

Punjabi Diaspora Literature and Contemporary Concerns

(With special reference to Punjabi Diaspora in the UK)

Started well before the Independence of India, more than a hundred years have passed since the commencement of the migration of Punjabis to the western countries and it still continues unhindered. There has been no remarkable change in the reasons of their migration nor has the divide between the east and the west been mitigated, nor have the internal characteristics of the migrated Punjabis undergone a substantive qualitative change over these years. In the present times, however, the third generation Punjabi Diaspora is struggling to create and realize its own unique space and identity in the western society. Initially when people started migrating inspired by the scope of better living and employment, they had somewhere in their mind the wish to come back home so mostly they travelled alone and also felt home sick in the alien lands. Though they have started calling their families lately but getting uprooted from their home culture and facing challenges to adjust themselves in the most modern, industrialized and consumerist culture has generated the problem of severe generation gap and nostalgia since with stressful living and work conditions they hardly have any time to create a balance between work and family. It has indeed been a very difficult task for the second generation Diasporas to live by creating a balance between indigenous and western culture. As the previous generation was still living with the internalized mindset of that time when they had migrated from Punjab and the second generation born and brought up abroad was getting exposed to the expectations and challenges of western environment. It caused extreme generation gaps

and ideological difference between the first and second generation diaspora. The dilemma of the third generation, living in the era of post modern values, however, becomes all the more palpable as they strive to relocate their identity in their own ethnic culture once they have already naturalized the western social ethics. Thus the western Punjabi Diasporas presently has arrived at a very decisive juncture where at one level it needs to negotiate with its backward feudalistic cultural values and on the other, consider/accept alien nations as their home and start contributing in it.

Though the Punjabi community has settled in America, Canada, Europe and other parts of the world but they are still connected with the Punjab and the Punjabi psyche still rules and regulates their life responses. Generally considered a broad minded community, the traces of feudalistic mind set refuse to fade away from their psyche as has also been reflected in their writings. Initially diasporic Punjabi writers wrote about problems of migration and resettlement only and voiced their concerns of racial discrimination, generation gap and nostalgia which still prevail in their literary writings but in the recent times their attention has also been drawn towards the new issues emerging out of changing global scenario.

An attempt has been made in the present paper to analyze select Punjabi literary texts that reflect different aspects of diaspora. Canadian Punjabi writer Jarnail Singh bases his story 'Towers' on the tragedy of World Trade Towers. British Indian Punjabi writer Harjit Atwal, in his novel 'Southall' tackles the new problematic of contemporary Punjabi society dealing with the sensitive issue of honour killing and the new emerging mind set of the next generation. Ajmer Rode in his play 'Nirlajj' has unraveled the disgraceful deeds of Punjabi society living abroad in a liberalized western society. He has taken up the issue of 'female

feticide' very boldly by attacking the Punjabi mind set and its ingrained gender discrimination.

It has been witnessed from their writings that with the passage of time Diasporic Punjabi writers have widened their perspective and approach in response to the contemporary global issues affecting the lives of religious, cultural and other minorities. They are going deeper to analyze the core socio-cultural and political issues related to immigrations and are trying to tackle these issues in different ideological perspectives. What was considered a crisis for the Punjabi culture at one point of time; they are treating those very issues as the construct of a new kind of a culture.

British Punjabi novelist Harjit Atwal's novel 'Southall' addresses a number of sensitive issues which the Punjabi community faces in England. Atwal has tried to articulate the problems of diasporic Punjabi society in the light of emerging multi-ethnic Ghetto culture in Southall of England. 'Southall' has emerged as an area of majority of Asian minorities where only a small number of British people can be seen. Majority of ethnic minorities, flocking of illegal immigrants at one place and the racial discrimination by majority forcing such people to come and live together are some of the factors that caused the emergence of Ghetto culture in Southall. Harjit Atwal's novel take note of all these peculiarities and incorporates them into the setting of his novel to assess the contemporary situation of Punjabi society there.

Diasporic Punjabi writings primarily address cultural issues; whether related to dialogue or clash between two cultures. India itself is a great example of composite culture, having a long history of cultural clashes and cultural dialogues. It has been seen that people migrating from such places generally prefer generating dialogue among diverse situations.

With such a mind set and approach the people who migrated abroad in the beginning, rarely thought of maintaining or creating their identity. It was never an issue for them initially. In fact in the beginning Punjabi migrants carried colonial impact and considered English culture superior wishing to follow and imitate it. So whenever they would visit their home land they would try to look more like the English and such an attitude would invariably create unease amongst their local brethren who, in turn, would themselves start dreaming of migration. But the real challenge for these migrants was to get their selves legalized at any cost. That's why even now once a new migrant 'Fauji' or 'Freshi' reaches there, he starts looking for the ways of settling down permanently. This situation has been depicted in this novel very vividly. When a boy or a girl migrates on the basis of marriage, he/she has to face various difficulties, sometimes even inhuman tortures. Sexual exploitation of girls has become one of the serious issues.

'Southall' may not be a big or an important part of England but for Punjabis it is a very significant place. Due to close proximity to the Heathrow airport Punjabis preferred this place to live in the beginning. Moreover every community constructed its place of worship according to its religious beliefs. For Punjabis visiting Gurudwara or going to Pub became the part of their routine. Both these places emerged as places for social gathering and interaction where they could trace and develop new kinships. This cultural comfort also relieved them somewhat of the nostalgia of leaving home land. Southall in England is different from other localities in many respects. People settled here don't have to face the problem like racial discriminations any more because now it looks like a mini Punjab. As quoted in the novel: *'Sare hi chehre desi chehre han. Gora rang dekhan nu vi nahi milda'.* [All the faces are indigenous faces. Fair complexion is not visible anywhere.]

The writer has presented the picture of its Broadway and some other places in such a way that it replicates any other big city of Punjab. Due to the majority of Asians there, they have gained confidence in their ethnic cultures now. Following lines from the novel points towards this issue:

ਨਸਲਵਾਦ ਦਾ ਤਜਰਬਾ ਉਨ੍ਹਾਂ ਲੋਕਾਂ ਨੂੰ ਹੀ ਹੁੰਦਾ ਹੈ ਜਿਹੜੇ ਗੋਰਿਆਂ ਵਿਚ ਵਿਚਰਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਦਾ ਗੋਰਿਆਂ ਨਾਲ ਵਾਹ ਪੈਂਦਾ ਹੈ। ਇਹ ਸਾਊਥਾਲ ਨੂੰ ਤਾਂ ਅਸੀਂ ਆਪਣੇ ਸੱਭਿਆਚਾਰ ਲਈ ਜਾਂ ਆਪਣੇ ਰੰਗ ਲਈ ਇਕ ਤਰ੍ਹਾਂ ਦਾ ਕਵੱਚ ਬਣਾ ਲਿਆ ਹੈ। ਇਥੋਂ ਤਕ ਨਸਲਵਾਦੀ ਗੋਰੇ ਪਹੁੰਚ ਨਹੀਂ ਕਰ ਸਕਦੇ। ਜੇ ਕਰਨਗੇ ਤਾਂ ਉਣਾਸੀ ਵਾਲੇ ਦੰਗੇ ਫਿਰ ਭੜਕ ਉੱਠਣਗੇ। ਵੈਸੇ ਵੀ ਇਸ ਸਮਾਜ ਵਿਚ ਅਸੀਂ ਇਕ ਨਵਾਂ ਆਪਣੇ ਢੰਗ ਦਾ ਸਮਾਜ ਵਸਾ ਲਿਆ ਹੈ ਜਿਹਦੇ ਕਰਕੇ ਗੋਰਿਆਂ ਨਾਲ ਸਾਡਾ ਵਾਹ ਨਹੀਂ ਪੈਂਦਾ...ਇਹ ਮਸਲਾ ਘਸ ਚੁੱਕਾ ਹੈ, ਇਨ੍ਹਾਂ ਘਸ ਗਿਆ ਕਿ ਇਹ ਸਾਨੂੰ ਪਹਿਲਾਂ ਵਾਂਗ ਕਾਟ ਨਹੀਂ ਕਰਦਾ।

{Nasalvad da tazarba unha lokan nu hi hunda hai jhrhe gorian vich vicharde han, jihna da gorian naal vaah painda hai. Eh Southall nu tan asin apne sabhiyachar layi jan apne rang layi ik tarhan da kawach bana leya hai. Ithon tak nasalvadi gore pahunch nahi kar sakde. Je karnge tan Unasi wale dange phir bharhak uthange. Vaise vi is samaj vich asin ik nawan apne dhang da samaj vasa leya hai jihde kakre gorean naal sada vah nahi painda...Eh masla ghas chukka hai, ehna ghas gayai ke sanu pehlan vang kaat nahi karda.}

(Harjit Atwal, Southall, p-175)

But the problem arises when the next generation gets conscious about its cultural, religious and social identity and strives to realize its space which the people of first generation Diasporas did not even think of. The first generation mostly was concerned with earning money and tried to imitate the white people, developing a sort of ambivalence towards their own culture and traditions. Despite their efforts, they failed since the difference was not merely of language and culture but also of color and race which germinated further problems. The inherent sense of discrimination and narrow thinking they carried along from home sometimes brewed the tension among the Asians as well. Ghetto culture in Southall did create a geographical space for Asians to realize their cultural freedom and gain confidence but it also changed the form of interaction with the host culture. Back at home,

the present generation of Punjab is very much influenced by the ongoing process of globalization and seems to support consumerist instead of human values. The west has accessed and opened up the political boundaries of the east for trade and commerce but their own borders are still restricted for the people of Asian origins. Still there is no scaling down in the numbers of people aspiring to migrate at any cost. Brought up under the influence of present religious and cultural fundamentalism and intolerance in their home land, the new generation appears to be more obsessed with their indigenous cultural values when they migrate to another country. They, too, indulge in the process of glorifying their local culture along with customs and rituals to project their own separate ethnic identity, making it a matter of pride. This process and struggle of maintaining and preserving the separate cultural identity sometimes result in fanaticism also. One of the most inhuman acts they resort to, in an attempt to maintain and safeguard their separate identity, is the act of 'Honour Killing'; around which the novel has constructed its narrative. The novel sufficiently projects that Punjabi or Indian society is not yet ready to outgrow its biases and traditional mind set about woman and accords her secondary place in society. She is being exploited at one place by her own people and the same people torture or slaughter her in the name of 'Honour of the Family'. The novel starts with the mention of murder of 'Sukhi' and this incidence permeates through out the novel. Harjit Atwal has very skillfully maneuvered the conditions for 'honour killing' in the minds of those characters who otherwise are very simple and ordinary people. Motivated and inspired by the stand taken by 'Sadhu Singh', Sukhi's father, they follow his example when at the end they are faced with the similar kind of situation at their own homes. Their obsession for family pride rules their psyche most and

they refuse to acknowledge the difference that the socio-cultural realities of the west have created. As in the novel Pala Singh while talking to Sadhu Singh says:

“ਇਹ ਹੀਰੋਇਜ਼ਮ ਜ਼ਿੰਦਗੀ ਦੀ ਸੱਚਾਈ ਨਹੀਂ ਐ, ਸੱਚਾਈ ਇਹ ਐ ਜਿਹੜੀ ਮੈਂ ਭੁਗਤ ਰਿਹਾਂ।”

“ਨਹੀਂ ਸੱਚਾਈ ਉਹ ਐ ਸਾਧੂ ਸਿਆਂ, ਜਿਹੜੀ ਮੈਂ ਭੁਗਤ ਰਿਹਾਂ ਜਾਂ ਜੇਲ੍ਹ ਆਉਣ ਤੋਂ ਪਹਿਲਾਂ ਤੂੰ ਭੁਗਤ ਰਿਹਾ ਸੀ। ਸੱਚ ਦੱਸ ਇਹ ਕੰਮ ਕਰਕੇ ਕਿੰਨੀ ਕੁ ਤਸੱਲੀ ਮਿਲੀ ਸੀ?”

“ਤਸੱਲੀ ਤਾਂ ਬਹੁਤ ਮਿਲੀ ਸੀ।”

“ਬਸ ਏਸ ਤਸੱਲੀ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਵਾਸਤੇ ਮੈਂ ਭੱਜਾ ਫਿਰਦਾਂ। ਤੂੰ ਮੇਰੀ ਮਦਦ ਕਰ, ਕੋਈ ਬੰਦਾ ਦੱਸ।”

{“Eh heroism zindgi di sachayi nahi ae, sachai eh ae jehrhi main bhugat rehan.”

“Nahi sachayi uh ae Sadhu Sianh, jhrhi main bhugat rehan jan jail aun ton pehlan tun bhugat riha si. Sach dus eh kam karke kina ku tassali mili si?”

“Tassali tan bahut mili si.”

“Bas es tassli nu prapt karan vaste main bhajda phirdan. Tun meri madad kar, koi banda dus.”}

(Harjit Atwal, Southall, p-163)

Here killing his own daughter gives ‘satisfaction’ to ‘Sadhu Singh’ which shows that his culture has subjected a human being to such a powerful kinship system that the pride and honour of the society and culture becomes more important than a human life itself. As quoted in the novel:

ਗੱਲ ਤਾਂ ਗੁਰਦਿਆਲ ਸਿਆਂ ਤੇਰੀ ਠੀਕ ਐ, ਪਰ ਮੈਂ ਏਦਾਂ ਸੋਚਦਾਂ ਕਿ ਬੰਦੇ ਦਾ ਰੋਅਬ ਆਪਣੇ ਭਾਈਚਾਰੇ ਵਿਚ ਈ ਬਣਦੈ, ਹੁਣ ਜੇ ਕਿਸੇ ਨੂੰ ਪਤਾ ਲੱਗਿਆ ਕਿ ਮੋਹਨਦੇਵ ਨੇ ਕਿਸੇ ਭੱਈਏਆਈ ਨਾਲ ਵਿਆਹ ਕਰਾ ਲਿਆ ਜੇਹਦੀ ਜਾਤ ਦਾ ਵੀ ਨਹੀਂ ਪਤਾ ਤਾਂ...।

{Gal tan Gurdial Sianh teri theek ae, par main sochdan ke banded a roab apne bhayichare vich hi bandae, hun je kise nu pata lagia ke Mohan Dev ne kise bhayie-ani naal viah kra liya jehdi jaat da vi nahi pata tan...}

(Harjit Atwal, Southall, p-163)

Atwal has very realistically presented the present situation of Punjabi women in his novel. Men are free to take all the liberties of ‘English Culture’ and allow their sons as well but they become fanatic and orthodox when their women try to avail of the same. The girls

who dare to be the part of alien culture *like freely swimming in a pool* either are thrown out of home or liquidated in the name of family honour by their orthodox families.

Such happenings around the world also indicate that the Curse of 'Honour Killing' has been revived by the fundamentalist forces that spread religious intolerance. Patriarchal mentality of feudal society still reigns supreme in this man dominated society. Fundamentalism is coming up in a very cruel form in this period of Talibanization of societies. Talibanization has not remained a religion specific phenomenon anymore. The movement and practice of forcefully imposing religious and cultural rules terrorize peace loving people and weaker sections. Women under such circumstances become their easier target. This gets reflected from the novel that already deprived of basic human rights, women are still being slaughtered for the sake of family pride. It is nothing but a symptom of their ailing and bigoted social systems. In a developed society like Britain where women have all the rights to realize their personal freedom, Punjabi women, are subjected to sexual exploitation, domestic violence or 'Honour Killing' if they try to realize their freedom.

In the context of Punjabi Diasporas Literature, the Canadian playwright Ajmer Rode's play 'Nirlajj' deserves special mention here. This play is related with the problem of 'Female Feticides' prevalent in the Punjabi community settled abroad. Basically a poet, Ajmer Rode has been writing for many decades now. His poetic sensibility gets reflected in his play as he foregrounds this social ill very poignantly. Ajmer Rode was born and brought up in Punjab and he has a thorough understanding of its society and culture. That's why when he migrated to Canada he could not leave his Punjabi sensibility behind, yet successfully created and maintained a balance between his own culture and that of Canada. His personality projects a fine blending of Punjabi sensibility and western ethos, that the

majority of Punjabis immigrants fail to achieve. They get fascinated by the western life style; yet fail to surrender their narrow feudal mind set that quite often project their Punjabi character in a distorted manner. Ajmer Rode has dared to inspect and highlight such critical traits of Punjabi psyche in his works.

‘Nirlajj’ attacks that very ailing feudal thinking of Punjabi community that encourages Punjabis to prefer boys over girls. After marriage *they want first child to be a boy, second also and third also...*(Ajmer Rode, *Nirlajj*, p-6) intensifying the discrimination between male and female child. Although with the elimination of feudal socio-political system this discrimination has mitigated to some extent yet in a number of Asian countries this mentality still persists. The practice of Killing female child for the desire of male child is very old, moreover, in recent times science has provided means to eliminate the female fetuses in womb it self. As Ajmer Rode comments:

ਭਾਰਤ ਦੇ ਕਈ ਭਾਗਾਂ ਵਿਚ ਜੰਮਦੀ ਕੁੜੀ ਨੂੰ ਮਾਰਨ ਦੀ ਪ੍ਰਥਾ ਸਦੀਆਂ ਪੁਰਾਣੀ ਹੈ। ‘ਕੇਵਲ ਮੁੰਡੇ’ ਦੇ ਚਾਹਵਾਨ, ਕੁੜੀ ਨੂੰ ਜੰਮਣ ਪਿੱਛੋਂ ਧੁੱਪੇ ਪਾ ਕੇ, ਅਫੀਮ ਚਟਾ ਕੇ, ਭੁੱਖੀ ਰੱਖ ਕੇ, ਗਲ ਖੁੱਟ ਕੇ, ਜਿਉਂਦੀ ਨੱਪ ਕੇ...ਮਾਰ ਦਿੰਦੇ ਸਨ। ਤੇ ਸਾਡੇ ਪੰਜਾਬੀਆਂ ਦੀ ‘ਬਹਾਦਰੀ’ ਕੇਵਲ ਸੱਤਰੂਆਂ ਦਾ ਨਾਸ ਕਰਨ ਵਿਚ ਹੀ ਨਹੀਂ ਨੰਨ੍ਹੀਆਂ ਬੱਚੀਆਂ ਦਾ ਬੀਜ ਨਾਸ ਕਰਨ ਵਿਚ ਵੀ ਬਰਾਬਰ ਹੈ।

{Bharat de kayi bhagan vich jamdi kurhi nu maran di pratha sadian purani hai. Kewal munde dy chahwan, kurhi nu jaman picchon dhuppe pa ke, afeem chata ke, gal ghutt ke, jiundi napp ke...maar dinde san. Te sade punjabian di bahaduri kewal shatruanda naas karan vich hi nahi nanhi bachian da beej naas karan vich vi barabar hai.}

(Ajmer Rode, *Nirlajj*, p-6)

Ajmer Rode has taken writing as a mission to raise his voice against these prevalent social ills and to give a jolt to the Punjabi mentality. He has focused only on the Punjabi society because despite having a culturally rich heritage Punjabis have embarrassed themselves due to their regressive tendencies. Rode comments

ਇਸ ਵਿਚ ਹੈਰਾਨੀ ਨਹੀਂ ਹੋਈ ਚਾਹੀਦੀ ਕਿਉਂਕਿ ਦੁਨੀਆ ਦਾ ਲਿੰਗ ਟੈਸਟ ਕਰਨ ਵਾਲਾ ਸਭ ਤੋਂ ਪਹਿਲਾ ਕਮਰਸ਼ਲ ਹਸਪਤਾਲ
1979 ਵਿਚ ਅੰਮ੍ਰਿਤਸਰ ਖੁਲ੍ਹਿਆ ਜਿਸਦਾ ਪਹਿਲਾ ਇਸ਼ਤਿਹਾਰ, "ਨਿਊ ਭੰਡਾਰੀ ਐਂਟੀ ਨੇਟਲ ਸੈਕਸ ਡਟਰਮੀਨੇਸ਼ਨ
ਕਲਿਨਿਕ" ਨਾਮ ਹੇਠ ਕਈ ਅਖਬਾਰਾਂ ਵਿਚ ਛਪਿਆ। ਇਸ਼ਤਿਹਾਰ ਵਿਚ ਖੁਲ੍ਹਮ ਖੁਲ੍ਹਾ ਕੁੜੀਆਂ ਨੂੰ ਪਰਿਵਾਰ ਉਤੇ 'ਬੋਝ'
ਦੱਸਿਆ ਗਿਆ ਸੀ ਅਤੇ ਵੱਧ ਰਹੀ ਅਬਾਦੀ ਕਾਰਨ 'ਦੇਸ਼ ਲਈ ਖਤਰਾ' ਵੀ।

{Es vich hairani nahi honi चाहिदि kiunke duniya da ling test karn wala sab ton pehla
commercial hasptal 1979 vich Amritsar khulya jisda pehla ishtihar, "New Bhandari ante
natal sex determination clinic" naam heth kayi akhbaran vich cchapyo. Ishtihar vich
khulum khulla kurhian nu parivar utte bojh dassya gaya si ate vadh rahi abadi karan desh
layi khatra vi.}

(Ajmer Rode, Nirlajj, p-8)

No doubt this community has made substantial progress even in foreign countries yet it not only lags behind as far as the status and equality of women is concerned but it also presents a miserable and shameful picture of their fanatic tendencies. Despite the stringent laws against domestic violence in Canada, a number of such incidences come to the fore almost every day from Punjabi households. It seems that wife battering is still a common practice with them.

Another Diasporic Punjabi writer Jarnail Singh from Canada in his widely read and discussed short story 'Towers' deals with some new issues and concerns of global import. The short story reflects the post 9/11 scenario and its impact on non-white immigrants. A subtle streak of anxiety and eagerness to prove allegiance to the host nation on the part of the immigrants also comes to the surface. Analyzing this story in the context of current international terrorism it also becomes explicit that Diasporic writer under such circumstances is engaged in the struggle to locate, to affirm and to establish his identity. In the past decades, Punjab has gone through the terrible communal turmoil. The mental agonies they suffered during terrorism left grave imprints on their psyche aggravating the sense of insecurity. Therefore incidences like 9/11 make them express and reinforce their loyalty in all the more lauder terms to the host nations. A somewhat similar situation cropped up after the 1984 Delhi massacre in India. And now in the spate of inter-national terrorism, Asians are being suspected of fundamentalism under such circumstances Indians especially Punjabi-Sikhs invariably fall prey to their suspicion.

The above discussed issues amply hint at the facts that Diasporic Punjabi writers are certainly addressing the issues related to the community vis-à-vis the international scenerio without any reservations and exploring a discourse of dialogue for the process of resettlement.

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Conclusion

At present times, migration is not simply motivated by the economic purpose; people want their acceptance at social and cultural level as well. This is where the problems arise and it has been witnessed that the Process of Socio-political negotiations/social membership in the host Nation occurs primarily in three phases of migration; which I call Economic Phase, Cultural Phase and Socio-political Phase.

Economic Phase: In this phase the host nation welcomes and entertains the migrations from different parts of the world to serve their mutual economic needs. They also feel the risk very low in this process because migrating people contribute to their economy with labour (Skilled or Unskilled). The host nation benefits more than migrants and initially they do not feel any threat to their socio-political setup.

Cultural Phase: At cultural level the risk remains moderate for host as long as the migrants do not assert their own cultural identity or exercise/adopt their unique cultural behavioral patterns. Popular cultural expressions somehow remain acceptable to both sides. Therefore not much resistance is seen in this phase. But with the passage of time migrants tend to naturalize their cultural identities. After the emergence of ghettos like ethnic concentrations in certain parts of Alien-nations, these ethnic groups start demanding or aspiring for greater share in the socio-political system. They start negotiating with the powerful cultural discourse of the host nations.

Socio-Political Phase: Once the migrants settle down economically and acquire land and properties they feel comfortable in exercising their own cultural behaviors. Migrants demand equal socio-political rights which create feeling of resistance in the host culture and give rise to different kinds of conflicts between them. As the third or fourth generation migrants do not want to carry the tag of outsiders or aliens, they expect same kind of social membership, similar to that of the Host. The process of negotiation in this phase shows the signs of tension and conflict in the realm of power discourses. In this high risk phase, a process of dialogue is required for creating acceptable equal social membership.

Start of Migration, reasons etc.

settlement, interaction, conflicts, generations,

ghettos, security, cultural and social issues,

International Terrorism (Towers) Proving faithfulness, Extremist elements still using the cover of khalistan movement for collecting funds for their on benefits, issue of making their IMAGE,

Honour Killings (Southall), reasons, (Phenomenon of Talibanization, rise of fundamentalism in new form, intolerance, cast, race, religion,

Female Feticides (Nirlajj) Because of Feudal Mindset, (Punjab's Location, Disturbance, unrest, violence, atrocities against women in war, partition, unrest, riots, (Rape, forced marriages, suicides,) fear to have female child, because it has been used as a tool in patriarchal system, punishing women to take revenge or insult enemy or disrobe the honour. Indians in UK travel to India to abort female fetuses

Exploitation of Female for migration, NRI Marriages (Sponsorship), demeaning the relationships for the purpose of settling in abroad,