



IOM International Organization for Migration

PUNJAB

MAPPING EXERCISE
LONDON, AUGUST 2006

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The aim of this Mapping Report is to guide IOM's outreach activities and communications strategies. The report does not purport to be exhaustive. The mapping consultant who conducted the exercise and wrote the report on behalf of IOM has taken every effort to ensure accuracy in his/her reporting and the views expressed in this report are his/hers. IOM cannot be held responsible for any omissions or inaccuracies.

INTRODUCTION

AIM OF THE MAPPING EXERCISE, TARGET GROUP AND METHODOLOGY

The aim of the mapping exercise carried out by the International Organisation for Migration (IOM) was to identify the location of potential beneficiaries of IOM's voluntary return programmes, which are open to asylum seekers and irregular migrants, as well as identify the main channels of information used by them. The ultimate goal of the mapping exercise is to help IOM improve its communications with foreign language communities in the United Kingdom through media articles, advertisements and presentations to community groups.

The Punjabi mapping exercise followed the India and Pakistan mapping exercises, which were carried out between March and June 2006. The additional fieldwork and literature reviews for the Punjabi project took place in June 2006.

It was decided to take a closer look at Punjabis within both the Pakistani and the Indian communities because they include a large number of irregular migrants to the UK. Moreover, in assessing migration trends (past and present), it is evident that the Punjabi community continues to have a powerful impact on multicultural Britain, both as an established community and as irregular migrants. In this sense, Punjabis represent the two extreme ends of the migration spectrum.

A British national of Indian origin and a Pakistani national were employed on a part-time basis as mapping consultants to interact directly with the Indian and Pakistani communities and gather the necessary information. The mapping consultants' inside knowledge of their communities, and the contacts they had already established with members of both communities in the UK, proved to be an essential resource for this exercise.

It was decided to vary the methodology that had been used in previous rounds of mapping exercises. Modifications were made to avoid unnecessary repetition of the earlier studies of the Punjabi community, which had been part of the India and Pakistan mapping projects.

First, questionnaire¹ results from the India and Pakistan mapping projects, which were representative of the Punjabi community, were compiled. 22 of the 54 questionnaires collected for the India mapping exercise had been completed by Punjabis. The remainder comprised respondents from the Gujarat, the "Hindi heartland" (central India) and South India. 43 of the 75 questionnaires collected for the Pakistani mapping project had been completed by Punjabis from West Punjab (the Pakistan side).

Secondly, any close study of one specific region from the Asian subcontinent requires a background analysis which elaborates on the religious, geographical and cultural history of the region. This allows for a better understanding of modern migration trends.

¹ IOM designed a questionnaire with 17 questions divided into two sections. The first section asks about media channels and other sources of information (i.e. voluntary organisations, religious centres and festivals), which are available to Punjabis in the UK and also about the geographical location and sizes of the Punjabi communities across the UK. The second section of the questionnaire requests baseline data from each respondent about their age, gender and length of stay in the UK. The mapping exercise was conducted using multiple approaches to data collection. Data was gathered using in-depth interviews with multipliers, and by distributing questionnaires.

Finally, additional interviews were carried out with community representatives from various Punjabi sources ranging from radio stations to *Gurudwaras* (notably in Southall),² and to meetings with the Punjabis in Britain All Party Parliamentary Group at the House of Commons.

This report includes tables and charts with all the results from the questionnaires and the outcome of the interviews, as well as information from the literature research that was carried out. In addition, IOM has created a list of contacts³ which brings together all the data collected in the course of the exercise. The list includes the Punjabi contacts established during the Pakistan and India mapping reports and adds some new findings to them. This resource will be used by the Information team at IOM to disseminate information on the voluntary return programmes to Punjabis across the UK.

² A Gurudwara is a Sikh temple and translates as the "gateway to Sikhism".

³ This document is confidential and does not form part of this report.

1 BACKGROUND

INTRODUCTION TO THE PUNJAB COMMUNITY

A brief historical background to the Punjab is important for a proper appreciation of Punjabi migration to and from the UK.

1.1 GEOGRAPHICAL INTRODUCTION TO THE PUNJAB REGION

The Punjab is a geographical region divided between North India and Pakistan. The Indian part is East Punjab and West Punjab is in Pakistan. The split in the region was an outcome of the British Partition of independent India along religious lines in 1947. The main language on both sides of the divide is Punjabi, or a dialect of Punjabi⁴. Punjabis make up approximately 50 % of the current Pakistani population and represent the same amount of seats in Parliament. In India, Punjabis represent about 3% of the population.

Punjabi migration to the UK goes back to the British Raj and the Second World War. Many Punjabis who have settled in the UK have relatives who served in the British army. Punjabis are traditionally thought of as a martial race, renowned for their strength and courage. Many of those who migrated directly from India to the UK tended to be from a farming background (the Punjab is a key agricultural centre in South Asia and was the centre of India and Pakistan's famous Green Revolution during the 1970s).

1.2 LANGUAGE

Punjabi is the most widely spoken language in the UK after English according to the 2001 census. The Punjabi language remains a fundamental uniting factor between Indian East Punjab and Pakistani West Punjab, in spite of national and religious divisions. Conversational Punjabi in East and West Pakistan is similar, although the written word is significantly different.⁵

⁴ Dialects of Punjabi called Mirpuri and Dogri are also spoken in the Northern regions of Jammu-Kashmir and the Himachal Pradesh in India.

⁵ Indian Punjabis tend to use the *Gurmukhi* script, which was devised in the sixteenth century by the founder of the Sikh religion, Guru Nanak. The *Shahmukhi* script is used in West Punjab and is a local variant of Arabic script, similar to that found in Persian.

1.3 RELIGION AND CULTURE

Most Pakistani Punjabis are Muslim, although a very small percentage is Sikh. A substantial Christian Punjabi community also exists in Pakistan. A considerable population of Punjabis belongs to the Ahmadiyya⁶ Muslim Community in Pakistan.

Indian Punjabis tend to be Hindu or Sikh. Both of these religions have strong caste divisions, although they are more stratified in the former group. Hindu-Punjabis strongly identify with India's Hindu identity but Sikh-Punjabis are prominent advocates of a Punjabi ethnic community in India (exemplified by the Khalistan movement⁷ during the 1980s and 90s). There is a small Muslim Punjabi community that still survives in India. The Sikh community in the Punjab makes up about 60% of the population of the region but only 2% of the Indian population as a whole.⁸ This is surprising considering this State's massive cultural impact on India as a whole.

⁶ The Ahmadiyya Community was established in 1889 by Hadhrat Mirza Ghulam Ahmad (1835-1908) in a small and remote village, Qadian, in the Punjab, India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions. Sahibzada Mirza Masroor Ahmad Sahib is his great grandson and now leads this community. The Ahmadiyya Community arrived in the UK in 1914 and is the oldest Muslim group in Britain. They opened their first mosque in the UK in 1924. In the past, Ahmadiyyas were extensively persecuted in Pakistan for religious reasons. They are forbidden from participating in mainstream Islamic activities or entering mosques. This persecution is likely to have led to their migration around the world.

⁷ This movement made claims for an independent nation – *Khalistan* – to be formed solely for the Sikh Punjabi speaking community.

⁸ [http://www.sthelens.gov.uk/website/publications.nsf/Lookup/BreakingDownTheBarriers/\\$file/BreakingDownTheBarriers.pdf](http://www.sthelens.gov.uk/website/publications.nsf/Lookup/BreakingDownTheBarriers/$file/BreakingDownTheBarriers.pdf) p.53

2 MAPPING EXERCISE OUTCOMES

INFORMATION CHANNELS

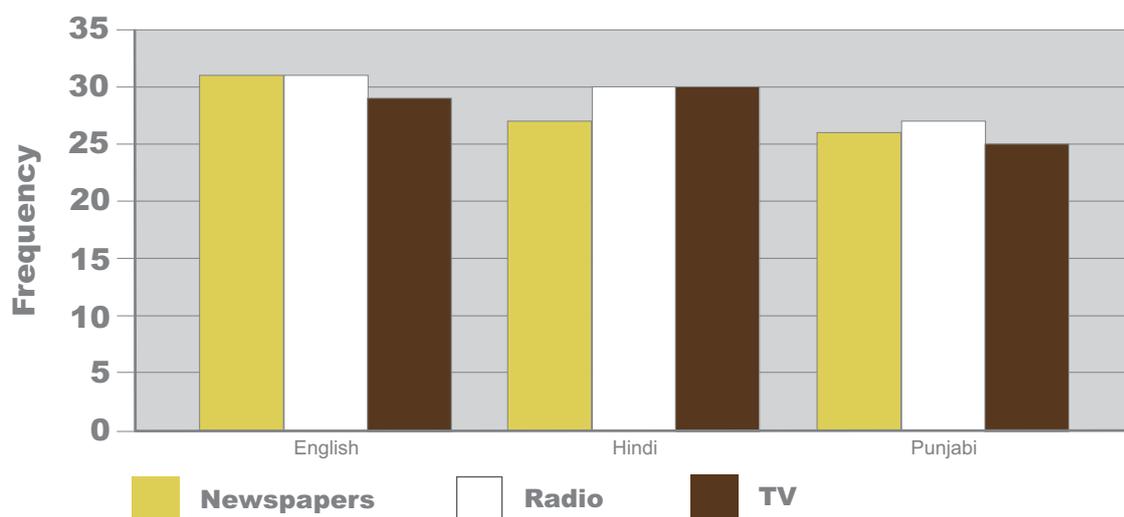
2.1 INTRODUCTION

The Punjabi mapping report built on the work of the India and Pakistan mapping reports but also carried out additional interviews to clarify and elaborate on some of the key findings from these reports. Interviews with media and community leaders from the Punjabi community followed the format of the questionnaire designed for the earlier mapping reports. The first section of the questionnaire was designed to identify the main channels of information used by Punjabis in the UK. The questions are divided into three categories: media; other sources of information; and information on other community groups. The contact details about media, community centres and religious organisations that were given by the respondents were merged and organised, together with the contact details provided by the multipliers. This list of contacts constitutes a action plan for IOM, which is specific to the Punjabi community. It contains details of organisations and agencies with which IOM should liaise in order to increase awareness of its voluntary return programmes amongst the Punjabi community in the UK⁹. On many occasions, the interviews with community leaders and media representatives also proved to be a valuable outreach activity.

2.2 MEDIA

Respondents were asked in which language they could best understand information material, such as newspapers, leaflets, radio and television. Figure 1 shows the responses for the Indian Punjabi community alone, which were taken from the twenty-two Punjabi questionnaires collected during the India mapping exercise.

Figure 1¹⁰: Media Comprehension – Indian Punjabis



⁹ This document is confidential and does not form part of this report.

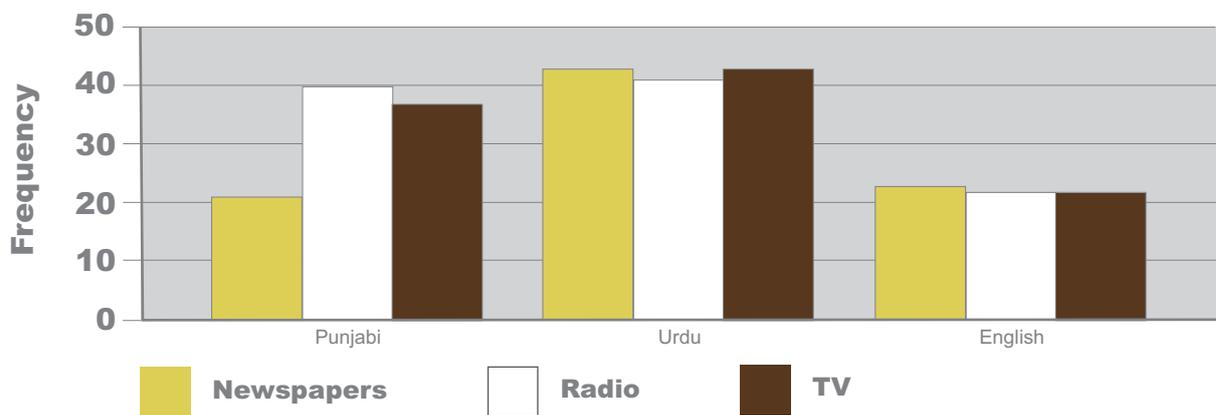
¹⁰ Frequency. This term, which is used throughout the report, is often used in statistical analysis.

E.g. Respondent A says, "Punjabis live in London and Birmingham." Respondent B says, "Punjabis live in London and Leicester." This will be noted as four frequencies.

These results cover both Punjabi Sikhs and Punjabi Hindus. Most respondents ticked more than one language. For example, a respondent may be from the Punjabi community, and communicate in Punjabi on a daily basis, but he or she may also be able to understand information in Hindi and English, which are both official languages. They are spoken widely throughout the North of India, where the languages have similar Indo-Aryan origins.

The following are the results for media comprehension from the forty-three Punjabi questionnaires that were completed for the Pakistan mapping exercise.

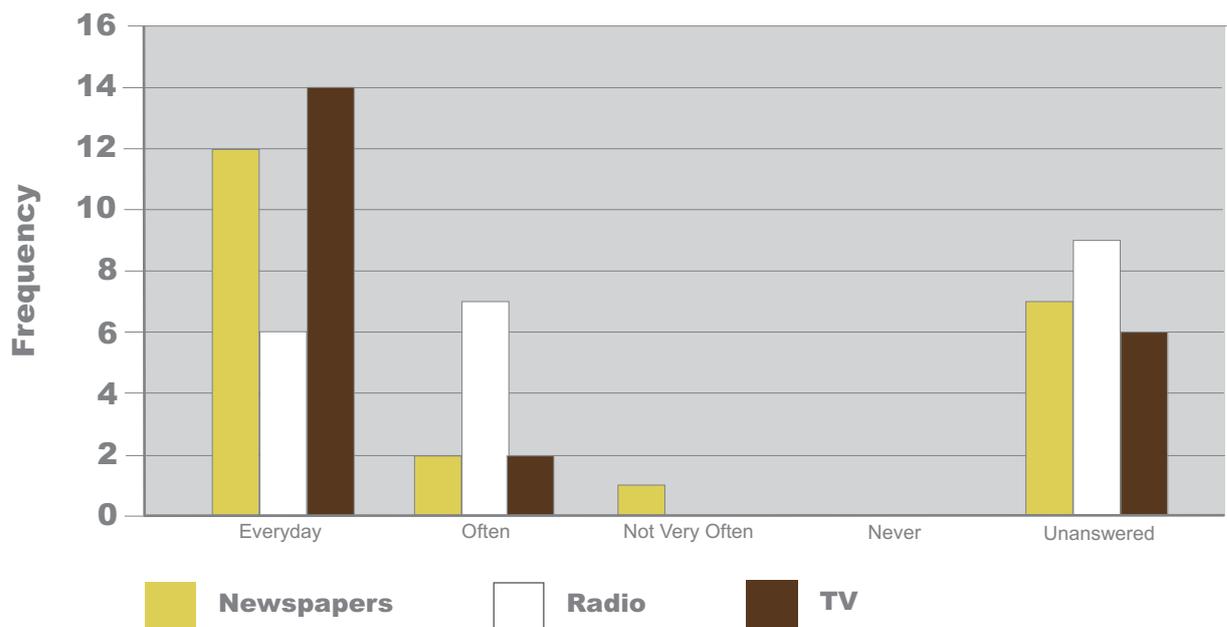
Figure 2: Media Comprehension – Pakistani Punjabis



Written Punjabi is not taught in schools in Pakistan. The higher levels of Urdu comprehension are largely a consequence of this. Punjabi is more of a conversational language, as is suggested by the relatively low number in figure 2 of people who read Punjabi newspapers.

A large majority of respondents from the Indian Punjabi group said that they read newspapers, listened to radios and watched television either every day or often. Data are reported in figure 3.

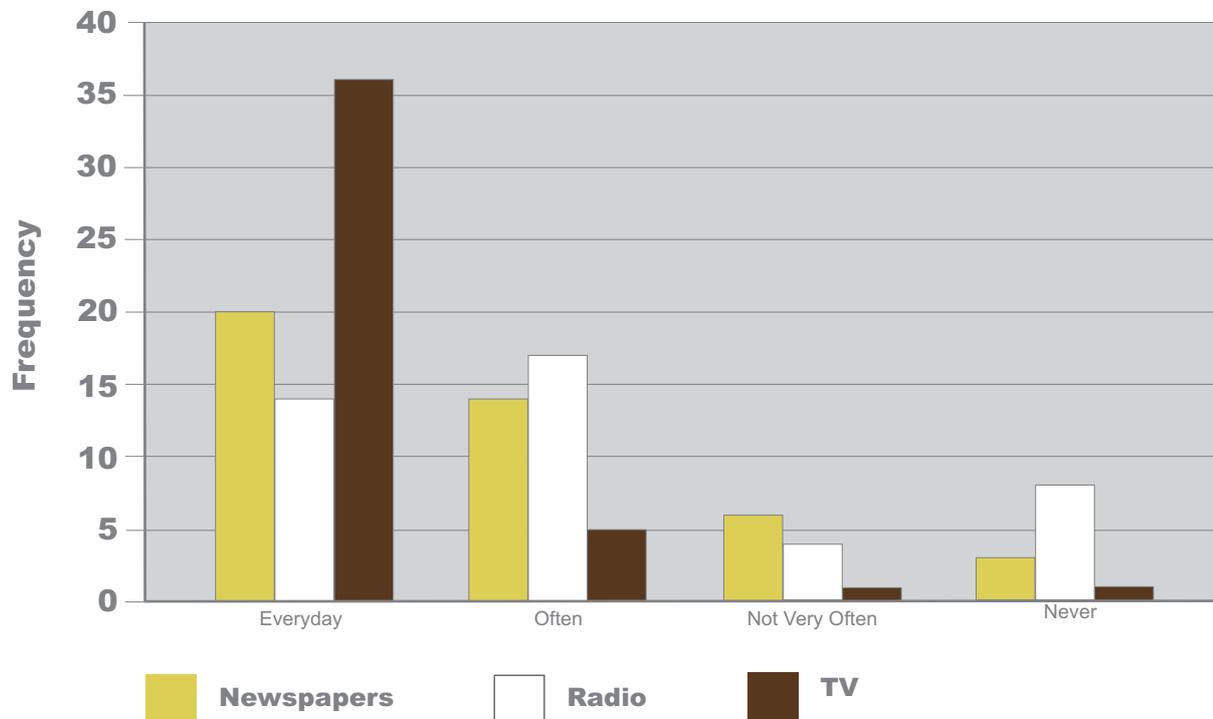
Figure 3: Frequency of Media Consultation – Indian Punjabis



The mapping consultant did not learn of any daily Indian newspaper for Punjabis and does not believe that one exists at present. This is in contrast to the Pakistani Punjabi group, which is likely to read the Urdu newspaper the *Daily Jang*.

The Pakistani Punjabi results are shown below:

Figure 4: Frequency of Media Consultation – Pakistani Punjabis



Newspapers and Publications Readership

Respondents were asked which newspapers and other publications they read the most.

No Punjabi newspaper published in the UK in *Shahmukhi* script¹¹ was identified during the mapping exercise. Pakistani Punjabis read Urdu newspapers.

The *Daily Jang* is by far the most popular Pakistani newspaper. Mapping exercise responses amongst Pakistani Punjabis supported this. This publication is part of Pakistan's largest group of newspapers, the Jang Group. Established in 1971, it covers national and international news. IOM is already advertising in this newspaper. Other notable newspapers indicated by respondents were *The Nation* and *Akhbar-e-Watan*.

Indian Punjabi respondents preferred the following, amongst newspapers published in Punjabi *Gurmukhi* script.

Des Pardes is a weekly newspaper that has been published for over forty years, since 1965. Its headquarters are in the heart of Southall and the newspaper is distributed throughout the UK, mainland Europe, and the Middle East. It has a circulation of around 60,000 to 75,000 and a readership of over 200,000. The media group that owns the newspaper was recently presented with an award for its service to the Punjabi community by the Punjabis in Britain All Party Parliamentary Group at the House of Commons. The consultant has interviewed the editor, who is willing to publish stories of return provided by IOM and to advertise IOM's work.

¹¹ The Shahmukhi script is used to write the Punjabi language in Pakistan and some parts of India.

The Punjab Times was established in 1965. It carries general news and features and is widely read by the Punjabi community.

The Sikh Times is also very popular with the East Punjabi community in the UK. It is published in the Midlands and covers community news, as well as news from back home.

Mann Jitt has the largest circulation of the free Punjabi newspapers. Most irregular migrants from the Punjab are economic migrants and are unlikely to buy their own copies of newspapers so *Mann Jitt* is a potentially effective advertising outlet.

Awaze Quam is published in Birmingham. The opportunity for collaborating with this Punjabi newspaper should be explored since Birmingham has a large population of Punjabis.

Magazines and Other Publications

There are fewer Punjabi-language magazines and publications, particularly in *Shahmukhi* script. However, there are some English-language publications which are widely read by the Asian community.¹² *The Asian Times* and the *Asian Age* are broadsheets which are more likely to be read by community leaders. Both regularly report on the work of the Hindu and Muslim Councils in the UK. It may be beneficial to publish an in-depth article on VARRP (IOM's voluntary return programmes for asylum seekers) in both these publications.

The only other publication in *Shahmukhi* script that the consultant has identified is a London-based literary magazine called *Swera*. It is published in the East End of London and is popular with Pakistani Punjabis who have an interest in the development of Punjabi language and literature.

Popular Radio Stations

Preferences for audio and visual media are very similar in the communities of both East and West Punjab, since Indian and Pakistani Punjabis speak the same language¹³ and share Punjabi music and Sufi poetry¹⁴. Findings from the mapping exercise indicated that radio was the most popular media for Punjabis to access information and entertainment. This emphasises the fact that Punjabi is very oral language. The mapping results suggest that radio could be an effective way for IOM to interact with both community groups simultaneously.

Radio is popular with irregular migrants and asylum seekers from the Punjabi community because many tend to work in restaurants, Asian supermarkets or on construction sites. Being predominantly economic migrants, who have paid a large amount of money to reach the UK, they prefer to listen to the radio regularly than to buy costly newspapers. If newspapers are bought, the same copy tends to be read by several others as well. Economic migrants work long hours, which also makes radio a more practical option.

Sunrise Radio is the most popular radio station in the Punjabi community as a whole. It is the largest Asian radio station in the UK and is listened to by the other Asian communities as well. Based in Southall, *Sunrise Radio* is the best established and most successful mainstream Asian radio station in the UK. It caters for all the main Asian languages spoken in the UK, including Punjabi, Gujarati, Hindi, Urdu and Tamil. *Sunrise* is also extremely vocal on issues of immigration, and hosts an immigration debate every Sunday, in which IOM should consider participating.

Desi Radio has been on air since 2002 and broadcasts 24 hours a day from West London, as well, recently, as on the Internet. It has a strong emphasis on Punjabi folklore (poetry, writing and music) but is also seeking to improve links with various organisations and communities within the six West London boroughs in which it broadcasts. It is run by an Indian Punjabi but it claims to be the only radio station in West London that is listened to by both Eastern and Western Punjabis. It attracted a degree of hostility

¹² The term Asian is employed in this report as inclusive of Pakistanis, Sri Lankans, Bangladeshis and Indians. Indian is inclusive of mainly Punjabis, Gujaratis, and Indian Tamils as well as other communities from various Indian states.

¹³ However, the scripts are different and the printed media is divided into *shahmukhi* and *gurmukhi* scripts.

¹⁴ Sufi poetry is mainly of a spiritual nature. It preaches a love for humankind and challenges the religious and ethnic divisions between people.

from fellow Indian Punjabis for playing music from the “enemy country” when the channel was first launched. The situation has since improved significantly and the same people now request that Pakistani Punjabi music be played. *Desi Radio*'s aim is to promote the larger Punjabi identity, end national and religious divisions among Punjabis, and heal the scars and hostility left by Partition. A meeting with the director of the radio station demonstrated that they were willing to co-operate with IOM. IOM should consider advertising with them because it would offer a very targeted presence in boroughs having a large immigrant population.

Punjab Radio, like *Desi Radio* is based in the Southall area, which is the heart of the Asian Punjabi community in London. *Punjab Radio* was established six years ago when it was the first station catering for the needs of the Punjabi community in the UK. It has a strong Sikh focus. It broadcasts 24 hours a day and is accessible online via their website. It is also available across the Indian sub-continent and in some parts of the Middle East. *Desi Radio* and *Punjab Radio* play significant roles within the Punjabi community. Both stations tend to be more popular with Indian Punjabis because of the strong Sikh angle to some of their programmes.

Interviews with Sikh religious leaders and groups informed the consultant of community radio stations that come on air for a period of 28 days during the Sikh festival season. They are usually linked to a *Gurudwara* and take place during the *Vaisakhi* period in April. For example, *Radio Vaisakhi*, launched by the Birmingham Sikh Council of Gurudwaras in April 2006, was a great success. Next year, the station aims to be on air for two months.

Similarly, *Radio Ramadhan* is a successful community radio station that is broadcast during the Muslim Holy Month each year. It is a collaboration between different radio stations across the UK. The website, <http://www.radioramadhan.com/>, is the main source of information about each community radio station during the Ramadhan period.

Asian Sound Radio is based in Manchester and is popular with Pakistanis living there. It is an Asian channel rather than a Pakistani channel. It covers the Urdu, Hindi, and Punjabi speaking communities.

A significant number of responses to the questionnaire were single frequencies in the India and Pakistani mapping exercises. Examples of such stations include *Kismat Radio* and *Akash Radio*. *Akash radio* is within walking distance of the Sunrise Radio headquarters in Southall and broadcasts specifically to the Indian Punjabi community. *Kismat Radio* is on the same road and also seems to have a strong Punjabi focus. Both stations offer advertising opportunities.

Spectrum Radio was also singled out and is an extremely well established ethnic community radio station. The advantage of advertising with *Spectrum* is that IOM could target a much wider audience in terms of ethnic origin as this station works as a host for different foreign shows.

The growth of these stations is a consequence of the growing number of short licence community radio stations that are being launched in areas where large numbers of Punjabis live. For example, following IOM's attendance at the AGM of the Hindu Council UK 2006, the consultant came to learn of the possibility of *Hindu FM* being launched from a Southall base during the autumn festivities. The possibility of this initiative was reiterated at a IOM-HCUK meeting.

Unity FM is the South of England's only ethnic minority radio station catering principally for the Asian community. It is based in Southampton, a magnet for Asian migration to the south of England. The Asian population in Southampton, both immigrant and settled, is predominately Punjabi. This not-for-profit station has been running for four years on a voluntary basis with the aim of creating a better informed and more cohesive Asian and ethnic minority society in the South. The arrival of *Unity FM* has been welcomed by the Asian community in Southampton, which has four *gurudwaras*, four mosques and one temple. According to community leaders in the area, the numbers of migrants from India moving to the South is increasingly each year.

Television

The supplementary Punjabi fieldwork confirmed that there is no common Punjabi TV channel watched by Punjabi communities from both East and West Punjab. The only TV channels popular amongst both Pakistani and Indian Punjabis are *Zee TV* and *Star Plus* (broadcast through Sky Digital Asian Channels).

The most popular Punjabi TV station amongst Indian Punjabis is *Alpha ETC Punjabi*, which is based in the UK and is run by the Asian Television Network (ATN). It is the only channel dedicated 24 hours a day to a Punjabi audience and its programmes range from Sikh prayers broadcasted from the *Sikh Golden Temple*¹⁵ in Amristar (East Punjab), to music and movies.

Vectone Punjab (Vectone 1 and 2), accessible via Sky Digital, was singled out by one respondent during the India mapping exercise. It received more support in the Punjabi mapping exercise. The Vectone Corporation is UK-based.

Literature research added *MTA TV*, a UK-based Muslim TV Channel specifically for the Ahmadiyya community. It is a 24 hour community TV station, viewed by satellite.

¹⁵ This is the holiest Sikh Temple in the world.

Internet

Information on Punjabi culture, history and religion is widely accessible on the Internet and reflects the community's strong pride in its heritage. It is clear that the Internet acts as a valuable resource in the preservation of Punjabi culture. 49% of Pakistani Punjabis could use and access the Internet, either from home or the library, whilst 51% could not. Almost 50% of Indian Punjabis could also use the Internet, showing a similar competence to Pakistani Punjabi respondents. However, over half of the Punjabis interviewed were community leaders who are settled in the UK. On the other hand, they have significant contact with irregular Punjabi migrants and asylum seekers. Interestingly, a higher number of Gujarati community leaders were able to access the Internet. Almost 23% of Indian Punjabis did not answer this question. It is clear from all three sets of research that Asians who can access the Internet are likely to use it to access online copies of newspapers available in the Punjab or elsewhere.

There are some sites that are accessed by the Indian Punjabi community, which use *Gurmukhi* script. One which was identified during the research was www.5abi.com, which focuses on community news.

www.Sikh.net is a US-based site for Punjabis with a global focus. It aims to raise awareness of the Sikh religion and provide matrimonial and other services. It also offers a networking facility for Punjabi professionals.

www.apnaorg.com is run by a Pakistani doctor of Punjabi origin. APNA is a non-religious and non-political organisation that works actively to promote the Punjabi language, literature, and culture. It hosts a comprehensive website containing the works of all the major Punjabi Sufi poets, both in *shahmukhi* and *gurmukhi*.

Conclusions and Recommendations

- IOM should advertise in *Des Pardes*.
- IOM should continue to advertise in *The Sikh Times*.
- IOM should consider publishing an article in the *Asian Age* and *Asian Times* since these newspapers are read by community leaders and members of the Hindu and Islamic Councils.
- IOM should consider advertising in *Mann Jitt* and the *Punjab Times*.
- There is no Punjab script common to East and West Punjab. IOM should therefore use radio as a key means of advertising. IOM should advertise on *Sunrise Radio*, *Desi Radio* and *Punjab Radio*.
- IOM should advertise on *Vaisakhi Radio 2007*, *Ramadhan Radio 2006* and keep up to date with preparations for *Hindu FM*.
- IOM should look into the possibility of advertising on *MTA TV*.
- IOM should consider advertising on *Alpha ETC* or *Vectone TV*.
- IOM should continue advertising in the *London Jang*.

2.3 OTHER SOURCES OF INFORMATION

The Punjabi Network in the UK

Punjabi pride in their culture and homeland is illustrated by the fact that Punjabis in the diaspora continue to play a dynamic role in the development of the Punjab region both in India and Pakistan.

Remittances

Punjabis remit the highest sums back home of all diaspora groups. There was a period of hostility towards the Punjabi diaspora in which they were considered traitors to their homeland but the Punjabi government in India now courts the diaspora, having recognised the financial value of what the community can offer. The introduction of dual nationality illustrates the new enthusiasm for the overseas Punjabi community. Academics put the figure of remittances going back to the Punjab at \$2-3 billion . It totals 15% of the East Punjab's domestic product.

The continued desire to support the Punjab homeland is likely to be related to the Sikh religion's emphasis on *Sewa*, which literally translates as the "role of service"¹⁶. This may also account for the rather insular nature of the Punjabi community in some areas of the UK, notably Birmingham.

Importance of Religious Venues

The mapping consultants attended a conference organised by the Punjabis In Britain All Party Parliamentary Group, chaired by John McDonnell, MP for Hayes (an area which is a locus for Punjabi migration due to its proximity to Southall and to Heathrow airport). The conference focussed on the role of the Punjabi diaspora in developing the Punjab and took place at the House of Commons. There were representatives from NGOs in the Punjab and the UK, community leaders, and academics, all of whom had considerable experience of Punjabi development. The consultants took advantage of the question and answer session to ask Punjabi leaders and academics their views on irregular migration to the UK from the Punjab. The response was somewhat vague and abstract with some speakers stressing that the government needs to create strategies that are more conducive to supporting such individuals, rather than deporting them abruptly. From a social welfare perspective, almost all the speakers insisted on the role of *gurudwaras* in providing *Sewa* to ensure an adequate livelihood for these irregular migrants and asylum seekers. The role of religious centres is clearly fundamental in creating a successful communications strategy for the Punjabi community. The consultants work in liaising with *gurudwaras*, notably in the Southall and Birmingham areas, underlined the important place of *gurudwaras* and temples in the daily social and cultural life of both these areas.

The Pakistan report observed that much networking takes place in religious centres, such as mosques, *dars*,¹⁷ *Milads*,¹⁸ and Friday prayers; as well as around religious events like Eid. Large crowds of people can be reached on such occasions but, given the sanctity of such events, IOM should explore locations that are more secular in nature, such as Pakistani community centres.

Most respondents interpreted questions on religious, voluntary and community organisations as one issue. Almost all said that the role of religious centres was central for socialising, praying, and seeking welfare. For example, temples and *gurudwaras* provide meals throughout the day for their worshippers as a form of *Prashad*.¹⁹ Larger temples and *gurudwaras* are likely to attract hundreds of worshippers to its meals on weekends and numbers swell further during festive periods.

¹⁶ *Sewa* is the voluntary performance of a selfless service as a disciple of Sikhism. *Sewa* may also explain the central role of Gurudwaras in the Sikh Punjabi community.

¹⁷ Meetings where the Koran is explained

¹⁸ A specially organised event where songs in praise of the Prophet Mohammad are sung

¹⁹ Prashad is the offering of food to worshippers having been served to holy deities or the Sikh Guru.

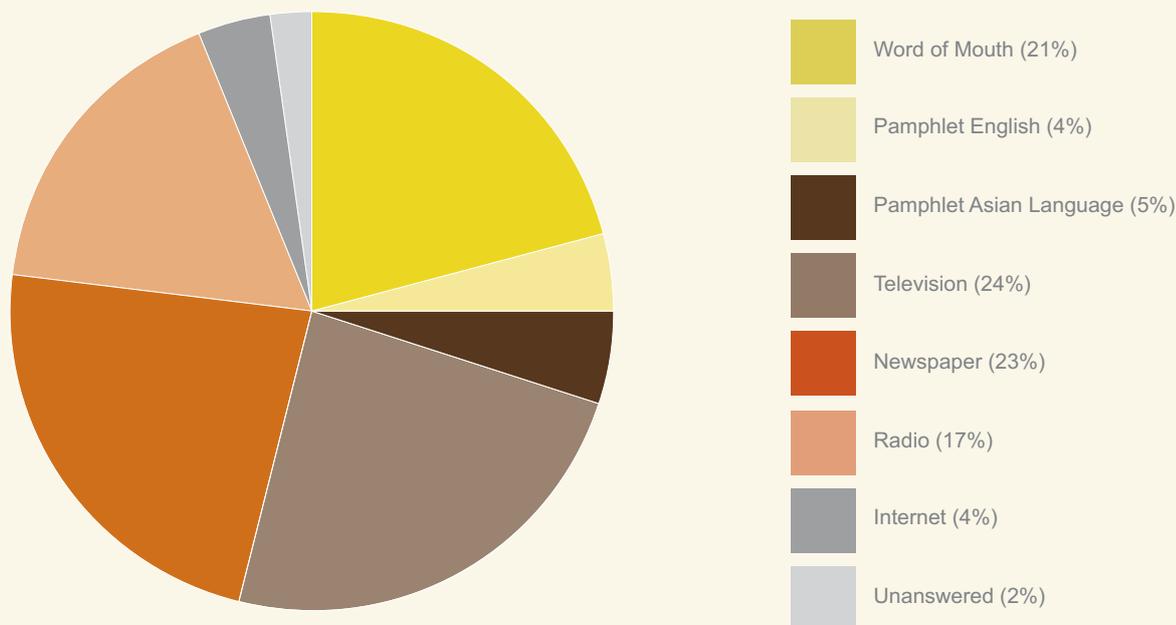
In order to communicate with these religious centres in a sensitive way, IOM should begin to network and work closely with the Sikh Council of Gurudwaras, the Hindu Council and the Islamic Council. The India mapping exercise established initial contact with the Hindu and Sikh Councils. Since then, IOM has slowly begun to collaborate with the Hindu Council, which is made up of committee members from a range of Indian backgrounds (including Punjabi, Tamil, Bengali and Gujarati representatives). IOM would benefit from also making contact with the Islamic and Sikh Councils.

A meeting was arranged with the Hindu Heritage and Cultural Society, in the heart of Southall, to discuss the potential for collaboration with IOM. The two bodies are exploring the possibility of establishing an IOM surgery once a month in Southall, a suggestion that was also made by Punjabi representatives in Southampton²⁰.

Preferred Channels of Information

Figure 5 shows that 68% of Punjabi respondents prefer to hear information through the media (newspapers, radio, television and Internet) whilst 21% prefer word of mouth.

Figure 5: Common Sources of Information



The consensus amongst community leaders was that information should be provided where Punjabis mingle informally. A large number of religious centres were visited during the fieldwork period. The visits proved to be extremely useful in confirming the views of community leaders.

²⁰ Representatives in Southampton said that they support the work of IOM but felt it was impractical to expect Asian economic migrants to take the time and incur the expense of travelling to London to visit the IOM drop-in centre: "For most, spending £50 on a ticket to London for immigration advice is not an option they could even consider".

Figure 6: Suggested Location for Display of IOM Materials

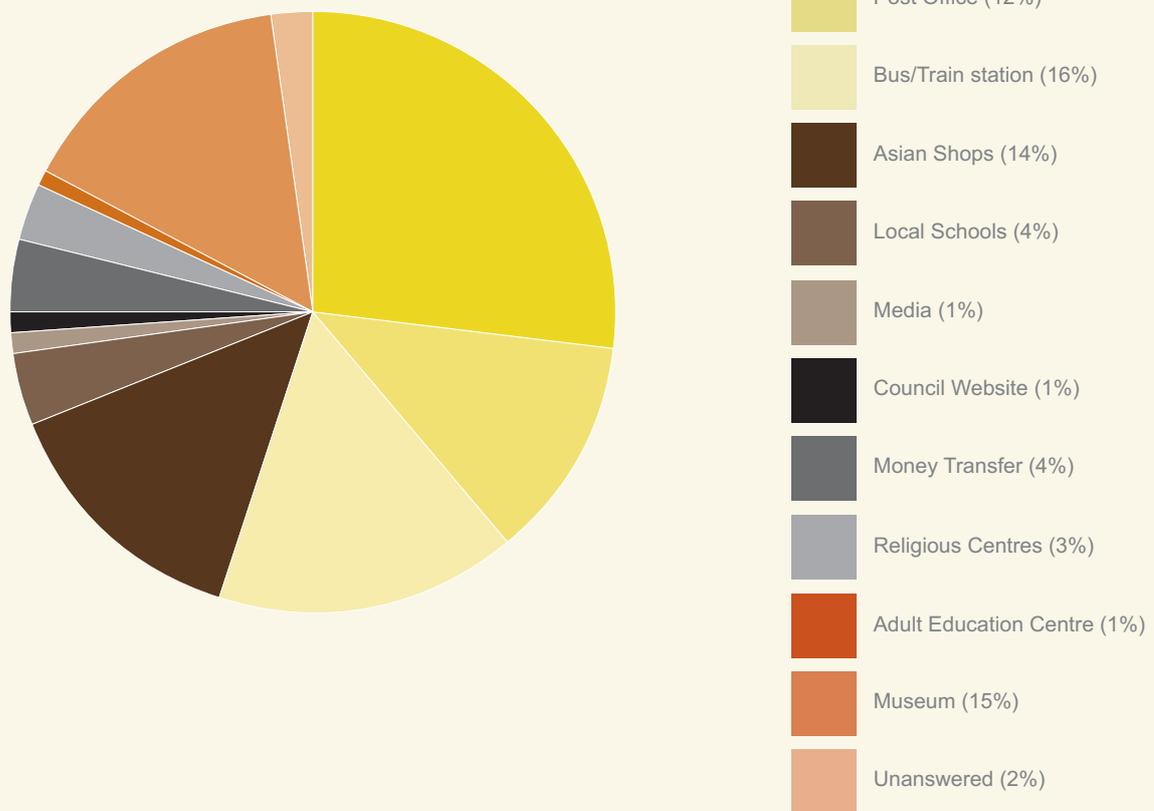


Figure 6 presents the aggregate results of all Punjabis who participated in this research, both Indian and Pakistani. In all, there were 65 Punjabi respondents. When the question was where IOM should distribute information materials, the emphasis on libraries was significant. IOM should consider providing advertising material to libraries that stock books and information in Asian languages. As a trial, IOM should consider working with Southall Library. This would be a good starting point since the library interacts well with the migrant communities in the area (including the Somali community) and provides not only literature but also language classes, computer training and free Internet access.

The Punjabi mapping research also identified a library in Southall, in the largest *gurdwara* outside India, that stocks a range of Punjabi literature. Similarly a *gurdwara* in Birmingham, Guru Nanak Gurudwara Smethwick, houses the largest Sikh Library in the UK and Europe. This suggests that most larger *gurdwaras* are likely to have a literature section. Certain Hindu Temples, such the Vishva Hindu Temple in Southall, have similar facilities.

Figure 6 suggests that it may be worth IOM advertising on buses in areas where large numbers of Punjabis live for a trial period. It may also be effective to advertise at train stations, notably Southall train station. The station is conveniently located next to the largest and most used Sikh temple (Gurudwara Sri Guru Singh Sabha) and provides frequent services to Heathrow. The station is so widely used by Punjabis that all the main signs are translated into *Gurumukhi* Punjabi script. and it is not unusual to see adverts in Punjabi script posted on the wall, which locals read whilst waiting for the train.

Community Gatherings

Vaisakhi and *Diwali* are the two most important religious festivals for Indian Punjabis. The former is for Sikhs and falls in April. The latter is for Hindus and falls in October or November. It is important to note that both Hindus and Sikhs are likely to join in the celebrations of both these festivals. The Mayor of London hosts celebrations for *Diwali* and *Vaisakhi* in Trafalgar Square each year and the events attract many thousands of Indians. Some community leaders suggested IOM have a stand at the event.

Vaisakhi is the largest Sikh Festival and it attracts thousands of people onto the streets for processions and celebrations during the 2nd or 3rd weeks of April.²¹ Southall hosts the largest street procession, followed by Birmingham. The Birmingham festival is organised by the local *gurudwara*, which can be contacted through the Sikh Council of Gurudwaras in Birmingham. There is a vibrant community atmosphere and the event is well covered by local newspapers and radio stations. There are normally street parades for *Vaisakhi* wherever there is a reasonably strong Sikh community, including in Southampton.

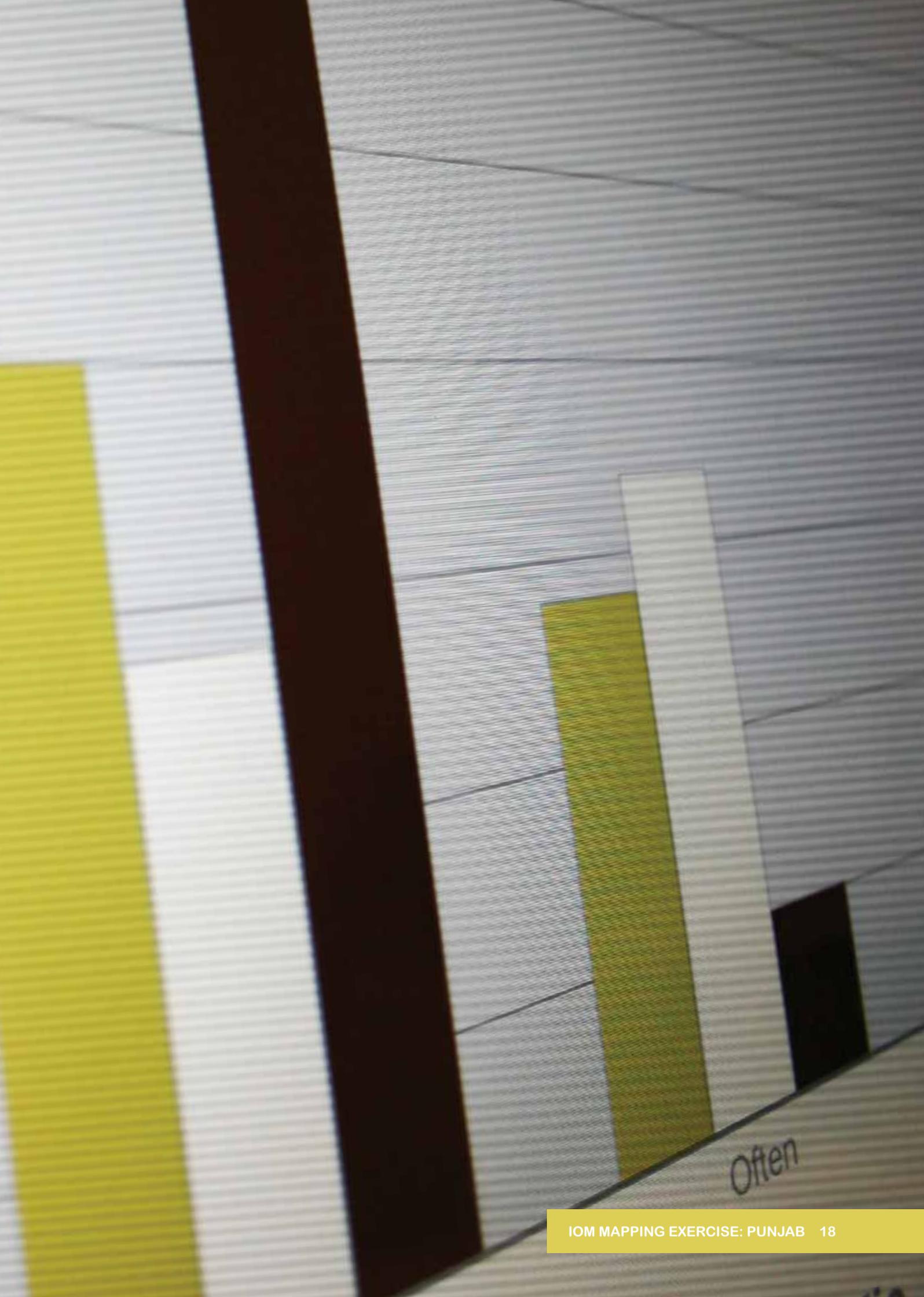
Many castes and community groups also host sporting tournaments and community events, such as dinner dances, throughout the year. The various umbrella organisations can provide more information on these events.

Eid is the principal festival for Pakistani Punjabis. There are two Eid Festivals, *Eid ul-Fitr*, which marks the end of the Holy Month of *Ramzaan* (or Ramadan), and *Eid ul-Adha*, which celebrates the Prophet Ibrahim's willingness to sacrifice his son to Allah.

Conclusions and Recommendations

- IOM should liaise with the main multipliers identified during the mapping exercise to implement outreach activities, especially in view of the fact that word of mouth is the most common way respondents obtain information.
- IOM should run a trial dissemination of information at the Southall Library and community centre.
- IOM should look into the possibility of providing advertising material to *gurudwara* libraries in Southall (Sri Guru Singh Sabha) and Birmingham (Guru Nanak Gurdwara Smethwick).
- IOM should consider advertising at Southall train station.
- IOM should set up mobile surgeries in the main areas where illegal Punjabi immigrants live.
- Most importantly, IOM should engage with religious organisations, notably the Hindu, Sikh and Islamic councils, to set up presentations and information stalls.

²¹ Whilst *Vaisakhi* was originally the celebration of the end of the harvest and the beginning of the spring throughout India, it has come to be seen as the Sikh religion's principal festival. On this day, the 10th leader of Sikhism began a new movement of Sikhism called Khalsa, based on the abandonment of caste and a call for equality.



Often

2.4 GEOGRAPHICAL LOCATION AND SIZE OF THE PUNJABI COMMUNITY IN THE UK

It is very difficult to establish the size of the Punjabi community in the UK because all official statistics tend to gather information on the basis of “nationality” rather than ethnicity. Census figures present returns in terms of Indian or Pakistani origin, or sometimes in terms of religious background. So, it is difficult to provide an accurate estimate of the demography of Punjabis, who are divided between India and Pakistan.

The following London Boroughs, which have the highest numbers of Punjabis, were visited during the Pakistan, India and Punjab mapping exercises: Ealing; Brent; Newham and Redbridge. Outside London, the consultants visited the East Midlands (the Leicester area), the West Midlands (Birmingham and Manchester area), the South of England (notably Southampton), as well as Oxford, Bradford and Manchester.

There are Punjabis throughout England wherever there are sizeable Asian communities. Punjabis are known to have a significant presence in London, Leeds, Leicester, Birmingham, Manchester, and Bradford.

Greater London

The London Borough of Ealing and its surrounding boroughs (notably Hounslow) have the highest number of Punjabis. Southall is famously the hub of Punjabi migration and is often called the “Punjab of England”. It is home to a predominantly Sikh community. Most of the research literature agrees that only half the Punjabi population in the area can read English. The main language in the area is Punjabi.

The London Borough of Newham, notably in Forest Gate, has a vibrant Sikh community known as Ramgarhia²² Sikhs. Only 70% of Ramgarhia Sikhs in the area are thought to read English. Newham has a large Pakistani Punjabi population as well. Other boroughs, particularly Brent and Redbridge, tend to have a balanced composition of various groups from the Asian subcontinent – Hindus, Muslims and Sikhs.

Outside London

Field work was carried out in Hampshire, particularly Southampton, where most of the migrant community in that county lives. Interviews were conducted with representatives from both the Islamic and the Sikh communities, who described the growing trend of migration to the area over the past decade. Southampton is said to have over 30,000 Asians, an increase of 9,000 over the past decade. One immigration advice service in the area believed that there were over 9,000 irregular Asian migrants living in Southampton alone, most of whom are known to speak Punjabi.

In Kent, areas such as Chatham, Gravesend, and Dartford are known to have many Asians. The last two places, in particular, have a dynamic Punjabi-speaking community, predominantly of Sikh origin, but are less likely to attract irregular Punjabi migrants.

The West Midlands has a significant Punjabi community, which is second only to London. Our literature review agreed with the findings of our previous mapping reports to this effect. Birmingham is home to all the major Asian communities, with a strong Punjabi group from both India and Pakistan. There are some 28,000 Indian people in Wolverhampton. The South Asian community here mainly comprises Punjabi-speaking Sikhs.

²² The Ramgarhia community are a caste group from the Punjab region in India.

Census

The 2001 Census shows that Indians and Pakistanis constitute the two largest populations of ethnic groups living in the UK, with Indians being the largest. The same census shows that there are 436,993 Indians living in London, mostly concentrated in the Brent, Ealing and Redbridge. Areas around London, such as Slough, are also highly populated with Indian and Pakistani Punjabis. The Pakistani population is higher than that of Indians in the Birmingham²³ area, where Indians totalled 51,075. 24,177 Indian Punjabis were reported to be living in Coventry.

The Institute for Public Policy Research (IPPR) argued that there were 466,000 Indians, born in India and living in the UK, in 2001. This was compared to the 1.05 million people of Indian ethnicity with British citizenship living in the UK. The IPPR also confirmed that Indian nationals tend to live in the Midlands and London. Within London they tend to live in the Southall (26,000) and Wembley (29,000) areas, as well as Redbridge (17,000). A representative from Asians in Media put the total population of Sikhs in the UK at approximately 350,000.

The 2001 Census recorded that the total population of people of Pakistani origin in Wales and England was 747,285. A breakdown of these results show the West Midlands to have the highest number of Pakistanis (156,000), followed by Yorkshire and Humberside (146,000), the North-West of England (146,000), and London (142,000).

Conclusions

These findings confirm that Indian Punjabis tend to live in the West Midlands and London, although there is a scattered Indian Punjabi community throughout England. Pakistani Punjabis have a sizable community in Yorkshire, the West Midlands and North of England, as well as London. There has also been a noticeable increase in the number of Indians living in other areas of England, such as Southampton. There is a strong Pakistani Punjabi community living in Bradford, Leeds and in the suburbs of Manchester, such as Oldham.

²³ In Pakistan, the construction of the Mangla Dam on the Jhelum River by British companies in 1967 resulted in the displacement of more than 100,000 people from the Mirpur area. Many thousands used their compensation to travel to the UK and have settled in the Birmingham area.

3 MAPPING EXERCISE OUTCOMES

CHARACTERISTICS OF RESPONDENTS

The second section of the questionnaire was designed to gather baseline data from each respondent about age, gender and length of residence. This chapter also aims at gathering general information on respondents' use of different kinds of transport, of phones and of local services, which should be used by IOM to improve its future information strategies.

3.1 GENDER

67% of Indian Punjabi respondents were men and 25% were women. 8% did not answer. This illustrates a number of important points. First, almost all the Punjabi community leaders that were interviewed were men and from a particular age group. This is not surprising. There was a limited response from women. Most women who work in Asian supermarkets or textile shops tend to be under the strict supervision of their employers, which made approaching them for their participation difficult. When women sought immigration advice (for example at the Indian Workers Association in Southall) it was usually a male representative (husband or other family member) who would visit the centre on their behalf.

3.2 AGE

Figure 7 shows the age of all Punjabi respondents. A large number of community leaders with British citizenship were interviewed. These tended to be male and in the age range of 45 or older.

Figure 7: Age

| AGE | NUMBER OF RESPONDENTS | PERCENTAGE |
|--------------|-----------------------|------------|
| Under 18 | 0 | 0 |
| 18-24 | 3 | 4% |
| 25-34 | 5 | 8% |
| 35-44 | 9 | 14% |
| 45-54 | 25 | 38% |
| 55-64 | 7 | 11% |
| 65 or over | 9 | 14% |
| No answer | 7 | 11% |
| TOTAL | 65 | |

3.3 LENGTH OF RESIDENCE IN BRITAIN

Figure 8 shows that length of residence in Britain varies between respondents. The large percentage of respondents who have been here for over 10 years (52%) reflects the number of interviews conducted with community leaders.

Figure 8: Length of Residence in Britain

| TIME | NUMBER OF RESPONDENTS | PERCENTAGE |
|-------------------------|-----------------------|------------|
| Less than 12 months | 1 | 2% |
| 1 year to less than 3 | 4 | 6% |
| 3 years to less than 5 | 7 | 11% |
| 5 years to less than 10 | 11 | 17% |
| 10 years or more | 34 | 52% |
| No answer | 8 | 12% |
| TOTAL | 65 | |

3.4 GENERAL INFORMATION ON USE OF TRANSPORT, PHONES AND LOCAL SERVICES

These questions were included in the questionnaire to investigate where else IOM could advertise its voluntary return programmes so as to have an impact on Punjabis. Respondents were asked what means of transport they used most often. Figure 9 shows that 47% of respondents use buses. This result is significant in indicating that Punjabi irregular migrants and asylum seekers are likely to work locally and be employed by Punjabis who are well settled in the UK. In this way, economic migrants are saving significantly on transport costs. Working far from their residence would probably only be an option if employment could not be found locally. Community leaders said that most young Punjabi men are likely to work on construction sites, in Asian supermarkets, or in restaurants. Women are more likely to be employed in local shops, as kitchen helps in restaurants, or as domestic helps.

Figure 9: Means of Transport

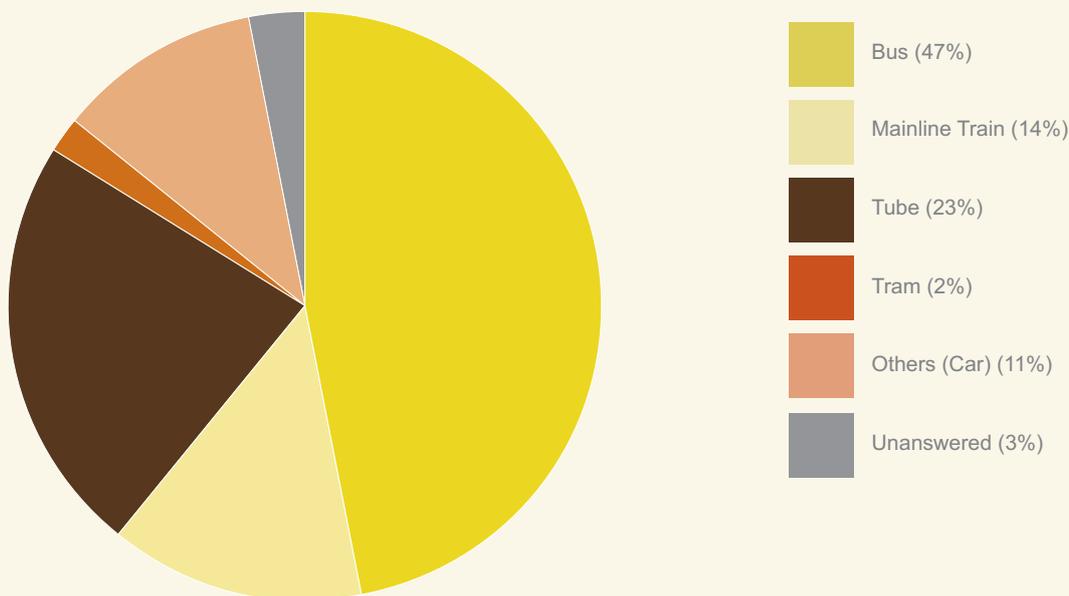


Figure 10: Phone Calls

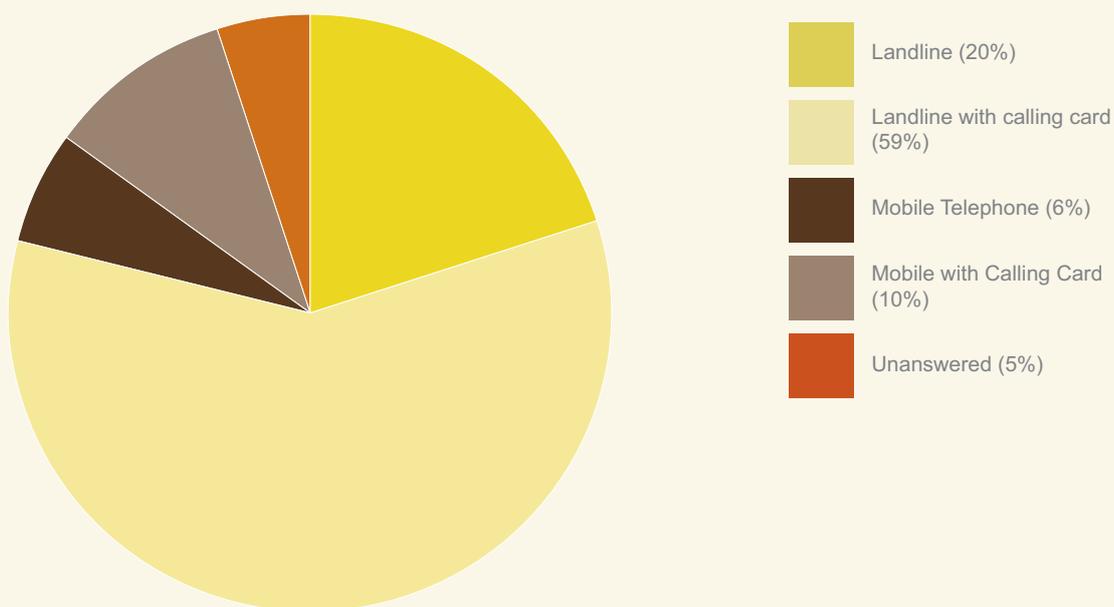
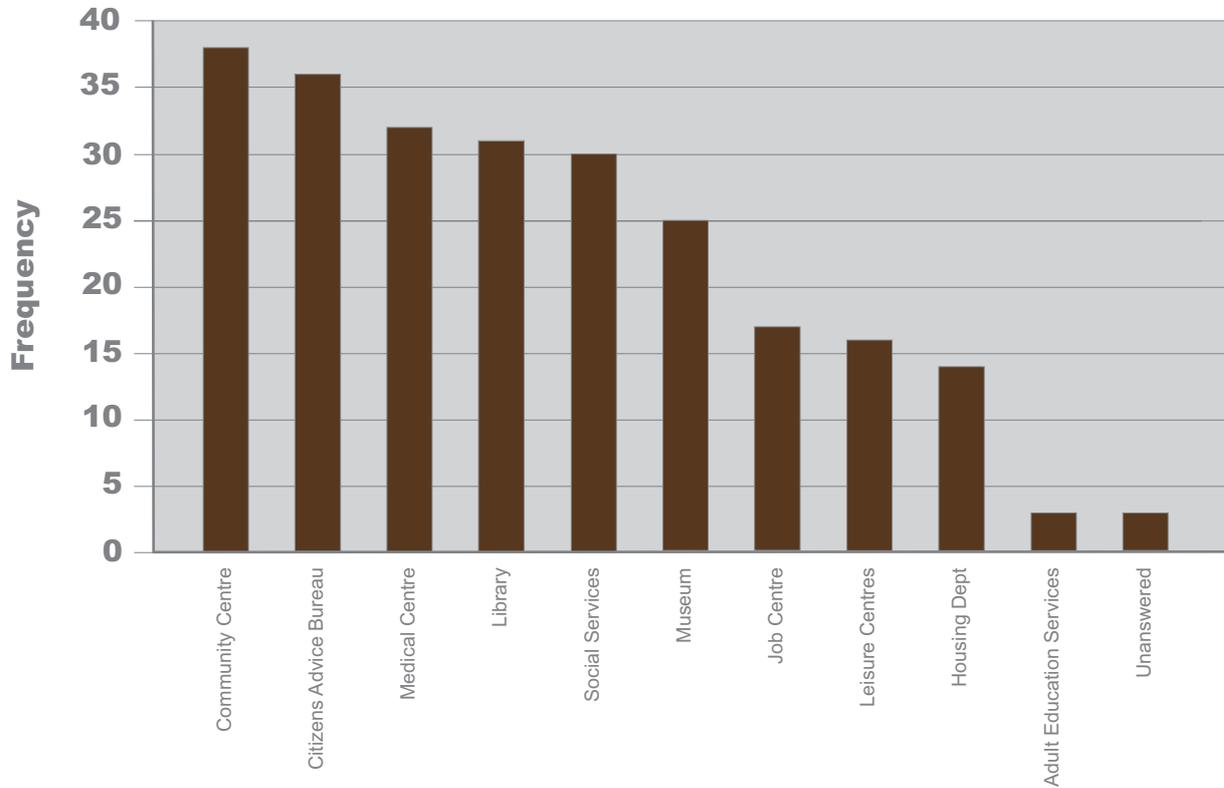


Figure 10 shows that the usual way of making phone calls home is by a landline with a phone card (59%). During the field research, the mapping consultants asked local shop owners which cards were the most popular. Some of the most popular cards used for Asians are *Unitel*, *Matrix*, and *Alpha*.

Respondents were asked which local services they use the most. The results are shown in figure 11.

Figure 11: Local Services



IOM should use the information in figure 11 to implement its information strategies as follows.

- IOM should advertise on buses, because it appears to be the most common means of transport. Recommendations of specific bus routes in Ealing will be provided to IOM in the contacts list. Further research is required to establish the key bus routes used by the Punjabi community in the West Midlands and the North of England.
- IOM should advertise on phone cards for both landline and mobile phones. There are a large number of different brands of cards available and a handful has been mentioned above.
- IOM should implement its information strategies in community and religious centres with the help of the various religious councils. As a trial, leaflets were scattered in the dining hall of a Sikh temple in the South of England and attracted much attention.

3 CONSTRAINTS

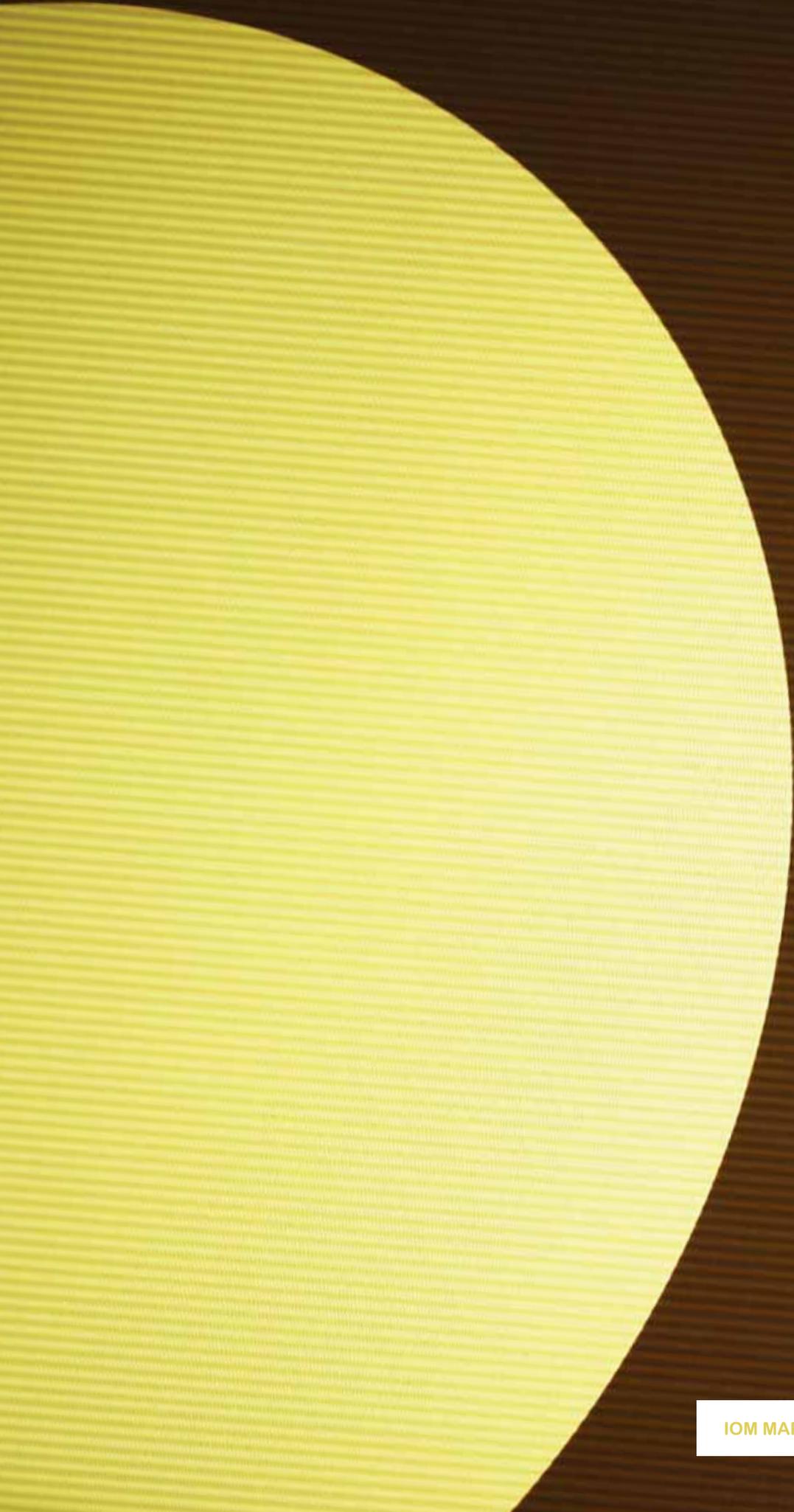
The Punjabi community is one of the largest components in both the Indian and Pakistani communities and it has been difficult to avoid repeating information that has been provided in previous reports. IOM should take this report as reinforcement of information and recommendations previously made, noting that IOM was satisfied with the methodology used to investigate the Punjabi community and with the results that were achieved.

Some of the respondents said that the questionnaire was too long and that the questions on community groups, voluntary organisations and religious centres were not very clear. Many of the respondents considered all three to be synonymous because religious centres tend to double up as community centres and are important centres for social gatherings.

The question about where people go for advice also prompted respondents to ask for clarification of the type of advice the consultant was enquiring about. This question may benefit from being better focused in future mapping exercises.

Some community centres that work with asylum seekers and irregular migrants, advising them on immigration matters, were rather hostile and aggressive, notably in Birmingham where the Punjabi community is very close-knit. One group, in particular, was convinced that IOM had come to their centre to investigate their work and deport the irregular migrants they work with. They were unwilling to listen or co-operate. Similarly (although not to the same extent), surrounding Sikh temples in the area were very sceptical when asked to participate in filling out the questionnaire. IOM needs to do more work with the Punjabi community in Birmingham. Initial feedback on IOM's work was limited, which suggests that the community is very insular and under-exposed to wider immigration initiatives. This is unfortunate as many of these centres could benefit greatly from IOM's services.

Almost all the community leaders who were interviewed were men. IOM should try to establish links with organisations who work specifically with female irregular migrants and asylum seekers from the Punjabi community.



4 CONCLUSIONS AND RECOMMENDATIONS

The Punjabi mapping report has allowed IOM to achieve a stronger understanding of a community group that continues to influence migration to the UK significantly. This report has illustrated that even within the Punjabi community there is great diversity and this reality should be reflected in IOM's work by fine-tuning the design of products and services for IOM's marketing and communications. The following are some of the more important recommendations that have emerged from the implementation of the mapping exercise.

- IOM should follow the recommendations included in the list of contacts which constitute an action plan for outreach activities to engage with the Punjabi community in the UK.
- IOM should begin to advertise in *Des Pardes* and *Mann Jitt* in order to communicate better with local Punjabi communities.
- IOM should continue to advertise in *The Sikh Times* and *Jang London*.
- IOM should look into placing a substantial article on its work in the *Asia Times* or *Asian Age*.
- IOM should advertise on *Desi* and *Panjabi* radio as well as discussing participation in *Unity FM*'s community hour.
- IOM should continue to advertise with *Sunrise Radio*.
- IOM should consider advertising on *Radio Vaisakhi* and *Radio Ramadhan*.
- IOM should consider advertising on *Akash* and *Kismet* radio after assessing the productivity of advertising on *Desi*, *Panjab* and *Sunrise* radio.
- IOM should continue to advertise on buses because this was reported to be the most common means of transport.
- IOM should consider advertising at key train stations in areas where many Punjabis live, notably at Southall station.

IOM should liaise regularly with the main multipliers to ensure a wide dissemination of information on the voluntary return programme. It should work closely with religious organisations as well as the Punjabis in Britain All Party Parliamentary Group.

- IOM should advertise on phone cards.
- IOM should try to place its information material in the libraries of local authorities, religious centres, and community centres.
- IOM should work closely with the Hindu and Sikh Councils, and try to establish a dialogue with the Islamic Council of Britain.
- IOM should set up mobile surgeries around the UK.

Many potentially co-operative organisations have not been contacted due to time constraints. IOM should continue to widen its network by using this report as a stepping stone for future outreach activities. All of these recommendations should be considered immediately since the links between IOM and both the main multipliers and the Punjabi media in the UK were strengthened during the mapping exercise.

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