lamb biryani (*pulao*), a mixed rice dish, and *nihari*, a slow-cooked lamb stew, are considered national dishes.⁴⁴⁰ Rice accompanies most meals, and it is used in desserts such as rice pudding (*kher*). Pakistanis drink a great deal of tea (chai); *lassi* (a type of yogurt drink), sherbet, and lemonade are popular.^{441, 442}

As in most Muslim countries, the consumption of alcoholic beverages and pork are prohibited, and meat is prepared halal (kosher). It is also culturally inappropriate to eat in front of Muslims or invite them to a daytime meal during Ramadan.^{443, 444}

Eating at a Pakistani Home



Village woman carrying a pot of fresh drinking water, near Jacobabad, Sindh Province Flickr/DFID-UK

As homemakers, women are in charge of preparing, cooking, and serving food. This has been true in Pakistani culture since ancient times. Young women are trained early to assume authority in the kitchen. Women and older girls are responsible for cleaning up after meals and preparing the kitchen for the next meal.⁴⁴⁵ When dining in a home, men and women eat in separate areas or at different times, with the men dining first.

Eating traditions vary by region and whether the area is rural or urban. In rural Pakistan, it is common for families to eat meals while seated on the floor around a

low, round table. In the cities, many Pakistanis eat in a Westernized manner, using modern eating utensils. Others prefer to adhere to the older tradition of scooping up food with a piece of bread, or *chapati*. In general, family members seated around the table are served according to age, beginning with the oldest.^{446, 447}

The right hand should be used when eating, offering a dish or a glass of tea, or when drinking. When eating by hand, a piece of *roti* or naan is torn away and used to scoop the food between thumb and fingers. In some regions, it is considered gracious to leave a bit of food on the plate. If the host tries to give you more food, you may cover your plate with your right hand to demonstrate you have had enough.⁴⁴⁸

Non-Religious Celebrations and Holidays

Pakistan Day

Pakistan Day is celebrated every year on 23 March to commemorate the Lahore Resolution of 1940, which called for greater Muslim autonomy in British India. This historic resolution set in motion a series of events that led to the creation of Pakistan seven years later.^{449, 450} In 2017, Pakistan Day was made an official public holiday, and all



All India Muslim League Working Committee (Muhammad Ali Jinnah, center), Lahore, March 1940 Wikimedia/Unknown

nonessential government offices, schools, and banks are closed. The day begins with a 31-gun salute in the federal capital and 21-gun salutes in provincial capitals, followed by a military parade in Islamabad and a wreath-laying ceremony at the graves of national poet Muhammad Iqbal and Muhammad Ali Jinnah, regarded as the father of the country. In 2017, the Chinese People's Liberation Army and the Royal Saudi Land Forces participated in a joint parade, which featured a march-past, weapons display, and aerial shows. On this day, the president gives out national military and civil awards to those who have made significant contributions to the country during the year. The citizens go outdoors and enjoy local festivals, cooking, and parties.^{451, 452, 453, 454}

Independence Day



Schoolgirl celebrating Independence Day with mehndi on her hands and the flag of Pakistan on her face and earrings, Karachi
Wikimedia/Kashif Mardani

broadcasts special Independence Day programs, and people enjoy pageants, music, and shows dedicated to the holiday.^{455, 456, 457}

Pakistan celebrates its Independence Day on 14 August. Though Pakistan gained independence in 1947 with the partitioning of British India, it held the status of a dominion for 9 years before becoming an Islamic Republic in 1956. To celebrate, many Pakistanis dress in the national colors—green and white—and take to the streets to see parades and demonstrate their national pride and unity. Ceremonial changings of the guard occur at national monuments and other important sites. The media

Other Holidays



Mazar-e-Quaid or the National Mausoleum, the tomb of Muhammad Ali Jinnah, founder of Pakistan, Karachi
Wikimedia/Shahid1024

and religious philosophy. Muhammad Iqbal's work influenced many Muslims to support a separate Muslim state, an idea that he is given credit for. Government offices close in honor of this day, and many people have the day off from work.^{460, 461, 462}

Quad-e-Azam Day celebrates the birthday of Muhammad Ali Jinnah, the founder of Pakistan and its first leader. He died in 1948, one year after Pakistan became independent. A mausoleum stands in Jinnah's honor in Karachi.^{458, 459}

On 9 November, Pakistanis celebrate Iqbal Day, the birthday of Pakistan's national poet, Muhammad Iqbal. An Indian Muslim, Iqbal is famed for his poetry written in both Urdu and Persian, as well as for his writings and ideas on political

Sports

Nearly 300 years ago, the British brought cricket to the Indian subcontinent, where it took root and became the most popular sport in Pakistan. Pakistan remains the only country to beat England in its first ever competition in cricket's birthplace in 1954.⁴⁶³ The cricket rivalry between India and Pakistan, however, is one of the most intense in the world; matches between the two countries are the most viewed television broadcasts in both countries.⁴⁶⁴ But war and

conflict have limited Pakistan's regional participation. Cricket matches between India and Pakistan have been suspended multiple times since 1960, and the threat of terrorist attacks prevents international matches from being played in Pakistan. Since the Mumbai bombings in 2008, Pakistan is only permitted to play India at international tournaments such as the World Cup.⁴⁶⁵ In 2017, Pakistan's national team (called the Cornered Tigers or Green Shirts) beat India to become the International Cricket Council Champions for the first time; the annual tournament is second in importance only to the Cricket World Cup, which Pakistan won in 1992.^{466, 467}

Pakistan's national sport is field hockey, and other popular sports include polo, tent-pegging, and oxen racing. Tent-pegging (*neza baazi*) is an equestrian sport that originated in South Asia in the fourth century B.C.E. At that time, cavalry soldiers found that the only way to incapacitate armored elephants was to spear them in the toe. Played today by Pakistani elite as a test of a horseman's skill, tent-pegging requires the rider to pierce, pick up, and carry



Young Pakistanis playing cricket; Nanga Parbat, one of the world's tallest mountains, in the background, Gilgit-Baltistan
Wikimedia/Asfand Yar68



A horseback rider competing in a tent-pegging competition, Punjab Province
Wikimedia/Tariq hameed sulemani

away a small ground target with a lance while riding at a gallop.^{468, 469} In rural areas, bull-racing draws thousands of spectators and is the second-most popular traditional pastime behind tent-pegging. Usually the highlight of local festivals, bull-racing draws farmers and landlords from across the region who bring their fastest bulls to compete. Balancing only on a wooden board, the jockey sleds a distance of three football fields behind two bulls who pull them at a breakneck pace to the finish line. The winner is the jockey who has gone the distance the most times without falling off.^{470, 471}

Dos and Don'ts

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

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

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

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

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

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

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

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

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

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



NATO Deputy Secretary General Rose Gottemoeller and Pakistani Chief of Army Staff General Raheel Sharif (retired), Washington, D.C., 2015 Flickr/U.S. Department of State

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Urdu Cultural Orientation

Chapter 3 | Traditions

Assessment

1. The concept of honor is deeply rooted in Pakistani culture.
2. Family loyalties are more important to the average Pakistani than loyalty to the country.
3. Formulaic greetings are not part of Pakistani culture.
4. Direct questions about a man's female relatives are considered offensive.
5. The country's independence is celebrated on Pakistan Day.

Assessment Answers: 1. True; 2. True; 3. True; 4. False; 5. False



Anarkali Food Street, one of several well-known pedestrian streets lined with food stalls, restaurants, and other food shops, Lahore Wikimedia/Kamran Ali

Chapter 4 | Urdu Cultural Orientation

Urban Life

When Pakistan became a nation in 1947, its cities experienced population surges caused by an influx of refugees from India. In certain cities in Sindh and Punjab provinces, Muhajirs made up more than half the residents by the 1950s. Karachi, in particular, absorbed thousands of Muhajirs, mainly bureaucrats, professionals, and merchants with investment money. Because Karachi also drew large numbers of unskilled migrant workers from other regions, job competition led to ethnic unrest that has continued during much of the city's development.^{472, 473}

Cities in Punjab, such as Lahore and Faisalabad, also grew rapidly after partition. In the three decades after 1951, the number of people living in Pakistan's cities quadrupled and 13% of Pakistanis lived in just three cities: Karachi, Lahore,

and Faisalabad.⁴⁷⁴ Today, nearly 40% of the country's estimated 202 million inhabitants live in cities.

Pakistan's population is one of the fastest-growing in Asia—urbanizing faster than any other country in South Asia. It is estimated that by 2025, nearly 50% of Pakistanis will live in cities. By then, Karachi's population of 10 million will exceed an estimated 19 million.⁴⁷⁵

Urban Issues



*A narrow pedestrian street in the Walled City of Lahore, also called Androon Shehr or the Old City
Wikimedia/Guilhem Vellut*

War, insecurity, and economic turmoil continue to stoke the fire of rapid urbanization in Pakistan; rural Pakistanis seek refuge in the cities, hoping to find better jobs and basic services, such as education and health care.⁴⁷⁶ But urbanization has inflated Pakistan's cities so quickly that city governments cannot keep up with the demand for infrastructure, housing, and services. There are shortages in housing and energy, shortfalls in basic services and job creation, and insufficient public transportation.^{477, 478, 479}

Almost half of urban Pakistanis live in slums, with Karachi's Orangi town topping the list of the world's largest.^{480, 481} Several households commonly share one latrine, and access to solid waste management services remains poor. Clean drinking water is also in short supply, and 90% of urban water is unsafe to drink.⁴⁸² Untreated industrial and urban waste water have created a major health hazard. In Karachi, approximately 30,000 people die from contaminated water annually.^{483, 484, 485}

As challenges mount, local governments are looking to improve urban planning. Karachi recently launched a sewage treatment project to be completed by 2018. The 2009 National Drinking Water Policy promises safe and sustainable drinking water to all by 2025, and the 2006 Sanitation Policy aligns with the targets of the Millennium Development Goal.⁴⁸⁶ As of 2017, however, no significant changes were observed.⁴⁸⁷

Working Conditions in Urban Areas

Although most people in Pakistan work as unskilled laborers in rural areas, the cities are more important to the country's economy. Around 23% of Pakistan's workforce is employed in industry, an area of the economy that experienced a sharp downturn over the last 10 years. That, combined with a struggling economy, a surging population, and rural-urban migration, has led to high unemployment rates, especially in Pakistan's cities.⁴⁸⁸ In short, there simply aren't enough jobs for the millions entering the job market each year.^{489, 490, 491}

A large part of the gross domestic product is generated from industrial and service jobs in the cities.^{492, 493, 494} These jobs are low paying and exploit the unskilled workers who have no sick or medical leave, work in dangerous conditions, and face retaliation from employers if they petition for better conditions.^{495, 496} The brick kiln industry is synonymous with bonded labor, where a person is forced to work to pay off a debt. The low wages, in addition to acute poverty and inaccessibility to health care and housing, force the workers, mainly working as family units, to seek substantial loans as advances. Often, entire families work to pay off the debt of one family member. Sometimes, the debt is passed down to the children, placing them in debt bondage because of a loan their parents took decades before.^{497, 498}



*Lunchtime, Peshawar, Khyber Pakhtunkhwa Province
Flickr/Montager*

Rising food and fuel prices have forced many families to send their children to search for work instead of to school. Most provincial governments in Pakistan have not established a minimum working age, and 11-12 million children as young as 10 are estimated to be working to help support their families, many under hazardous conditions. While some scavenge urban streets for recyclable goods, many Pakistani children are engaged in the worst forms of child labor in glass bangle factories and brick kilns, or as forced domestic work, all under near slave labor conditions.^{499, 500, 501}

Health Care

Although Pakistan's health care services industry has improved since independence, many people do not have access to basic medical care and suffer from treatable illnesses, particularly intestinal diseases. There are high incidences of Hepatitis A and typhoid in areas that lack safe drinking water, adequate sewage disposal, and proper food sanitation practices.^{502, 503, 504}

Unemployment and rising inflation are expanding the gap between rich and poor, worsening the already unequal access to health care. Free government health services have earned a reputation for poor quality of care, absentee staff, and long wait times; those who can afford it seek services with private medical facilities, which require prepayment for services and do not accept credit cards.^{505, 506, 507, 508}



A Lady Health Visitor examining a woman as part of a USAID-sponsored program in FATA and Khyber Pakhtunkhwa Province Flickr/USAID Pakistan

Medical care standards are routinely below that of Western nations, but exceptions exist in major metropolitan areas. In mid-sized cities and towns, medical care is limited and payment is expected before treatment. Emergency services are virtually nonexistent, and ambulances are often not staffed by medical personnel.^{509, 510}

Is there a medical clinic nearby?		
Visitor:	kyaa wahaa koe medeekaal keleenek qareeb hai?	Is there a medical clinic nearby?
Local:	jee haa	Yes.

Exchange 12

Malnutrition remains a problem in Pakistan, especially for children younger than 5. Each year more than 177,000 children die before the age of 5 because they are undernourished.⁵¹¹ More than half the country's children show evidence of stunted growth, and 40% are below normal weight. Lack of access to health facilities, food scarcity, natural disasters such as drought and flooding, and poor infrastructure are major factors in child malnutrition, which predominantly affects Pakistan's poor. Stunted growth in children is the highest in Balochistan, the least-developed province in Pakistan. Conversely, stunted growth is lowest nationally in Punjab Province, where development is greater.⁵¹²



A female doctor with the International Medical Corps, Sindh Province Flickr/DFID-UK

Malaria and tuberculosis are common in Pakistan, which ranks sixth in the world for tuberculosis incidents each year. Poverty and overcrowding contribute to these high numbers, and roughly 70,000 people die annually from tuberculosis. Official numbers show that 1.5 million Pakistanis currently live with the disease.^{513, 514, 515} Addiction to heroin is also a serious problem in Pakistan among “urban literate males,” with nearly 9 million addicts across the country.^{516, 517}

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

Exchange 13

Education



Children leaving school for the day, Sindh Province Flickr/DFID-UK

Officially, primary education is compulsory in Pakistan, however many Pakistanis never receive any formal education.⁵¹⁸ Since independence, primary and secondary school enrollment has expanded, yet several obstacles continue to stand in the way of children’s education. The education budget is low, many children drop out of school to work, and, because of gender restrictions, almost half of all Pakistani girls never enroll.⁵¹⁹ The low national literacy rate, which is approximately

58%, shows the disparity between male and female educational priorities: 70% of males are literate while only 46% of females are literate.⁵²⁰ Urban areas have higher student enrollment and better quality of education, but close to 10% of all children in Lahore, Karachi, and Peshawar do not attend school.

Some families enroll their sons in madrassas, which provide free education, room, and board. But this accounts for only 1.5% of the student population. Though students in

madrassas are a negligible percentage of the population, madrassas are often seen as where youth are introduced to religious militancy.⁵²¹ The quality of education has varied widely in madrassas, with some offering studies in secular as well as religious subjects, and others focusing almost exclusively on Islamic scripture.^{522, 523, 524, 525}

Due to the poor state of public education in Pakistan, parents who can afford it send their children to private schools. From 2001 to 2014, the number of children enrolled in private primary schools in cities rose from 25% to 40%. *Wasta*, or nepotism, negatively affects the quality of education in public schools, where teachers are appointed by district administrators based on family or social connections, not on teaching skills, or, in some cases, even the ability to read or write. In addition, while all private schools have basic facilities such as drinkable water and toilets, they are absent from many government schools.⁵²⁶ Many provinces have recently established merit-based hiring practices for public school teachers.^{527, 528, 529}



*Students in Multan attending an energy conservation seminar held by USAID, Punjab Province
Flickr/USAID Pakistan*

Urban Traffic and Transportation

Road travel throughout Pakistan carries serious risks. Road conditions fall far below Western standards. Roadways are not well-maintained, which can seriously damage vehicles and create hazardous driving conditions. Traffic flows on the left side of the roadway—the opposite side from the United States. Urban roads are crowded, drivers are often aggressive and poorly trained, and vehicles, particularly large trucks and buses, are badly maintained. Locals may drive into the opposite lane of traffic to get to their destination more rapidly. There are few sidewalks and bike lanes; where they do exist, they are encroached on by traffic or crowded with street vendors. Drivers must share the road with animals, horse carts (*tonga*), three-wheeled rickshaws, bicyclists, and pedestrians. Illumination of roadways at



A busy street in Gawalmandi, just outside the Walled City, Lahore, Punjab Province Flickr/Inam Photography

night is poor or nonexistent. Signage is lacking, and many automobiles on the road have insufficient illumination for night driving.^{530, 531}

Public Transportation

There are no subways or commuter trains in Pakistan. Even larger cities like Karachi do not have a mass public transport system. This has led to a surge in private vehicles for hire, such as cars and minibuses. Much of this new business, however, is unregulated and too expensive for many Pakistanis.^{532, 533} Thus, many low-income urban Pakistanis live in inner-city neighborhoods, which allows them to walk or bike to work. In Lahore, for example, 40% of commutes are on foot.⁵³⁴



A city bus in Lahore, characteristic of Pakistan's long tradition of decorating vehicles with colorful designs
Flickr/Guilhem Vellut

Yellow taxis can be found at hotels and airports. If there is no meter, the fare should be negotiated with the driver. For traveling short distances, auto rickshaws are popular. Motorcycle rickshaws, called *chand gari* (moon car) or *qingqi* are cheaper but flip over more easily around sharp turns.^{535, 536} Rickshaws, minibuses, and horse-drawn carts are often ornately decorated with colorful designs, advertisements, or political statements, which is a long-established tradition.⁵³⁷

Getting around in urban Pakistan, whether on foot or in a public bus or rickshaw, is difficult for women. One study found that almost 85% of working women in Karachi were harassed or assaulted in 2015.⁵³⁸ One Lahore woman took matters into her own hands, starting her own female-driven auto-rickshaw company (for female passengers only) in 2015. As of 2017, she had 11 rickshaws equipped with tracking devices and serves a loyal client base of Lahore women.^{539, 540, 541}



An auto rickshaw, popular for traveling short distances within cities, Karachi, Sindh Province
Wikimedia/Omeir Yusuf

Public transportation should be avoided by Westerners. The prevalence of militants and anti-Western terrorist groups working in Pakistan's cities creates serious security risks. Drivers of vehicles for hire, including buses, drive recklessly and cause numerous collisions. Urban police routinely take bribes to ignore traffic violations. Police forces are understaffed and cannot maintain an adequate police presence.^{542, 543}

Can I get a cab somewhere?		
Visitor:	kyaa mujhei kaheen se ek taksee mil sakti hai?	Can I get a cab somewhere?
Local:	jee haa	Yes.

Exchange 14

Restaurants and the Marketplace

Restaurants



A plate of grilled meats, including reshmi kebab, chicken tikka, and naan, Karachi, Sindh Province
Wikimedia/Umar Mohsin

Restaurants and teahouses are popular social venues in urban areas, although they are too expensive for many Pakistanis. Restaurants serve a variety of international foods, as well as local foods that often tend toward rich, spicy flavors. Meat, including lamb, chicken, and mutton, is served in most restaurants. There are few vegetarian restaurants in Pakistan, although vegetables are served with most meals. Curry dishes are quite popular and the main ingredients vary, with each region known for its unique food

preparation or blend of spices.^{544, 545, 546} As in most Pakistani homes during mealtime, utensils are not typically used at restaurants. Instead, food is eaten using the right hand or scooped with bread.

I'd like some soup.		
Visitor:	mujhe kooch soop chaaheeye	I'd like some soup.
Local:	zaroor	Sure.

Exchange 15

Roadside cafes (*dhabas*) are a favorite among young Pakistanis. Originally havens for hungry travelers and found exclusively along Punjab’s highways, these inexpensive food stalls are now located throughout most Pakistani cities. Traditionally, *dhabas* serve tea and quick bites, such as Nutella-filled naan or *parathas* (a flatbread stuffed with a broad variety of ingredients), but as their popularity has grown, the food offerings have broadened. Lahore’s iconic Gawalmandi food street, for example, is lined with *dhabas* serving everything from samosas (deep-fried pastries stuffed with meat, potatoes, onions, and spices) to *sabir dal chawal* (rice and lentils).^{547, 548, 549, 550}



A quiet afternoon on the Fort Road food street, behind Lahore Fort (Shahi Qila) Wikimedia/Sohailsarwar12

Do you have bottled water?		
Visitor:	kyaa aap ke pas paanee kee bottle hai?	Do you have bottled water?
Local:	zaroor	Sure.

Exchange 16

Because strict laws prohibit drinking in public, there are no bars in Pakistan’s cities. Wine can be purchased in upscale hotel restaurants, although it is expensive. Carbonated drinks and beer brewed in Pakistan are widely available. Most restaurants offer a variety of drinks, including traditional chai.⁵⁵¹

I would like coffee or tea.		
Visitor:	meyn koffee yaa chaay pasand kartaa hoo	I would like coffee or tea.
Local:	theek hai	Sure.

Exchange 17

Most of the economy operates on a cash-only basis, though credit cards have become more common in larger cities. ATMs that accept international cards are scattered around larger cities and dispense Pakistani rupees only.⁵⁵² Credit cards such as Visa and MasterCard are accepted by only a few establishments in major cities—usually airline offices, travel agencies, and top-end hotels.

Can you bring me my bill?		
Visitor:	kyaa aap mera bil laa sakte hai?	Can you bring me my bill?
Local:	zaroor	Sure.

Exchange 18

Whether diners wish to pay their bills separately or all on one tab, they should find out in advance if a restaurant accepts credit cards, and which ones. High-end restaurants usually add a 10% service surcharge. Tipping beyond this is at the diner's discretion.^{553, 554}

Do you accept credit cards?		
Visitor:	kyaa aap kredeet kaard lete hai	Do you accept credit cards?
Local:	nahee	No.

Exchange 19

Marketplace

From Karachi to Lahore, all of Pakistan's major cities have numerous bazaars. Pakistanis are skilled at bargaining, and advertised prices are usually more than the seller expects to receive. Vendors assume that customers will bargain.⁵⁵⁵ Westerners should be aware that at bazaars and other places that offer services, forming a line is not the usual practice. It is more customary to push and shove to maintain one's place in the crowd. This manner of obtaining service is also typical at post offices and train stations.⁵⁵⁶



Vendors selling reyvri, a type of sweet, and prayer rugs in a busy Karachi market, Sindh Province Flickr/Wasif Malik

I can give you only this much money for this.		
Visitor:	meyn aap ko itnee hee raqam de saktaa hoo	I can give you only this much money for this.
Local:	theek hai	OK.

Exchange 20

Shoppers should examine an item closely to be sure that the quality matches the price they are willing to pay. Shoppers should remain firm and impassive while haggling. Ultimately, the customer can walk away to the next stall or shop without having to buy the item.⁵⁵⁷

May I have a closer look at this?		
Visitor:	kyaa meyn isei qareeb se dekh sakta hoo?	May I have a closer look at this?
Local:	zaroor	Sure.

Exchange 21

How much longer will you be here?		
Visitor:	aap yahaa kitnaa 'arsaa rahengay?	How much longer will you be here?
Local:	mazeed teen ghante	Three more hours.

Exchange 22

Vendors and Beggars



Man selling items at a busy intersection in Lahore, Punjab Province Flickr/Omer Wazir

With a surging population and widespread unemployment, urban poverty in Pakistan is on the rise, and one in eight people live below the poverty line. As a result, informal street vendors and beggars are common in cities. Beggars are often unemployed women and small children who have resorted to begging or selling odds and ends to support themselves and their families. Despite the government's efforts to clamp down on begging, it remains widespread.⁵⁵⁸

According to the Asian Human Rights Commission, an estimated 1.5 million children live on the streets of Pakistan's metropolitan cities and urban centers.^{559, 560} Many of them run away from abusive homes. In Quetta alone, approximately 15,000 street children as young as 5 years old beg and sell assorted items on the street, or sort through garbage heaps for items they can sell to scrap dealers.^{561, 562}

Street vendors working to support their families are everywhere in Pakistan's cities. From makeshift stalls, carts, and blankets along the sidewalk, these self-sufficient street hawkers sell a wide variety of items at prices the average Pakistani can afford: glass bangles, cooking utensils, fruit and vegetables, chai, samosas, kebabs, cheap copies of Indian movies, and services such as knife-sharpening.⁵⁶³



Street vendor preparing a traditional Pakistani sweet, jalebi, on a wood stove, Lahore Flickr/Black Zero

Urban Crime

Violent crime, including murder, rape, kidnapping, carjacking, highway robbery, and burglary, is prevalent in many of Pakistan's cities. The U.S. Department of State has singled out Lahore as a high-threat location for crime "directed at or affecting" official U.S. government interests.⁵⁶⁴ As Pakistan's second-largest city, the number of crimes reported in Lahore has increased by 34% in 2016, though it is estimated that nearly 50% of crimes are never registered by authorities.⁵⁶⁵ High levels of unemployment, poverty, and illiteracy are the primary drivers of the increase in crime.^{566, 567, 568}

While overall the number of terrorist attacks decreased in 2015 and 2016, Pakistan's cities and the country as a whole continue to experience significant terrorist violence, including sectarian attacks.⁵⁶⁹ In the first half of 2017, attacks occurred in Lahore, Quetta, Peshawar, and other cities in Sindh, Khyber Pakhtunkhwa, and the FATA, causing a large number of deaths. In reaction, Pakistani security forces have increased their presence across the country, and the Pakistan Army launched an urban counterterrorism operation. But critics point out that, historically, such operations have caused more harm to civilian populations than the militants.^{570, 571}



*Bhati Gate, within the Walled City of Lahore, one of six remaining gates that once allowed access into the Walled City
Wikimedia/Tahir8088*

Pakistan remains a primarily agrarian society; three out of five Pakistanis live in the

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Urdu Cultural Orientation

Chapter 4 | Urban Life

Assessment

1. The majority of Pakistan's population is urban.
2. Many urban Pakistanis use buses or subways for their daily commute.
3. Almost half of urban Pakistanis live in substandard housing.
4. Clean drinking water is largely unavailable to many in urban Pakistan.
5. Urban areas have higher student enrollment and better-quality education.

Assessment Answers: 1. False; 2. False; 3. True; 4. True; 5. True



A view of the Hunza Valley, Gilgit-Baltistan, northern Pakistan Wikimedia/Jamshed Ashraf

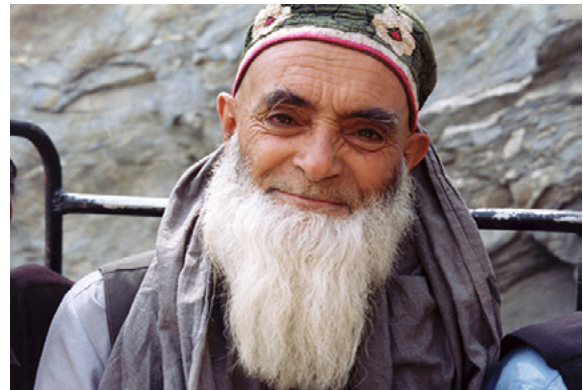
Chapter 5 | Urdu Cultural Orientation

Rural Life

countryside, where the majority work in and around farming. Although there is farming in all areas of Pakistan, most crops are grown in the Indus River plain in Punjab and Sindh provinces. Here, irrigation from the Indus River and its tributaries covers millions of hectares and includes major storage reservoirs and numerous smaller dams, headworks, canals, and distribution channels.⁵⁷² While poverty is significantly higher in rural areas than in urban centers, the Indus Valley farming regions are generally more prosperous and urbanized. The rugged, remote, and dry areas of western Pakistan, such as the FATA and Balochistan Province, remain poor and undeveloped.^{573, 574}

Tribal Distribution

Pakistan's main provinces are divided ethnically, and in each of these regions the concept of tribe means something a little different. Among the Baloch of Balochistan, Sindh, and southern Punjab provinces, it means clan—a tightly knit group under an autocratic leader, or hakim. In Punjab, the Rajputs, Jats, Gujjars, and others were once tightly knit nomadic tribes. Over time they spread out and intermingled across northern India and much of today's Pakistan. Punjab kinship systems function much like a caste system or class structure, where occupational groups are ranked hierarchically. Wider kinship groups are called *biradari*, and they hold considerable influence in Pakistani politics.^{575, 576, 577}



Tribal man, Khyber Pakhtunkhwa Province, northern Pakistan Flickr/Alan Turkus

The areas that border Afghanistan—Northern Balochistan, the FATA, and Khyber Pakhtunkhwa—are dominated by Pashtuns.⁵⁷⁸ The people of this mountainous region are divided into subtribal groups, including the Swati, Orakzai, Mahsud, Mohmand, Yusufzai, Afridi, and Wazir.^{579, 580, 581} Among the Pashtuns, the tribe is an important marker of identity and status. Subtribes are in constant competition for power or resources and it is a common cause for conflict among them.⁵⁸²

Do you know this area?		
Visitor:	kyaa aap is 'alaaqe ko jaante hai?	Do you know this area?
Local:	jee haa	Yes.

Exchange 23

Overall, the Taliban have managed to weaken many of Pakistan's tribal structures since fleeing Afghanistan in 2001, especially that of the Pashtuns.^{583, 584, 585} Taliban attacks in Pakistan have recently pushed Pakistanis to the limits; they are demanding that Pakistani military forces launch offensives to drive out the Taliban. This is a tricky procedure for the Pakistani government, which has had international allegiances with Taliban groups for years.⁵⁸⁶



Tari Mangal village, Pakistani-Afghan border, FATA Wikimedia/Abbas.Haider 355

Land Distribution



Lalazar, a plateau in the Kaghan Valley, Khyber Pakhtunkhwa Province Wikimedia/OvaisKamil

When Pakistan became independent in 1947, wealthy landlords held title to much of the land, which was divided into large estates. Sharecroppers or peasant proprietors rented and farmed small plots, often earning little more than subsistence wages. The government implemented land reforms in 1959 and in the 1970s, reducing the amount of land that one person could own. But enforcement of the new regulations was weak, so change was minimal. As of the beginning of the 21st century, a handful of landlords owned approximately half the arable land in the country.^{587, 588, 589} By 2015, tenant farmers, who give a portion of each crop to their landlords, accounted for as much as 85% of the rural labor force.^{590, 591}

Do you own this land?		
Visitor:	kyaa aap is zameen ke maalek hai?	Do you own this land?
Local:	jee haa	Yes.

Exchange 24



Potato fields outside of Naran, Khyber Pakhtunkhwa Province Wikimedia/Mohsinkhawar

Tenant farmers have little chance of ever owning land in Pakistan. First, they lack the political and social influence that large landowners possess. Pakistan's Shariat court has labeled land reform un-Islamic, essentially blocking future land reform.⁵⁹² Additionally, their access to credit in formal institutions is restricted. Because of this difficulty, these farmers often turn to informal lending sources such as shopkeepers, village lenders, or even wealthy landowners. But interest rates from these sources are high, which reduces the possibility of obtaining loans. Not only do small farmers lack access to land and credit, they also lack access to technology, such as tractors, seeds, fertilizers, and electric tubewells (a drilled well with an electric pump). Such monetary and material obstacles reduce the possibility of rural tenant farmers purchasing land of their own.^{593, 594}

Tenant Farming

Tenant farmers in Pakistan have traditionally fallen into two categories, both of which involve renting the land and sharing part of their produce with the landowners. Occupancy tenants, the first group, are those who have a “more or less permanent and transferrable” right of access to the land, as long as they pay the fixed rent.⁵⁹⁵ Less stable are the tenants-at-will, who rent from year to year and are vulnerable to eviction at any time by landowners. This pattern is more frequently seen in Sindh than in other provinces. Landlords in Pakistan tend to exploit their advantage in this arrangement by changing their tenants-at-will yearly, thus preventing them from acquiring the occupancy rights granted under legislation passed in 1950. Given this unstable situation, the tenants-at-will are unlikely to benefit from making investments in or improvements to the land they rent; to keep costs down, they tend to avoid hiring extra help. In this manner, the land tenancy system inhibits rural employment.^{596, 597}



*Date farming and processing, a developing industry in Pakistan, Khairpur District, Sindh Province
Flickr/USAID Pakistan*

In recent years, the Pakistani government has initiated a series of land reforms to grant ownership of agricultural land to poor, disenfranchised farmers working under the lease and tenancy programs. Some land is specifically allotted to women. The programs have attempted to address the feudal system of land ownership in Pakistan and to combat rural poverty.⁵⁹⁸



*Brep Village woman cutting grass for her cattle, Chitral, northern Khyber Pakhtunkhwa Province
Flickr/Ground Report*

Rural Economy

Approximately 65% of the Pakistani people live in rural areas. Though most are farm laborers, others work in retail sales in small village shops, transportation services, and education and health services in local schools and clinics.⁵⁹⁹ Agriculture accounts for over one-fifth of the country’s gross domestic product, most of it from Punjab Province. Agricultural products, especially wheat, rice, and cotton are important exports.^{600, 601, 602, 603}

Many rural Pakistanis are also employed in the country's cottage-based carpet industry, following a tradition of working on looms in their homes. But this industry has been plagued by child labor and forced labor practices.^{604, 605} Although such informal jobs are common, unemployment is high in the countryside, and underdevelopment and poverty remain extreme and persistent.^{606, 607} In recent years, Pakistan's economy experienced growth that enlarged the middle class, but this growth was limited to cities. In rural Pakistan, the agriculture and textile sectors have seen little growth.⁶⁰⁸

Rural Transportation



Goat herder on Karakorum Highway, Khyber Pakhtunkhwa Province Flickr/Anne Dirske

At the time of independence, a well-developed transportation system did not exist in Pakistan. During the 1970s and 1980s, many roads were constructed, and the number of motor vehicles (automobiles, motorcycles, and others) doubled during the 1980s. Most of the road transport system has remained in the private sector, and little emphasis has been placed on public transportation, either in rural or urban areas.⁶⁰⁹

Transportation conditions in rural Pakistan remain below Western standards. Extreme weather combines with poorly maintained infrastructure to create hazardous driving conditions. Taliban, al-Qaeda, and warring clans operate throughout the country. Security challenges, including sectarian violence, mass demonstrations, shootings, kidnappings, and bombings pose real threats across the country.^{610, 611}

Rural Health Challenges



Health worker vaccinating a 2-year-old child against polio in a rural area of Fateh Jang, not far from Rawalpindi Flickr/CDC Global

Health problems in Pakistan have been especially severe in rural areas where the health care infrastructure is least developed, and accessibility is difficult. Those clinics that do exist in rural areas suffer shortages in medical staff, medicine, medical equipment, electricity, and clean water.^{612, 613} Not only is primary medical care insufficient, but sanitation services are as well. Intestinal and respiratory infectious diseases have taken a high toll because of inadequate sewage disposal and lack of access to safe drinking water.⁶¹⁴

Do you need my help?		
Visitor:	kyaa aap ko madad chaaheeye?	Do you need my help?
Local:	jee haa	Yes.

Exchange 25

Corruption in the health care sector poses great concerns in rural Pakistan, where transmittable diseases such as malaria, cholera, and food- and insect-borne illnesses are prevalent.^{615, 616} Heroin addiction is also a growing problem in rural and urban areas alike.⁶¹⁷ Health services for women in rural Pakistan are severely underfunded, and Pakistan has a high number of maternal deaths.⁶¹⁸ Tribal custom is often cited as the reason women receive little to no reproductive and basic health services. Many women are treated by midwives with no professional knowledge.^{619, 620, 621}

Do you know what is wrong?		
Visitor:	kyaa aap ko m'aloom hai ke kyaa ghalt hai?	Do you know what is wrong?
Local:	nahee	No.

Exchange 26

Education

Although primary school education is a constitutional right in Pakistan, it was not compulsory until 2012. As of 2017, school attendance was still considerably low, particularly in rural areas of Pakistan. Despite increases in the number of girls receiving education, a large gender gap exists. Roughly one out of three primary school-aged children are not in school—most of them girls—and 32% of the population over 10 years of age is illiterate.⁶²² In tribal areas, two out of three adults cannot read or write, and female literacy is just under 8%, in contrast to the national literacy rate of 46% for women.^{623, 624, 625} Some families believe that education should be reserved for boys, while others keep their children home to work. In some situations, the nearest school is too far for a girl to travel unaccompanied.⁶²⁶ Still others believe it is unsafe to send their girls to school.^{627, 628}



Two brothers and other boys at a primary school in Muzaffargarh, a city on the Chenab River, southwestern Punjab Province Flickr/DFID-UK

Pakistan has a history of militant attacks against schools; Taliban and Lashkar-e-Jhangvi have destroyed school buildings, targeted teachers and students, and terrorized families into keeping their children out of school. Future Nobel Peace Prize laureate Malala Yousafzai, who spoke out as a young girl against the Taliban occupation of her home in Swat, Khyber Pakhtunkhwa, survived their attempted assassination in 2012. Since then, in exile, she has become an outspoken champion of women's education, especially in Pakistan. Her advocacy has grown into an international movement.⁶²⁹

Madrasahs



Students of Madrasah Bhalwal reading from the Quran, central Punjab Province Flickr/Rizwan Sagar

Because the public education system requires families to bear some costs, many poor, rural families prefer to enroll their children in madrasahs. Administered by Islamic mosques, madrasahs offer free room and board and are often the only option for many Pakistani families. Some madrasahs teach secular and religious subjects, and others focus on theology, requiring only that students memorize Quranic writings. Some madrasahs have had suspected links with Islamist militants,

prompting many people to demand increased government oversight of the curriculum. In the interest of national security and combating extremism, the Pakistani government pledged to administer madrasahs under its national education system in 2014, but since then madrasah reform has hit a series of roadblocks.^{630, 631, 632}

Village Life and Gender Roles

Often, an entire village consists of an extended family compound of buildings. Some villagers own or rent the farms where they live. Others try to live within reasonable distance of the fields they work. Beyond being where one lives and works, the village is the center of the family's ancestral identity, and may be set around the religious shrine of a saint. Even after family members move to the city, they try to stay connected with their ancestral village.^{633, 634}

Television, radio, and telephones are accessible in villages, but many rural Pakistanis are too poor to afford them. Villages that had no retail until the 1960s now have

teashops and candy stores. Vans transport day laborers and students to nearby towns. Farmers increasingly make business-like calculations in running their farms, a change from the tradition-bound and barter-based modes of operation. The overall population in Pakistan continues to grow dramatically, and with it the number of people in villages and towns. But infrastructure development has not kept pace. Few villages and towns have quality schools or health care, clean water, or paved roads.^{635, 636}



Gathering of local leaders at a jirga, Chitral, Khyber Pakhtunkhwa Province Flickr/Ground Report

Conflicts in villages are settled through an informal justice system composed of local councils of tribal elders, community leaders, and feudal landlords, known as panchayats or jirgas.⁶³⁷ These groups negotiate and resolve property disagreements, divorce, and other civil disputes that would be assigned to courts in the West. Because they are informal systems, there are no built-in legal protections for those who come before them. Such councils settle feuds and impose tribal penalties, including fines, imprisonment, and sometimes the death penalty. They may also sentence women to violent punishment, such as revenge rape, or death for so-called honor-related crimes committed by family members. Tribal elders often belong to factions that compete for political control. There may be considerable interaction and sometimes animosity between tribes.^{638, 639, 640}

Gender Roles



Woman collecting water from a pump, Muzaffarabad district, Pakistan-administered territory of Azad Kashmir Flickr/DFAT

Most rural Pakistanis live with large extended families, often in the same house or family compound. Men are the heads of household, and they work outside the home. Women primarily remain in the home where they are responsible for childcare, food preparation, collecting water—sometimes from miles away—and keeping the household clean and running smoothly.⁶⁴¹ Among the rural poor in Punjab and Sindh provinces, women have duties on the farm as well as in the house and do not customarily observe purdah.⁶⁴² But in tribal regions such as Khyber Pakhtunkhwa, women do not venture far from the village unaccompanied by men, and they are neither

expected nor allowed to socialize with men outside their families. For this reason, men do most of the shopping. Only men go into the mosques for prayer; women are limited to prayer and religious practice in the home.^{643, 644}

In Pakistani culture, positions of authority and leadership are reserved for men. Recognition of a man's leadership is determined greatly by whether he holds a formal position of authority or owns a significant amount of land. Alternatively, a man may become the unofficial head of a village by being born into a prestigious position.

Can you take me to your leader?		
Visitor:	kyaa aap mujhe aapne rehnumaa ke pas le jaa sakte hai?	Can you take me to your leader?
Local:	jee haa	Yes.

Exchange 27

We need your help / advice / opinion.		
Visitor:	hammein aap kee madad / mashvara / raayee kee zaroorat hai	We need your help / advice / opinion.
Local:	achha	Yes.

Exchange 28

Border Crossings and Checkpoints



Torkham, the busiest point of entry between Pakistan and Afghanistan, connecting Nangarhar Province with the FATA and Khyber Pakhtunkhwa Flickr/ResoluteSupportMedia

free moment of terrorists.^{646, 647} In 2017, Pakistan began building a fence and additional checkpoints along this 2,611-km (1,622-mi) stretch of its western border.^{648, 649}

The rugged, porous, and ill-defined border between Pakistan and Afghanistan has remained problematic. In addition to refugees, smugglers cross the border with arms and narcotics, and Islamist insurgents (including the Taliban and Islamic State of Iraq and the Levant, or ISIL) have used the border as a passage.⁶⁴⁵ Such illegal activity is common because border security has been lacking. The border region in Pakistan's tribal areas has been the site of considerable violence, and the country periodically closes its border with Afghanistan to prevent the

Where is the nearest checkpoint?		
Visitor:	sab se qareeb chaukee kahaa hai?	Where is the nearest checkpoint?
Local:	do kilometer duur hai	It's two kilometers (away).

Exchange 29

The border between Pakistan and Iran is unfenced and has few checkpoints. One of the main checkpoint stations sits between the small town of Taftan (in Balochistan Province) and Zahedan, Iran. Because the border is so porous, it is an active site for smuggling out of Pakistan. Not only are drugs and arms smuggled across the border with Iran, but human trafficking is widespread. From Iran, which is a transit point, people are sent to points in the Gulf and other areas for forced labor contracts and other illegal activities.^{650, 651, 652, 653}

Show us the car registration.		
Visitor:	gaaree ke kaaghzaat dekhaaye	Show us the car registration.
Local:	theek hai	OK.

Exchange 30

Is this all the ID you have?		
Visitor:	kyaa aap ke pas ye hee shenaakhat hai?	Is this all the ID you have?
Local:	jee haa	Yes.

Exchange 31



Daily border-closing ceremony in Wagah, a border town straddling the line between Pakistan and India, near Lahore Flickr/Stefan Krasowski

Jihadist groups also operate in the areas of Punjab that border India, especially around Lahore. One of two road border crossings between Pakistan and India is at Wagah, between the nearest cities of Lahore, Pakistan, and Amritsar, India. Part of the village lies in Pakistan, and part in India.⁶⁵⁴ The crossing is under heavy guard, and a flag-lowering ceremony is conducted every evening. In the ceremony, both Pakistani and Indian forces put on a display that consists of mock military maneuvers.⁶⁵⁵

Are you carrying any guns?		
Visitor:	kyaa aap ke paas bandooq hai?	Are you carrying any guns?
Local:	jee haa	Yes.

Exchange 32

Please get out of the car.		
Visitor:	mehrbaanee kar ke aap gaaree se bahir nikel jaey	Please get out of the car.
Local:	theek hai	OK.

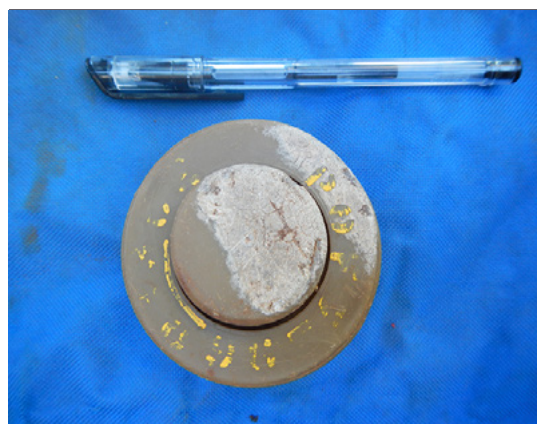
Exchange 33

Landmines

The Islamic Republic of Pakistan is among a number of countries that are not party to the Mine Ban Treaty, including India and Russia.^{656, 657}

In recent years, casualties have occurred because of landmines near Pakistan's border with Afghanistan, as well in areas along the India-Pakistan border in Kashmir.^{658, 659} In 2012, Pakistan followed through on its promises and destroyed some antipersonnel mines. But the international community is unsure if it has destroyed all stockpiles, despite the country's assurances that mines along its eastern border have been fully cleared and destroyed.

Pakistan claims to have never used cluster munitions, yet security reports indicate that it has numerous cluster munitions in its stockpiles. Mine use continues to be a problem in Pakistan; the Pakistani government places the onus on India, Afghanistan (vis-a-vis the Taliban), and Russia. As of 2015, Pakistan had the greatest number of casualties resulting from antivehicle mines in the world, after Ukraine.^{660, 661}



Made in Pakistan, the P4Mk1 anti-personnel landmine is small (70mm diameter) and mostly plastic, making detection difficult Wikimedia/Umapathy

Is this area mined?		
Visitor:	kyaa is 'alaaqe meyn baaroodee surangei hai?	Is this area mined?
Local:	jee haa	Yes.

Exchange 34

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Urdu Cultural Orientation

Chapter 5 | Rural Life

Assessment

1. In Pakistan, rural areas are safer than urban areas.
2. Pakistan is primarily an agrarian society.
3. There are no built-in legal protections for Pakistanis who come before rural jirgas.
4. Small farmers own much of the land in rural Pakistan.
5. In recent years, landmine casualties in Pakistan's border regions have been greatly reduced.

Assessment Answers: 1. False; 2. True; 3. True; 4. False; 5. False



Mother and child, Chitral, Khyber Pakhtunkhwa Province, northwestern Pakistan Flickr/Ground Report

Chapter 6 | Urdu Cultural Orientation

Family Life

The extended family is the single most important social institution in Pakistan. Broad networks of families and family members support each other's financial needs. The extended family is also the source of social identity. These networks are essential in political or commercial affairs. Loyalty to the family is extremely strong and takes precedence over loyalty to any others, including business associates. Moreover, relatives often expect to receive preferential treatment.

Through family support, Pakistanis have survived in sometimes hostile environments without the help of an effective national government. For these reasons, nepotism and favoritism are normal and often used as a hiring strategy because trust among the

people working together is assured. Family members often join in one economic enterprise, such as a small business or a farm, and own or use property jointly.^{662, 663}

Family honor is also sacred among Pakistanis. It determines the family's status in society; because of this, honor is jealously guarded. The reputation and actions of each family member reflects on the whole family. Ideally, this creates a tight bond between relatives, but it can have negative consequences, as in the case of honor killings. To bring shame on a Pakistani family will almost certainly result in some form of retaliation or revenge. Family matters are considered extremely private and are not discussed publicly, particularly matters concerning women in the family. When a female family member is shamed, or is perceived to have brought herself shame, the retaliation may be a matter of life and death for both her and the offender.⁶⁶⁴

The Typical Household and Family Structure

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



A large extended family, typical of northern Pakistan, Khyber Pakhtunkhwa Province Wikimedia/Dr. Ali Iqtadar Mirza

grandparents. Along with immediate relatives, it may include distant relatives, friends, members of the tribe, and neighbors. Three or four generations often live under one roof or in separate but adjoining houses.

How many people live in this house?		
Visitor:	is ghar meyn kitne log rahte hai?	How many people live in this house?
Local:	das	Ten.

Exchange 35

Kinship ties between family members vary by region. Especially in traditional tribal areas where endogamy (marriage between members of the tribe or group) is customary, kinship ties are generally quite strong. Within the lineage, elders resolve disputes through mediated discussion and intervention. They also represent the lineage to the outside world, forming political associations and acting on the family's behalf.^{665, 666, 667}

Does your family live here?		
Visitor:	kyaa aap kaa Khaandaan yahaa rahtaa hai?	Does your family live here?
Local:	jee haa	Yes.

Exchange 36

Labor is divided by gender. If the family owns a farm, the men are responsible for working the fields and marketing the products and livestock. In one household, the persons who hold these income-producing jobs may include the father, his grown sons, and other male relatives. Women work in the home and usually help with chores on the farm. Children often help their mothers with housework or farm work. All members of the family contribute to the family's welfare, and they function as an interconnected and unified network.^{668, 669}



Pakistani elder, Indus River Valley Flickr/DFAT

Is this your brother?		
Visitor:	kyaa ye aap kaa bhaaee hai?	Is this your brother?
Local:	jee haa	Yes.

Exchange 37

Are you the only person in your family who has a job?		
Visitor:	kyaa aapke Khaandaan meyn sirf aap ke pas nokree hai?	Are you the only person in your family who has a job?
Local:	nahee	No.

Exchange 38

Male and Female Interactions within the Family



A family displaced by flooding, in their new home, Mehar Village, Dadu District, Sindh Province Flickr/DFID-UK

Males are required to protect and oversee the women in their families. Women's behavior directly affects the honor—or dishonor—of their entire families. If women are modest and live pure lives according to their religion and social custom, their families receive honor. If women are immodest and do not follow the obligations of religion and social custom, they dishonor their families. Males are entrusted with monitoring the behavior of female relatives

to ensure they bring honor to their families. The directions and words of these men have the force of law in Pakistani families.^{670, 671, 672}



Women and children gathered for a local event, Khyber Pakhtunkhwa Province Flickr/Ground Report

In wealthy peasant and landowner households and in urban middle-class families, the practice of purdah is common; on the rare occasions women leave the home, they must be veiled. Purdah is not customarily observed among the rural poor because women have duties on the farm and in the house. Houses of those who practice purdah have a men's section (*mardanah*) at the front of the house. Thus, visitors do

not disturb the women in the secluded women's section (*zanana*) at the back of the home. Among the Pakistani elite, Western education and modes of living have eliminated purdah, but, even among that group, traditions remain.⁶⁷³

Women are traditionally the primary caregivers of children, as only 27% of women work outside the home. In the case of a working mother, the care of children will fall to the grandmother, aunt, child's elder sister, or female housekeeper.⁶⁷⁴

Is this your wife?		
Visitor:	kyaa ye aap kee behan hai?	Is this your wife?
Local:	jee haa	Yes.

Exchange 39

Status of Elders and Children

Elders

Per custom, the elderly in Pakistan live in extended family households. Elderly people do not have pensions or retirement plans and rely on family members for any needed care.⁶⁷⁵

Adults and children extend respect to their elders, who are considered sources of wisdom. As men age, family members continue to consult them for decisions concerning the family or the family business. Male elders are responsible for the welfare of the family group, even in a consulting role if they can no longer work.^{676, 677}



Elder craftsman making a traditional wool pakol hat, Astor Valley, Gilgit-Baltistan Flickr/Shawn Metcalfe

Is this your entire family?		
Visitor:	kyaa ye aap kaa saaraa khaandaan hai?	Is this your entire family?
Local:	jee haa	Yes.

Exchange 40

At the dinner table, family members serve grandparents and parents first, and men take precedence. Family members tend to the needs of their parents and grandparents and include them in the family's social life.

Children

Children are highly valued in Pakistan, but sons hold higher value than daughters. Sons are cherished because they support their parents in their old age and carry on the family lineage. Daughters are considered more expensive to raise because of Pakistan's marriage dowry system, which requires the daughter's parents to pay the dowry. Also, women in Pakistan are subject to many restrictions in securing an



A mother and her children, Garhi Halim Village, near Sukkur, northern Sindh Province Flickr/DFID-UK

education or obtaining a job or career. A daughter is less able to help her parents in their old age. For these economic and social reasons, mothers tend to indulge their sons and discipline their daughters more strictly.^{678, 679, 680}

Are these your children?		
Visitor:	keeyaa ye aap ke bache hai?	Are these your children?
Local:	jee haa	Yes.

Exchange 41

Do your children go to school?		
Visitor:	kyaa aap ke bache skool jaate hai?	Do your children go to school?
Local:	jee haa	Yes.

Exchange 42

Married Life, Birth, and Divorce

Marriage



Bride signing the marriage contract (nikah) Flickr/Leena J

In Pakistan, marriages are often social contracts between families, rather than romantic unions between individuals. Parents arrange marriages for their children, with marriage between cousins a preferred practice among many Pakistanis. (Such an arrangement keeps resources within the family.) Among other groups, especially in Punjab Province, marriages occur within the *biradari* (brotherhood) or patrilineal group of male kin or caste.^{681, 682, 683}

Marriage is also used to build alliances. Arranged marriages involving minors remain common, despite laws that prohibit marriage for girls younger than 18. An estimated 21% of marriages involve girls younger than 18.^{684, 685, 686, 687} This is especially true in rural areas, where marriages are often arranged to settle tribal disputes or debts between families (*vani*). In this blood for blood practice, grooms are usually older than their brides; in some cases, they may be significantly older.

Are you married?		
Visitor:	kyaa aap shaadee shudaa hai?	Are you married?
Local:	jee haa	Yes.

Exchange 43

Families customarily arrange marriages through a third party. The role of seeking out a marriage partner might fall to an older female family member, such as an aunt or a mother. According to Pakistani tradition, the parents make the final decision, but among the urban educated elite, children have the right of consent.⁶⁸⁸ Some young people choose marriage partners from their own social circles; they often use the services of a professional matchmaker to find a partner from a similar social and educational background.^{689, 690} But the overwhelming majority of marriages, both urban and rural, are arranged by the family, and couples who marry without family approval often face dire consequences.^{691, 692}



Bride, in a traditionally colorful wedding dress, and groom, Lahore, Punjab Province Flickr/Guilhem Vellut

Are these people part of your family?		
Visitor:	kyaa ye aap ke Khaandaan ke log hai?	Are these people part of your family?
Local:	nahee	No.

Exchange 44

Throughout the country, it is the custom for a woman's family to provide the dowry, usually material goods that the couple will use, along with land and jewelry. Once these goods enter the groom's home, the bride's family cannot recover them. The ability of parents to accumulate a respectable dowry can postpone the age of marriage.⁶⁹³

Birth

Although maternal and infant mortality rates are on the decline in Pakistan, they are still very high.^{694, 695, 696} Pakistan ranked among the 10 countries in the world with the highest infant deaths in 2016.⁶⁹⁷ This results partly from the poor standard of care available to most women and children. Women usually give birth at home, attended by



Mother with newborn Flickr/DFID-UK

a traditional birth attendant.⁶⁹⁸ Birth is considered a private affair, so many women want to remain home. Additionally, interactions between women and male medical staff may cause problems for traditional families.⁶⁹⁹

Customarily, Muslim fathers whisper the *shahada* (Muslim declaration of faith) into the baby's right ear.⁷⁰⁰ This ensures that these are the first words the newborn hears.⁷⁰¹ Because male children are highly prized, sex-selective abortions in Pakistan occur at a higher rate than in many other countries; female infants who come to term may be abandoned or killed.^{702, 703, 704, 705} When a woman gives birth to a girl, some families may take extreme measures to redeem their honor. In 2013, 56 women were killed for giving birth to girls.^{706, 707, 708}

Divorce

As in most Muslim countries, divorce is relatively uncommon in Pakistan. Marriages are usually arranged between cousins or distant relatives, which makes marital problems between the couple a family problem. Pakistani laws regarding divorce are restrictive and unevenly applied, and husbands have greater freedom to initiate divorce than wives. For example, under Islamic law, men can divorce their wives by simply declaring their intent to dissolve the union three times (*talaq*); consent from the wife is not required. In Pakistan, husbands may only exercise *talaq* by following it with a copy of a written notice of divorce through the appropriate legal channels.⁷⁰⁹



Woman, Sindh Province Flickr/DFID-UK

Women also have recourse to divorce, but their rights are limited because marriage is considered a legal contract instead of a sacrament. A woman can receive permission from her husband (*haq-e tafweez-e talaq*) or initiate it (*khul'a*).^{710, 711, 712} A woman may request *khul'a* if her husband is absent for an extended time, found insane, overly abusive, imprisoned, impotent, or does not provide support. In each case, the wife must surrender certain financial rights,

years must usually pass before these conditions can be met, and the burden of proof is on her.⁷¹³ Despite the legal provisions for divorce, the public stigma and risk of violence associated with divorce prevent many women from initiating it.⁷¹⁴ Divorced women become anathema to their communities and families. They are frequently targeted for extreme harassment and often suffer violence at the hands of their family members or the family members of their former spouse.^{715, 716, 717}

Weddings

Weddings in Pakistan are sacred, festive occasions that involve large numbers of family members. For all social classes, they take place over a period of several days. Though traditions vary by region, the more consistent and fundamental differences appear between rural and urban wedding customs.^{718, 719}

Urban weddings among the Pakistani middle class and elite are extravagant, colorful events that provide guests with the opportunity to socialize. They involve elaborate feasts, music, and dancing. The wedding couple and family will wear richly colored bridal outfits with intricate embroidery and ornate jewelry. It is customary for the relatives of both families to apply intricate henna (*mehndi*) patterns to their hands; the bride will also have her feet hennaed, while the groom may have a small amount on his palm.^{720, 721, 722}



Bride with traditional mehndi on her hands
Flickr/haiderzs

Congratulations on your marriage.

Visitor:	aap kee shaadee kee mubaarak ho	Congratulations on your marriage.
Local:	shukreeya	Thank you.

Exchange 45

In rural Pakistan, traditions have remained conservative. After some negotiating, relatives of the young man visit the house of the woman he wishes to marry, and they offer a proposal of marriage. If the family accepts the proposal, they settle on a marriage date. On that date, the prospective groom and his relatives go to the bride's home. The dowry provided by the bride's family and gifts from the groom's family

are put on display for all to see. Then, in front of two witnesses, the bride and groom enter into a social contract (*nikah*) that seals the marriage.^{723, 724}

I wish you both much happiness.		
Visitor:	meree Khwaahish hey ke aap dono bahut Khush rahai	I wish you both much happiness.
Local:	shukreeya	Thank you.

Exchange 46



Wedding carriage, Lahore, Sindh Province
Flickr/Hamza Vora

Because hospitality and marriage are so important, urban and rural families try to invite as many people as possible. According to tradition, the ceremony will be lavishly extravagant, with the reception often lasting several days. For this reason, the cost of a wedding can be extremely high, especially in relation to family income, and puts a strain on Pakistani families. Despite official efforts to discourage elaborate affairs, they remain common.⁷²⁵

Funerals

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

Muslim Funerals

In essence, Muslim burial rites are universal, regardless of ethnic affiliation. In a traditional Muslim funeral, the body is buried as soon as possible after death, so that decomposition of the body is not delayed. Islamic law requires that the body be ritually bathed (*ghusl*) and covered before burial. Those who prepare the body (often close relatives of the same sex) traditionally wrap and tie it in pieces of white fabric.⁷²⁶ Male family members carry the body on a bier or in a wooden casket on their shoulders as they walk to the burial site. Muslims prefer to bury their dead without a coffin; no covering is added aside from the white shroud. In some cases, Muslim women do not attend funerals. The men in attendance cover their heads as a sign of respect for the deceased.⁷²⁷ Family members toss or shovel earth into the grave.

I would like to give my condolences to you and your family.		
Visitor:	meyn aap se or aap ke Khaandaan se izhaar e taazeeyat kertaa hun	I would like to give my condolences to you and your family.
Local:	shukreeya	Thank you.

Exchange 47

After the funeral ends, guests visit the deceased's family to express condolences. The grieving period continues for 3 days, and during this time family members pray for the deceased. Only Muslims can perform the acts of *ibadah*, which include washing the body, wrapping the body, offering prayers, and lowering the body in the grave. But relatives and friends of the deceased who are not Muslim may attend the funeral.^{728, 729, 730}



Grave of Pakistani theoretical physicist/Nobel Laureate Abdus Salam Wikimedia/Scourgeofgod

Hindu Funerals

Hindu believers expect reincarnation and believe the deceased will enter another lifetime. The deceased's actions and character throughout life determines the next life he or she will be born into. After offering prayers, the mourners cremate the body—an act believed to free the spirit. Alternatively, cremation may take place in a crematorium. The flames of cremation signify Brahma, creator of the universe.^{731, 732}

Naming Conventions

A child receives a nickname that is used until 40 days after birth. At that time, a formal naming ceremony usually takes place. Traditionally, the grandfather gives the child a formal name, which may consist of one, two, or sometimes three names.⁷³³ Given names or surnames may be of Afghan, Indian, Arab, or Persian origin.

In Pakistan, names can be mixed in a way that is confusing to Westerners. The first name (given name) rather than the surname is often used formally in business and in family relationships. This can be traced to the limited number of surnames used. Surnames are sometimes based on a title, or linked historically to one's tribe, father, or clan. The first name is usually more individual, and a more reliable identifier. It

may be preceded by a common name, such as Muhammad (for example, Muhammad Ali Jinnah), or it may be Westernized. For women, tribal names are rarely used. Instead, a woman's full name is her given names only, or her given name and her father's name. After marriage, a woman's full name becomes her given name and her husband's name. Not only does name order vary, but spelling variations are also common. The male honorific *sahib* is commonly used after a surname or title of respect (Dr. Khan *sahib*, Smith *sahib*, *babu* [father, elder man] *sahib*), and Western titles are also used (Mr., Mrs.).^{734, 735, 736}



A child in his father's arms, ear plugs to protect against helicopter noise, Pakistani-administered Azad Kashmir
Wikimedia/United States Navy

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Urdu Cultural Orientation

Chapter 6 | Family Life

Assessment

1. Pakistani families rarely engage in business together.
2. Women head households in Pakistan.
3. Pakistani families can be extended and quite large.
4. People travel far outside their tribal areas in search of marriage partners.
5. In farm families, men perform the outdoor labor.

Assessment Answers: 1. False; 2. False; 3. True; 4. False; 5. True

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Urdu Cultural Orientation

Final Assessment

1. The majority of Pakistani Muslims are Shi'a.
2. Pakistan maintains good relations with India.
3. Improving press freedom is a high priority for the current Pakistani government.
4. The Indian head bobble can mean either "yes" or "no."
5. Religious violence is common in Pakistan.
6. Citizens must formally declare their religious affiliation in Pakistan.
7. Many Pashtuns do not accept the border that divides Pakistan and Afghanistan.
8. *Iftar* is a national holiday in Pakistan.
9. There has been recent conflict between China and Pakistan.
10. Pakistanis, like all Muslims, treat the Quran with great respect.
11. Rejecting hospitality in Pakistan goes against social custom.
12. Pakistani women are in charge of all domestic duties in the home.
13. The Hudood Ordinances prohibit the employment of children under 16.

14. Honor killings are a common phenomenon in Pakistan.
15. Muhammad Ali Jinnah introduced the Federal Shariat Court of Pakistan.
16. Urban employment is crucial to Pakistan's economy.
17. Rural Pakistanis moving to the cities have found jobs, housing, and services that they could not find in the countryside.
18. Pakistan's many labor unions have improved urban working conditions for industrial and service jobs.
19. Child labor is a serious problem in Pakistan.
20. Water-borne illness affects millions of Pakistanis each year.
21. The carpet industry is important to the urban economy in Pakistan.
22. Urban areas are much safer than rural areas of Pakistan.
23. Rural people benefit from high-quality health care.
24. Pakistanis view women's behavior as having a direct impact on their families.
25. Benazir Bhutto was the first woman in history to lead an Islamic nation.
26. Pakistanis rely on elder family members for wisdom and advice.
27. Male children are more valued than female children.
28. Divorce is acceptable in Pakistani culture.

29. Public transportation in Pakistani cities has significantly improved over the last five years.
30. Lahore is a major international shipping hub.

Assessment Answers: 1. False; 2. False; 3. False; 4. True; 5. True; 6. True; 7. True; 8. False; 9. False; 10. True; 11. True; 12. True; 13. False; 14. True; 15. False; 16. True; 17. False; 18. False; 19. True; 20. True; 21. False; 22. False; 23. False; 24. True; 25. True; 26. True; 27. True; 28. False; 29. False; 30. False