WHAT IS CONSIDERED ACCEPTABLE TREATMENT OF PUNJABI WOMEN IN AMERICAN PUNJABI CULTURE?

A Project

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by

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Division of Social Work
Abstract

of

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This study explored how members of the Punjabi culture view the treatment of Punjabi women in the United States. This study compared the differences between male and female viewpoints on adequate and appropriate treatment of Punjabi women. Forty participants of Punjabi origin, 20 male and 20 female, were gathered through convenience sampling. Our findings indicated that both males and females answered survey questions that supported a more modern outlook on Punjabi women. The majority of the participants answered positively (60%) or somewhat positively (35%) to Punjabi women continuing education after marriage, as opposed to those who answered negatively (5%). There was not a large significance found between male and female participants in regards to their views on the treatment of Punjabi women. Further research encompassing a larger sample is necessary in order to thoroughly interpret the outlook of the Punjabi community in all areas of cultural importance in the United States.

___________________________________, Committee Chair
Teiahsha Bankhead, Ph.D.

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Date

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Chapter 1

Introduction

Punjabi men and women in the United States contain a unique subset of characteristics of both the mainstream Indian culture as well as mainstream American culture. Even with over 25 million individuals of Punjabi origin living in India, and over 1.9 million individuals of Punjabi origin living in the United States, Punjabi persons are still greatly unknown in the general society (Whatley & Batalova, 2013).

Immigrants from Punjab were the first South Asians to migrate to the United States, settling primarily in rural farm areas of California (Whatley & Batalova, 2013). Today many regions of California are densely populated with Punjabi Americans, especially cities of Northern California such as Yuba City and San Jose, which are home to two of the three largest communities of Punjabi Americans in the country (Whatley & Batalova, 2013).

Background of the Problem

Punjabi women play an integral role in Punjabi culture, both in India and in the United States, yet very little is known about this population. As was common when Punjabi immigrants first came to this country, Punjabi men and women today are still associated under the general Indian American umbrella, although the culture of Punjabi Americans differs significantly from other cultures in India.

Similar to various other ethnic minority groups in the United States, knowledge of Punjabi culture is scarce and often overlooked. Very few individuals of Punjabi descent are known within American mainstream culture, literature, politics, or education.
With such little background known of the culture and people, the awareness of conventional codes of conduct, particularly with female members of the community, is virtually a mystery. Due to all South Asian and Asian Indian immigrants frequently being grouped into the “model minority” stereotype, very few Americans would be able to recognize the subtle, yet often times jarring differences between Indian individuals of Punjabi descent versus individuals who do not identify as Punjabi. Thus any knowledge of Punjabi women, how they are regarded, what positions they hold in the family and societal arrangements and implicit roles they play within their cultural faction is vague and most often erroneous. Although the lack of wisdom regarding Punjabi men may not be in a better state than that of Punjabi women, it should be noted that Punjabi men, though a small minority, still function within advantages of male privilege, which is yet another matter which Punjabi women must maneuver around.

**Statement of the Research Problem**

Very little information about Punjabi women is currently being taught throughout academic and professional communities in the United States. Without a proper understanding of this fast growing population, current and future human services professionals will continue to provide services without adequate professional or educational comprehension of the population they wish to serve. Delivering services with insufficient research to back them, is not only dangerous for the health professionals providing these services, but especially so for the patients receiving the services. Punjabi women must function within multiple layers of their intersectionality, such as their gender, ethnicity, race, and sexuality, and unless research properly addresses these unique
yet intertwined layers, Punjabi women will continue to be oppressed; both by their smaller community culture and by the American culture at large. The lack of culturally competent resources hinder female members of the Punjabi community from obtaining the care they require in all professional health settings, while also forcing them to remain unable to voice any dissatisfaction they may have.

**Study purpose.** This study aims to identify the underlying assumptions of female responsibility and functioning within the Punjabi culture and Punjabi family structure. The investigation will be done directly with members of the Punjabi community, both male and female and of various ages, in an effort to collect data that is authentic to the community. This study also attempts to discover and share critical information regarding the Punjabi community and culture to professionals in mental and physical health care settings. Upon identifying the challenges and characteristics that are exclusive to the Punjabi community, it is hoped that professionals will dispense services that are more culturally competent and encompassing of all ethnic minorities, not simply those of Punjabi heritage.

**Theoretical Framework**

Social work theories are intended to help professionals in the community interpret the actions and reactions of the individuals and families with which they work. Systems theory is a prominent social work theory which can be applied to the study of Punjabi women. The primary principle of systems theory is the notion that an individual is composed of and interacts with and between various unique components that contribute to his or her functioning as a whole (Friedman & Allen, 2014). In other words, when
working with an individual, the social work professional is aware that this individual is an entity made of an assortment of parts which greatly impact the individual; such as the family system, and the environment (Friedman & Allen, 2014). Systems theory also takes into consideration the reality that elements of the system constantly have transactions within each other and thus mutually influence one another (Laszlo & Krippner, 1998, p. 7). Perhaps the most critical segment of the systems theory is the notion that all components of the system can and will undergo change if one component changes.

Social learning theory is yet another theory which relates to the treatment of Punjabi women. Social learning theory states that individuals, regardless of ethnic or racial backgrounds, learn behaviors through their interactions with their environments (Bandura, 1971). In systems theory, all behaviors, both negative and positive are learned through modeling and observing behaviors in our environments (Bandura, 1971). Social theory posits that individuals are most likely to model the behaviors of those with whom they identify, which can be for a multitude of reasons, and dependent upon whether the individual detects a potential gain in attaining the behavior that is being modeled.

In addition to systems theory and social learning theory, feminist theory is an additional vital theory of social work that can be applied to this research. Feminist theory encompasses an array of perspectives regarding feminism and patriarchy, yet the most prevalent themes within feminist theory are the beliefs that patriarchy is the foundation of oppression against women, and it is from patriarchy that other categories of oppression against women are produced (Segal, 1993, p. 97). Feminist theory also delves into acquiring equal rights for women, yet the salient argument of most feminist theorists is
the use of power as a weapon of control against women, in the home, in the workplace, and in widespread society.

Although the discussion regarding the treatment of Punjabi women in the United States would be unique to each theory based upon the theoretical backgrounds of the specific theory, there are numerous overlapping details from each of the three theories. The foremost attribute of studying the treatment of Punjabi women in the United States would be to acknowledge the position Punjabi women possess due to their gender identity. It will be impossible to fathom the systems Punjabi women function within, without first acknowledging the unique circumstances Punjabi women, like all women, encounter simply because of their gender identity.

Taking into consideration the status of a Punjabi woman based on her gender, systems theory would take one step further and assess the role of the Punjabi woman in relation to the various systems that encompass her identity as a whole being. Systems theory would look into the relationship of the Punjabi woman with other impactful areas of her life, such as her family system, her living and work environment, her cultural system, and evaluate how these units come together to create the identity of the Punjabi woman (Laszlo & Krippner, 1998, p. 24). Systems theory would highlight that though the gender identity of a Punjabi woman is a significant component of her system, there are other components that carry the same weight and thus cannot be ignored.

Finally, social learning theory would take all of these segments into consideration and question where and how a Punjabi woman learned of what is acceptable treatment towards her and other women in her culture. Social learning theory would suggest that
systems ought to be observed more closely so as to decipher which aspects of the system are more influential and thus have the most effect on the individual and the behaviors that individual exhibits. Social learning theory would also be quick to point out that all behaviors are modeled, including behaviors that are oppressive to the individual.

**Definition of Terms**

**System.** A complex whole comprised of component parts that work together in an orderly way, over an extended period of time, toward the achievement of a common goal. In the context of this study a system is another term for an individual or unit composed of various, and often times independently functioning, elements that join together to produce a whole.

**Person-in-environment.** The component of the system which is being examined. In the context of this study the person-in-environment is the unit that is being studied, in relationship to the other areas of his or her life, such as family, work, etc.

**Transaction.** The exchange between systems. In the context of this study transactions are the interchanges between the elements of the system. These transactions are not always equal in nature but are influential in the makeup of the system and its parts.

**Reciprocal causality.** The process of mutual influence between systems. In the context of this study reciprocal causality will be used to display the nature of transactions between systems.

**Assumptions**

The researchers of this study wish all readers to assume the following to be true.
- We assume participants to not be under duress when completing the questionnaire.
- We assume that participants will answer honestly and without fear or repercussions from community and family members.
- We assume readers will not have any ulterior motives to answering questions.

**Social Work Research Justification**

This study will be a great benefit to the social work profession because it will shine light upon a community that is growing across the United States and particularly in California. As stated in the Social Work Code of Ethics, the primary concern and goal of the social work profession is to look out for the well-being of all individuals. As it can be assumed, it is difficult to care for the needs of individuals that one is unfamiliar with.

Without furthering the knowledge base regarding the needs of those of Punjabi origin, it will be impossible for those in the social work profession to ensure that they are providing services that truly meet the needs of their clients.

Research into women of the Punjabi community can also benefit the social work profession by enabling the profession to become an ally to women of Punjabi descent. With a broader, less biased understanding of the Punjabi culture, and the role Punjabi women play within the culture, social work can provide a safe haven for Punjabi women to approach in times of need. Women, regardless of their cultural and ethnic backgrounds, are often victims of some type of discrimination at various points of their lives. By delving deeper into the victimization of even one group of women, social work as a profession can impact and benefit a greater number of individuals in the future.
Study Limitations

It should be pointed out that this study is not intended to provide culturally sensitive services for Punjabi women in Northern California or other geographic locations of the United States. Also, this study does not aim to resolve the inequalities between males and females within the Punjabi culture; nor does it aim to expose the obscure rationality behind why males and females are unequal in Punjabi culture.

Statement of Collaboration

This study is a joint collaboration between Harmanjit K. Sandhu and Gursharn K. Dhillon. Both authors contributed equally in developing the researching questionnaire, each generating fifteen questions. Exploration of literature was also split between the authors, each studying various areas of concern regarding Punjabi women, such as violence against immigrant women in the United States, theoretical perspectives regarding the treatment of women, and the status of Punjabi women in India.

The analysis and interpretation of the data gathered through the questionnaires was also a joint collaboration between both authors. Although each author individually inputted data into the SPSS software program, frequencies and data results were examined as a pair. Conclusions concerning the overall findings from the study were also developed unanimously by both authors. Both Sandhu and Dhillon obtained support and supervision from their thesis advisor, Dr. Teiahsha Bankhead, throughout the research and writing process.
Chapter 2

Literature Review

Introduction

In the developing world, women are creating equal power and status in comparison to men. Time and extreme effort has allowed this movement to take forth. Though there has been significant improvement in equality for women over time, there are still many individuals and populations that have not taken the measures and efforts to envision women as an equal being with men (Hackett, 2011). India has made progress in promoting women empowerment and ending violence against women. However, this progress has been slow and not as advanced as many other places in the world (Hackett, 2011). The Indian government has attempted to improve the lives of women; however their actions are not always beneficial or strong enough to create a difference (Zabillute, 2014).

After many generations of silence, the topic of violence against women in India is gradually becoming a popular topic that has also gained the attention of other countries around the world (Hackett, 2011). Unfortunately, extreme forms of violence against women still exist to this day. Many of these forms of violence occur within the family and behind closed doors (Hackett, 2011). Due to increase in knowledge and growing independence for women, there have been many improvements with the way women are viewed and treated. However, the large population of Indian women that still exists in the rural parts of India have yet to experience this change because of the continued lack of education and resources (Hackett, 2011).
Punjabi women in India continue to experience violence and inequality even at the present day (Yim & Mahalingam, 2006). Not only do Punjabi women suffer through this form of treatment in India, they also go through it in the United States. Many of the factors that have contributed to the unfair treatment of Indian women have followed them to whichever country they have migrated to due to cultural and societal habits. These women undergo a variety of distressing experiences that could result from violence, inequality, an unhealthy lifestyle, and oppression by living in a very masculine driven society (Yim & Mahalingam, 2006). Services are often times inaccessible to women in India due to the many barriers that they come across. Without the correct support and knowledge, many women are unable to gather the help and support they need (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002).

Having an understanding of the background Punjabi women have come from, regarding their gender, is essential for social work practitioners to understand. Many Punjabi women are taught to suppress their hardships and to not bring any attention to issues and sufferings they are undergoing. Social workers can help these women by understanding that many Punjabi women may not express any distress or reach out for help, however they may be in great need of support and aid. Many times women are afraid to seek support due to the thought of attracting negativity to their family which can affect the honor of the family (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002).

Women in India. Punjabi women in India have a history of struggling with independence and gaining rights due to not being limited on what they can and cannot do
because of their gender (Yim & Mahalingam, 2006). Punjabi women are generally limited in their activities to the role of caring for the home and family and economically depending upon the men of the family (Abdur, 1987). There are some Punjabi women in India that have made significant changes in their lives with pursuing education and careers by steering in a different path than the ones paved for them by society. During a research study based in a Punjabi village in Pakistan, women were examined in regards to their roles in the family structure, leisure activities and authority structure in the home (Abdur, 1987). Researchers found that important family decisions were made by the head male of the household (Abdur, 1987). Women in the family were expected to abide by the rules and decisions of their husbands, and to eat a meal after their husbands had been served (Abdur, 1987). Random sampling was used to gather a total of 81 household for this study. Data was collected primarily from the head male member of each household (Abdur, 1987). This study reported that women in a particular Punjabi village have extremely limited options and participation when it comes to leisurely activities. Society in India expects Punjabi women to stay home and run the household (Abdur, 1987).

There has been some progression of change when it comes to the role of a Punjabi woman in India. However, these changes usually take place out of the villages. Punjabi women living in larger cities of India have experienced some change when it involves the role they are expected to carry on. Unfortunately the villages in Punjab are not as open to viewing Punjabi women as being a “breadwinner” (Gill & Matthews, 1995). During a research study conducted in Punjab, researchers randomly selected 44 members of two Punjabi villages and questioned them about the role of men and women in the household.
Researchers found that though some Punjabi women have stepped out of the expected role of being a homemaker, men of the family continue to be the leader of the family and make all major decisions (Gill & Matthews, 1995). This study found that many Punjabi men were uncomfortable with the thought and idea of Punjabi women being the “breadwinner” or being the authoritative figure of the family. Punjabi men considered this new situation to be traumatic to their male ego (Gill & Matthews, 1995).

Arranged marriages in India are considered quite normative even to this day. Although India has undergone several aspects of modernization and globalization, arranged marriages continue to outnumber self-arranged marriages (Chawla, 2007). Women in India are raised to be ideal wives for their husbands (Chawla, 2007). They have been taught to care and provide for their husbands and their families. Marriage is also considered to be a large transaction of gifts, which is also known as a dowry (Sonpar, 2005, p. 310). The bride’s family is usually required to provide clothing, jewelry and many other items in order to satisfy the groom’s family and continue with the marriage ceremony. The success or failure of a marriage can sometimes be based upon the satisfactory component of the dowry given during the wedding ceremony (Sonpar, 2005, p. 310). A Punjabi woman in India can be a victim of severe abuse from her husband and his family when he is unhappy with the dowry given to him and his family (Sonpar, 2005, p. 310). Marriage is a large part of a Punjabi woman’s life in India, and often times women are unaware of what to expect until they are officially married and have become a part of their husband’s lives.

The caste system plays a major role in marriage and relationships in the Punjabi
culture. The caste system creates many sorts of stereotypes and prejudices between caste grouping. These stereotypes label and generate social boundaries among people belonging to different social groups in the Punjabi society (Hassan, Mahmood, Shah, Sarwar & Alam, 2011, p.469). During a study, researchers interviewed eighteen Punjabi women to gain insight and understanding about caste stereotypes. Researchers found the attitude and belief that these Punjabi women have in regards to the caste system and caste stereotypes (Hassan, Mahmood, Shah, Sarwar & Alam, 2011, p., 473).

The results of this study found that Punjabi women are well aware and completely understand the differences between the various types of castes in Punjabi society. During the interviews, some women expressed their concerns about the negativity associated with caste stereotyping in their society (Hassan, Mahmood, Shah, Sarwar & Alam, 2011, p.473). These women also shared that caste stereotypes have been followed for a long period of time and have been learned through folk stories and history. These stereotypes include personality traits, loyalty, work ethics and economic class that are linked to an individual simply based upon the caste they belong too (Hassan, Mahmood, Shah, Sarwar & Alam, 2011, p.474).

The majority of the Punjabi women interviewed for this study believed in ridding castes and stereotypes associated with them. One of the Punjabi women shared concern about the strict notion of only allowing marriage within caste, especially when belonging to a higher caste (Hassan, Mahmood, Shah, Sarwar & Alam, 2011, p.474). Caste is extremely important to the men in Punjabi society, because of the association with pride. Being a part of a higher caste results in a great disapproval of creating relationships with
those in a lower caste, especially marital relationships (Hassan, Mahmood, Shah, Sarwar & Alam, 2011, p.476). Though Punjabi women are ready for change in society concerning caste stereotypes, there has not been much progress in removing them because of the pride associated for the men of the households (Hassan, Mahmood, Shah, Sarwar & Alam, 2011).

Being a woman in India is considered to be dangerous and unfortunate according to the society in India (Hackett, 2011). Women in India are required to use extreme caution at all times in their daily lives. When a daughter is born into an Indian family, many times there is a reaction of discontent due to the fact that women are not safe in India and considered to be a burden at the thought of marriage and dowry issues in the future (Yim & Mahalingam, 2006).

To some families, the thought of more daughters mean more dowries, which also left less land and possessions for the family to provide sufficient future dowries (Yim & Mahalingam, 2006). Sons are usually preferred by Indian families, not only to carry on the family name and lineage, but also to care and provide for the family in the future as opposed to the stress and discomfort daughters are believed to give (Yim & Mahalingam, 2006). In the state of Punjab, there have been extreme amounts of female neglect that typically consists of infanticide, sex-selective abortions and other forms of abuse and criminological behavior. Due to these forms of genocide, sex ratios have been outrageously skewed in favor of males with seven hundred and ninety three girls per one thousand boys aged zero to six (Yim & Mahalingam, 2006).

Researchers gathered three hundred and ninety eight Punjabi participants from
India using snowball convenience sampling (Yim & Mahalingam, 2006). In their study, researchers examined machismo, chastity, caste identity, life satisfaction and anxiety. The study was conducted using a survey that was translated into Punjabi for the participants to create better understanding (Yim & Mahalingam, 2006). Researchers tested for gender differences and found that men approved and supported cultural ideals more strongly than the women participants. Researchers did not find much significance with life satisfaction between male and female, however they did find that women experienced a significantly higher score then men on anxiety (Yim & Mahalingam, 2006).

Researchers believe that Punjabi men are influenced from a young age to promote their traditional cultural gender ideals such as machismo and caste identity in order to give them a competitive motivation against others as adults (Yim & Mahalingam, 2006). Significant correlation of higher life satisfaction was found when men agreed with socially accepted beliefs about masculinity in the Punjabi society (Yim & Mahalingam, 2006). This research emphasized how important it is for Punjabi men to believe in and practice machismo, and caste identity along with other societal regulations in order to achieve full satisfaction with living life appropriately.

Further review of the literature uncovered a similar, and somewhat higher disdain for females in the state of Punjab in India. Female infanticide is a major problem in modern day Punjab. Gill (1998) asserts the principal rationale for such high rates of female infanticide in Punjab is due to the dowry system and the high cost and high loss of marrying a daughter, versus the high profit and high gain of marrying a son (p. 205). For families with multiple daughters, providing adequate dowries for each child could very
well signify a severe economic loss for the family, and a demotion in social standing. Thus, realizing the widespread advantages to having male children, women and families in Punjab, and India, began aborting and killing female infants.

As specified by Gill, the influence of dowry is not the exclusive motive behind female infanticide in Punjab. By producing male heirs, a woman is able to garner a higher status and respect than a woman who does not have sons (Gill, 1998, p. 207). Interestingly enough, by giving birth to sons, women perpetuate the patriarchal power structure, and further solidify their subservience to male figures.

Mallika Sarkaria (2009) reports that due to female infanticide, sex ratios in Punjab are currently below 880 girls compared to 1000 boys (p. 905). Although Indian legislature has responded with a series of laws and policies to ban sex-selective abortions, rates and figures such as these show what little impact these initiatives have had on the population of Punjab. What these strategies do show however, is the continued devaluation of women in Punjabi culture.

As stated by Sarkaria (2009), tackling sex selective abortion in Punjab is an even more complex affair than dowry or child marriage, simply due to the reality that abortion itself is not the dilemma (p. 907). Sarkaria, much like the aforementioned authors, regards the true obstacle oppressing Indian women, Punjabi or not, is patriarchy. It is due to this nationwide ideology that women continue to be inferior to their male counterparts, and why Punjabi women continue to abort hundreds of female infants each year.

In her observation of abortions in Punjab, Sarkaria makes an impactful criticism regarding the distinction between abortion in the United States and abortion in Punjab.
Unlike in the United States, the notion of whether or not to have an abortion in Punjab is broader than simply having or not having an abortion. In Punjab, due to the ceaseless persuasion of a culture of patriarchy in which daughters are seen as burdens both economically and socially, the decision between having an abortion or not is equivalent to deciding between “abuse and honor; ridicule and prestige; vulnerability and security” (Sarkaria, 1998, p. 908).

The preference for males in Punjab is evident across class and economic lines. Although Punjab is one of the wealthiest states in India, certain districts in Punjab boast the most-grave sex rations in the country. Sarkaria (1998) contests that although higher socio-economic status generally signifies high levels of education, which one would assume would indicate more acceptance of daughters, the heightened financial capacity generally equals “easier access and greater financial resources for sex-determinative tests and abortions” (p. 914).

Sarkaria (1998) maintains that in Punjab, sex-selective abortions are now a thriving industry, and in place in order to take action in opposition to sex-selective abortions, India must pass regulations which ban advertisements which promote this industry (p. 928). By prohibiting these types of advertisements, younger generations can be protected from the prospective ill effects of gender socialization that can arise from these ads.

In her discussion of discrimination against female children in Ludhiana Punjab, Monica Das Gupta (1998) reached the compelling conclusion that sex-selective abortions in Punjab have continued to rise along with the increase in education levels of the
mothers (p. 83). Das Gupta also found that mothers, regardless of their education levels, were more likely to abort female fetuses if they already had one or more living daughter (1998, p. 83).

Gupta’s study also discovered a significant disparity between the allotment of food and medical attention between male and female children in the first two years of their lives; with over twice as much capital being spent on male children than female children (1998, p.86). It is interesting to note that as children surpassed the 1 year age bracket, spending became virtually equal regardless of the sex of the child (Gupta, 1998, p. 86).

Furthermore, literature shows an association between caste and religion in the acceptance of female children. In Punjab, the Jat caste, which exercise cultural and financial control over the region, continue to have the greatest disparity in sex ratios of all castes in India (Gupta, 1998, p. 86). Also, out of all religious groups in India, Sikhs have the greatest disparity in sex ratios between genders (Gupta, 1998, p. 86). Although it is difficult to discern what role Sikhism maintains in perpetuating gender differences within the Sikh population through the context of this study, it can be assumed that further investigation would assist in exposing any inherit correlation between Sikhism and gender inequality. What can be inferred is the reality that regardless of whether or not Sikhism has a responsibility in maintaining gender inequalities, the reality is that gender inequalities are prevalent and have a consequential impact on how women view themselves and their position within Indian society.

**Psychological and biological well being of women in India.** Mental health and
physical health are not always assessed as frequently as it possibly should be in regards to women in India. There are many reasons why women in India are not receiving the care and correct measures needed in order to improve their health. These reasons include being unable to access services, being unaware about health issues and symptoms due to lack of information and education and being cautious to not bring attention upon themselves and their families (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002).

Researchers conducted a qualitative study that investigated mental health by examining thoughts and perceptions to attempted suicide and self-harm in South Asian women (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002). Researchers interviewed a wide variety of individuals that included managers in health care professions, social workers, mental health practitioners and South Asian women who had or had not attempted suicide or self-harm. There were a total of 31 women who participated in this study between the ages of 17 and 50 (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002). This study was conducted in the United Kingdom with South Asian women that lived in or near the city of Manchester (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002).

Researchers were able to gather several emerging themes during their study on the existing thoughts of suicide and self-harm in South Asian women. Some of these themes consisted of honor, community grapevine, language problems and access to services (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002). Honor is a very important subject matter within any South Asian family. Protecting your own honor and family’s
honor is what influences each decision and action. Many times family issues are suppressed and hidden in order to maintain honor. Therefore, having a mental health issue is considered to affect the family’s honor and the issue is then not given priority and instead hidden (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002).

Many of the participants also brought up the issue of “community grapevine” which is defined as details of certain individuals and families being exposed and talked about within the community. This theme goes hand in hand with the theme of honor (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002). The “community grapevine” is a leading factor to bringing shame upon one’s family by constantly discussing the issue within the community and bringing forth dishonor. Many of the participants expressed their hesitancy of seeking help with suicide or self-harm because of the fear that other members in the South Asian community would become aware the matter and make it known to the entire community (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002). Access to services is limited for many of these women because often times they come across untrustworthy providers. For example, participants in the study stated that there are South Asian’s who work in the professional field. These professionals belong to their community. Working with a community member is unsettling and fearsome with the thought of having others knowing their personal issues (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002).

Language barriers are an extreme struggle for those who have migrated to another country. Many of the participants in the study that identified themselves as immigrants shared their inability to speak fluent English which has created many barriers (Chew-
Graham, Bashir, Chantler, Burman & Batsleer, 2002). These barriers include lack of knowledge, being unaware of services and support and understanding their rights as a woman and individual (Chew-Graham, Bashir, Chantler, Burman & Batsleer, 2002). With so many barriers, participants were unaware of services and other outlets that they were able to utilize.

Women’s health in India has been studied in order to find areas of improvement due to history of poor health and treatment based upon gender. Researchers studied the recognition of health issues that affect women in India (Thresia & Mohindra, 2011). Research was conducted in two areas of India, Kerala and Sri Lanka, where gender based violence is very high. By looking into preexisting data, the researcher found that many of the women who are victims of violence experience a great deal of psychological issues (Thresia & Mohindra, 2011). These women are in need of special care and treatment and would benefit from the implementation of structural programs that will help assist these women in overcoming their problems in a healthy beneficial manner (Thresia & Mohindra, 2011).

Health of an individual, whether it be physical or psychological, is extremely essential in living a life of quality especially later in life as an elderly individual (Gupta, 2015). In order to assess the health and well-being of older Indian women in India, a researcher conducted a study in which four hundred and fifty respondents were interviewed. All of the respondents were divided into three class groups that consisted of poor, middle-class and wealthy (Gupta, 2015). The researcher found that the lower class respondents stated that they do not take many medications for their health needs due to
not seeing a health professional (Gupta, 2015). Middle and upper class respondents reported higher consumption in medication which has been helping them with their health related issues. Also, over half of the respondents expressed having trouble with sleep and almost half of the respondents reported being stressed (Gupta, 2015). During the study, it was found that only about a quarter of the respondents expressed contentment with their overall general health. The researcher suggested the need to allocate resources to better strengthen the health system in India in order to promote a healthy life style for the elderly (Gupta, 2015).

Information and services regarding the simplest and most common health issues can also be inaccessible to many women in India (Singh, Palikadavath, Ram & Ogollah, 2012). Pregnancy related health issues are regularly dealt with in India, such as how to take proper health related measures during pregnancy. Many women are unaware of the symptoms and preventive measures that can be taken (Singh, Palikadavath, Ram & Ogollah, 2012). In the past several years, there have been many improvements in health care regarding prenatal care. The Indian government began providing maternal and child health services free of charge as a part of the public health care system (Singh, Palikadavath, Ram & Ogollah, 2012). However, despite the attempt to make health care more accessible data suggests that only 37% of pregnant women attend all of their prenatal appointments. Also there has not been significant improvement in overall care during pregnant, childbirth and postpartum period over the last twenty years (Singh, Palikadavath, Ram & Ogollah, 2012).

A researcher conducted a study based on secondary data that included interviews
with women in India who had live or still births in the past three years. Information was gathered from the “District Level Household Survey” which was conducted in 2007 and 2008. There were 643,944 married women from ages 15 to 19 and 166,260 unmarried women from ages 15-24 (Singh, Palikadavath, Ram & Ogollah, 2012). These women were asked questions based upon their prenatal care knowledge that was supplied to them by their health care providers (Singh, Palikadavath, Ram & Ogollah, 2012). The researcher found that these women were mostly educated on breastfeeding, nutrition and to deliver their baby in a health facility. However, these women were least informed on family planning methods and post-partum complications (Singh, Palikadavath, Ram & Ogollah, 2012). Only 37% of the women interviewed received a health check-up two days after giving birth, which is known to be a very critical time for a woman (Singh, Palikadavath, Ram & Ogollah, 2012).

Extreme efforts to increase knowledge and services to women with any health related issues are very essential. Without accessible information and support with health, women are expected to continue neglecting extreme issues that can affect their lives severely (Thresia & Mohindra, 2011). Domestic violence and mental health are two very important matters that must be made aware of to all women in India. With knowledge and developing gender sensitive policies that will support women’s health, women in India may lead a better and content lifestyle (Thresia & Mohindra, 2011).

**Domestic violence in India.** Understanding the role of women within general Indian culture often proves complicated due to the vast number of ethnicities which occupy the Indian subcontinent. Unlike various other countries around the world, India is
not only divided into physical and geographic territories, such as those found in the United States, but also by religious, cultural, and ethnic territories which function as securely as formally distinguished areas. As a result of this cultural peculiarity, the identity of the Indian woman is as unique as the land on which she lives, the food which she cultivates and consumes, and the language she speaks.

Unfortunately regardless of the number of interpersonal differences between women of Indian origin, a sad reality which affects all women of India is intimate and family violence. And as Hackett describes, what may be even more upsetting is the scarcity of adequate national level literature regarding domestic violence statistics in India at a national level (Hackett, 2011, p. 267). Instead, the focus of domestic violence in India has been resigned to small scale surveys which emphasize crime rates in very particular localities of India. As a result, figures regarding domestic violence are not only difficult to obtain, but have very little relevance to the reality of the issue within India (Hackett, 2011, p. 267)

Similar to numerous other developing countries in the world, the rate and prevalence of domestic violence in India fluctuates between and within rural and urban regions (Hackett, 2011, p. 270). Although women’s roles in India have greatly been impacted due to the rise of industrialization sweeping many areas of the country, much of the traditional responsibilities of the Indian female are just as applicable now as they were in the past. As described by Hackett (2011), despite the reality that education and new employment have empowered women in India to find work outside the home, and thus “participate in a larger social life,” their duties of being the “primary care giver and
According to Hackett (2011), the complexity of comprehending domestic violence in India arises not only from the surge of industrialization, which has significantly altered the role of women, and the makeup of the Indian household, but also because of the extensive history of patriarchy which is lodged into greater Indian culture and greatly contributes to the rampant acceptance of domestic violence and violence against women in the country (p. 270). It is interesting to note that irrespective of the reality that India is not a heterogeneous country, domestic violence and violence against women is one such area of concern which is comfortably accepted throughout the country, despite language, caste, and cultural disparities.

Hackett also considers the structure and magnitude of the family system as a crucial component of domestic violence in India. Unlike domestic violence in the United States and other western countries, intimate partner violence in India compounds violence from not only the direct intimate partner, but also from in-laws, relatives, and direct family members. These factors, combined with the overarching patriarchal societal system of India, contributes to many instances of domestic violence either completely “ignored, deemed a husband’s (or his family’s) right, or accepted as in inevitable part of being married” (Hackett, 2011, 271).

Through the analysis of the national crimes reported in India in the year of 2000, Hackett was able to deduce that gaps between states and ethnicities in India have an impact on the quantity of wife-murders and abuse that were reported to the government. According to Hackett (2011), the more developed a state is, the less reported numbers of
wife-abuse and deaths related to a dowry (p. 285).

Edith Samuel (2002), also contemplates the position of Indian women in India to be rooted in patriarchy, but adds that it is the complex nature of capitalism fused with patriarchy that devalues the unpaid domestic work contribution of Indian women and subjects them to “male domination and violence even after becoming ‘civilized’ within ‘the world’s largest democracy’” (p. 195). Samuel argues that capitalist patriarchy knowingly places greater importance on higher paying jobs, which in India are possessed primarily by males. As a result, the labor produced by females is considered more available and consequently less significant, which in turn opens the door to women being exposed to “various forms of violence both inside and outside the household” (Samuel, 2002, p. 195).

Samuel also highlights the impact of the caste system and the practice of dowry giving in the overall value placed upon Indian women in India. Although many states have outlawed the practice of the dowry, and the process of Westernization has contributed to modifications in ideologies regarding the treatment of women, “dowry harassment and dowry murders…are increasing in India” (Samuel, 2002, p. 197). Today, the modern day Indian dowry consists of considerable amounts of money being transferred from the bride’s family to the groom’s family, further contributing to the power distinctions between males and females in India (Samuel, 2002, p. 199). Samuel (2002) goes further to associate the practice of dowry in causing a notable reduction in the capacity of women to produce economic outcomes at a level equivalent to men (Samuel, p. 201).
As stated by studies performed in Delhi, Bangalore, and Madras dowry harassment in India usually begins very shortly after the marriage (Samuel, 2002, p. 208). The primary reason for this is due to the ability of the dowry to increase a family’s assets, and “maybe used to further business endeavors, support education, or to furnish a daughter’s dowry” (Samuel, 2002, p. 204). By asking for increased dowry after marriage, the groom’s family is able to continue their material and financial profit, while simultaneously victimizing the bride and causing her to be fearful of repercussions from both the groom and his family if demands are not met. This clustered together with the fear of the bride’s family losing face within the community, causes very few families to provide an outlet for wives facing abuse and maltreatment at the hands of their husbands and in-laws.

Considering the overall oppressive and subservient condition of Indian women within Indian society, it is not difficult to understand why Indian women are more willing to deal with a marriage riddled with violence and cruel. If social circumstances were more forgiving to women who left violent and unjust relationships, it would seem more likely for women to be prepared to leave a situation that was detrimental to her mental and physical well being. However, given the patriarchal tone of India’s society, waves of acceptance towards women do not seem likely.

**Child marriage.** Another matter of paramount concern currently facing the treatment of Indian women in India is the practice of child marriage. Sandhu (2012) argues that similar to the practice of dowry, child marriage is supported by the “deeply embedded ideas about the role of women and the status of girls in Indian culture” (p.
Going along with the cultural belief that girls and women should be compliant, obedient, and silent, women are forced into child marriages to assist family members in maintaining their positions in society. Often, to lessen the financial burden of having a female, families will partake in child marriages for their daughters so as to lower the dowry payment they will need to provide to the family of the groom (Sandhu, 2012, p. 594).

Unfortunately these marriages, often between males and females who differ significantly in age, are harmful to the mental and physical health and well-being of the female child. Compared women in their twenties, women between the ages of 15 and 19 are twice as likely to die in the process of childbirth (Sandhu, 2012, p. 595). In her review of domestic violence in India, Sheela Saravanan (2000) attests child marriage to be directly linked to “enforced widowhood, inadequate socialization, education independence, psychological as well as marital adjustment, low health/nutritional status,” (p. 24). Similar to the practice of dowry in India, child marriage is a custom that places women in a state of violence that is continuous throughout her lifetime. And similar to the actions behind dowry, child marriages are perpetuated in India due to the desire of the family to free themselves from the burden of having a female child, who can potentially bring shame to the family by becoming pregnant before marriage, and will inevitably require a greater dowry price as she gets older (Saravanan, 2000, p. 23).

When further investigating into this topic, it is vital to keep in mind the reality that domestic violence is one of the most under-reported crimes in the world, regardless of where the violence transpires. According to a report from the European Union, it is
suspected that only 14 percent women reported instances of intimate partner crimes (“Facts and Figures”, n.d.). India finds itself in an increasingly dire state due to the reality that women living in urban areas of developing countries are twice as likely to experience violence throughout their lifetimes (United Nations Facts and Figures, n.d).

**Immigrant South Asian and Punjabi women in the United States.** Unfortunately the current literature and research regarding South Asian immigrants in the United States is scarce (Liao, 2000, p. 24). Even more scarce is research surrounding Punjabi women in the United States (Liao, 2000, p. 24). According to Michael S. Liao, this difficulty in locating research based upon minority groups, including Indians, is due to the desire of the dominant culture of the United States to construct these groups and the violence they experience, as being essentially different than the normalized forms of violence (2000, p. 25).

Issues of domestic violence within immigrant families is molded in a way that associates it to unique cultural standards; thus allowing the dominant group to continue to feel a sense of separation and control (Liao, 2000, p. 25). Purkayastha (2000) makes a serious claim that dominant groups in America purposely simplify the explanations for domestic violence in minority groups so that withstanding stereotypes surrounding these minority groups can continue to flourish, even if the violence has no connection with cultural traditions (as cited by Liao, 2000, p. 25).

According to Liao, cultural factors that devalue the importance of a women in India, continue to make an impact on Asian Indian women in the United States (2000, p. 26). Even in the United States, Asian Indian women “internalized the notion that their
social status is secondary to that of their husband’s” (2000, p. 26). Dowry practices are also extremely common among Asian Indian’s living in the United States. Also, similar to the consequences found in India, the absence of a dowry that is considered sufficient in the eyes of the groom and his extended family can result in violence against the woman (Liao, 2000, p. 27).

Liao contemplates the elevated rates of domestic violence in Asian Indian communities to be due to both patriarchal beliefs held by Asian Indian men, combined with the oppression they undergo as an minority group in the United States (2000, p. 27). Other factors mentioned include stress in not being able to find sufficient employment, difficulty with language barriers, loss of social status, and changes in gender roles between men and women (Liao, 2000, p. 27).

In their study of Asian Indian survivors of domestic violence, Dasgupta and Warrior (1996) reported that Asian India women were beginning to receive messages regarding what role they would play in a marriage, very early on in their lives from their parents (p. 246). It was this slow but blatant socialization which led each woman in their research sample to state that she “unconsciously internalized the belief that a wife is secondary to her husband” (p. 246). In each of the women they studied, the broad belief was that in order to be a “good mother” the woman is required to keep the family system intact, regardless of how brutal the abuse is that she receives (Dasgupta & Warrior, 1996, p. 252). Dasgupta and Warrior (1996) also found that cultural and community pressures and constraints were negatively impactful in a woman leaving her abusive relationship, irrespective of whether she is a first generation or second generation immigrant (p. 253).
In fact, cultural pressures were heightened due to the desire to sustain traditional values in a foreign country (Dasgupta & Warrior, 1996, p. 254).

Neely Mahapatra (2012) states that South Asian women are more likely to experience continued abuse due the lack of social support in the United States (p. 388). Continuing along this line, another major reason why South Asian women fail to report issues of domestic violence is due to the isolation from their relatives as well as the isolation from the mainstream culture they are likely to experience (Mahapatra, 2012, p. 382). According to Mahapatra (2012) if South Asian women were permitted to better acculturate with common American culture, they may be less likely to adhere to familiar cultural norms in which women are oppressed and victimized (p. 382).

In 2000 the American national average of intimate partner abuse in a 1 year period was 1.5%. In the study by Mahapatra (2012) the average for women of South Asian origin was an astounding 18%. South Asian women with higher education degrees reported excessive rates of domestic violence in comparison to their American counterparts (Mahapatra, 2012, p. 386). Unfortunately even with such staggering numbers, the reality is that these percentages may nonetheless be an underestimate of the rate of abuse South Asian women experience. The notion of the “model minority” can be a major influence in whether or not South Asian women will disclose their experiences of abuse; frequently assuming that “others may believe that those who have a comfortable life simply are not abused” (Mahapatra, 2012, p. 387). The most prevalent type of abuse reported by women in this study was psychological abuse, which included verbal abuse, insults, humiliation, and ridicule (Mahapatra, 2012, p. 387).
Summary

Whether she is an Indian living in India, or an Indian living in the United States; and whether she is Punjabi, Gujarati, or Tamil, all women of Indian origin are exposed to an array of societal and cultural constraints that have profound ramifications on the psychological, emotional, and overall well-being of the woman. In every research study that was examined, the overall consensus was that Indian girls were deemed burdensome for their families due to the costly dowries that are required at their weddings, the fear of shame they can potentially bring upon their families by engaging in premarital sexual relations (including rape), and the reality that once married, daughters bring no economic capital to their families of origin (Sarkaria, 1998).

Societal beliefs concerning the low worth of females in India is not a hidden viewpoint, and more often than not, Indian girls internalize the belief that they are useless and undesired offspring. These beliefs, which only magnify as the child becomes older due to the constant bombarding of patriarchal biases, remain with the female as she enters married life. The ingrained ideology that a woman is subordinate to a male, puts Indian women at a higher risk of domestic violence in the United States (Liao, 2000).

Lower positions in society, combined with fewer resources being allocated to females in India, greatly impacts the overall psychological well being of women in India. Commonly, even the most ordinary health practices are inaccessible to a vast array of women in India, despite advances in health care in India overall (Chew-Graham, Bashir, Burman & Batsleer, 2002).

Patriarchy, caste, religion, and societal norms all create an atmosphere of
oppression that effects Indian females ranging from those who are unborn to those near the end of their lives. Due to the high levels of intolerance and discrimination against Indian females, women themselves, often regardless of their education levels, take drastic measures to end the lives of female children so that they will not come into a society which places no value on them (Gupta, 1998).

Studies on Punjabi and Asian Indian women in the United States are few and routinely fail to assess the genuine circumstances in which these women survive (Liao, 2000). It is imperative that larger scale, national studies be generated so that appropriate measures can be taken to assist this minority group.
Chapter 3

Methods

Study Objectives

The intention of this study is to examine the present cultural standing of the Punjabi community regarding the treatment of Punjabi women. The primary emphasis within the study is the juxtaposition between how men in the Punjabi community view Punjabi women in contrast with how Punjabi women view themselves.

Results from this study will contribute to the knowledge base for more effective practice with the Punjabi-American population. It is expected that more operational and applicable evidence-based interventions will be developed after the research has been concluded. Results from this study will contribute to a greater understanding of women’s rights issues for the Punjabi community in the United States; which in turn will contribute to the a greater understanding of women’s rights issues for women of color in the United States. Results from this study will be analyzed to contribute to the knowledge of social workers working with Punjabi women in a variety of settings and provide recommendations for more effective practice with this population.

Study Design

This research study is best fit with the requirements of an exploratory study design. According to Reuben and Babbi (2011) exploratory design studies are most applicable when a research topic is first beginning to be explored and studied (p. 50). Exploratory studies are ideal for research topics that have not yet been studied, or have not been studied to a great extent (Reuben & Babbi, 2011, p. 50).
**Sampling Procedures**

The subjects used in this study were male and female members of the Punjabi community between the ages of 18-50, and who lived in the Sacramento area. Although, participants were recruited by the researchers, their engagement in the study was strictly voluntary. The researchers began the recruitment process in November 2014.

Criteria for exclusion and inclusion were determined and set by the researchers prior to the process of selecting participants. The primary area of focus when determining participants was confirming the ability of those selected to adequately read and write English, for it would be nonviable to administer the questionnaire in multiple languages. Due to the autonomous and anonymous nature of the interview questionnaire, pre-screening of participants was not required when determining participants.

**Data Collection Procedures**

Data was collected in the form of a questionnaire. Interviews were conducted at public locations such as coffee shops and libraries throughout Sacramento, California. Accumulation of data occurred between the months of November 2014 and January 2015. In order to obtain an ideal sample of at least 40 participants, the study was distributed to 20 male and 20 female members of the Punjabi community, all of whom were between the ages of 18 and 50.

**Instruments**

Based upon the authors’ desire to research into the treatment of Punjabi women in the United States, the project has the greatest potential of success if data is collected through face to face interviews, containing both multiple choice and opened ended
questions. The interview incorporated questions regarding how women should dress, their sexuality, gender roles, and also some basic demographic questions regarding the interviewee, such as age, gender, and education level.

Questions utilized in the questionnaire were developed by the authors to divulge further into the Punjabi community’s treatment of women within the community. The concentration of the questions focused upon subject matter which the researchers regarded to be of relevance to members of the Punjabi community in the United States. Questionnaires were compiled in English vernacular so as to reduce potential errors in translation.

Data Analysis

All data was entered and analyzed through SPSS Statistics software. IBM SPSS software is a well-known program intended for statistical analysis in various social science fields. Through this data analysis tool, the researchers were able to determine quantitative research findings and obtain statistical evidence to support or refute their hypothesis. The data used to calculate the analysis was provided by the questionnaire answers. Each question was translated into the program and each answer was coded to a number equivalent. Based upon the numbers, the software will calculated patterns and numerical results which were then analyzed by the researchers and described in their findings section.

Protection of Human Subjects

The application for the protection of human subjects was prepared and submitted to the Division of Social Work institutional review board (IRB) for review and was
approved in 2014 protocol. This application expanded upon the research and described its possible positive and negative outcomes on the participants.

The primary risk factors applicable to participants were the possibility of minimal psychological risk and minimal privacy risk. In order to minimize the potential psychological insecurity and stress of participants, the questionnaire was advertised as a study of Punjabi culture versus being advertised as a gender-based study. By altering the concentration of the study, male participants could avoid embarrassment and female participants could avoid feeling disloyal to their community.

In an effort to ensure safety and confidentiality of participants, questionnaires were deliberately administered in public locales not directly correlated with the Punjabi community, avoiding areas such as Sikh temples or local Indian grocery stores. Participants were also assured their questionnaire would be kept confidential and in a secure area upon completion.
Chapter 4

Study Findings and Discussions

This chapter presents study results that emerged from the data collection that was gathered from Punjabi men and women. There has been minimal research conducted in the treatment of Punjabi women in the United States. As researchers, we were curious to explore the way Punjabi women were viewed by other Punjabi residents in the United States. We not only wanted to survey Punjabi women to understand their thoughts and perceptions, but also wanted to gather an understanding of Punjabi men’s outlook as well.

Overall Findings

The participants in the study ranged in ages from 18 to 65, which consisted of possible modern and traditional views to our study. There were a total of 40 participants which included 20 females and 20 males. All of the participants were Punjabi and very familiar with the traditional culture. Educational background varied from completion of high school to having a master’s degree. Many of the participants that had an age range between 40 and 65 were born and raised in India, whereas the participants that were around the age of 30 or younger have resided in the United States their whole lives. All of the participants could read, write and understand English, therefore no assistance or translation was necessary. The research participants ranged in social class according to American culture and ranged in different castes according to the Punjabi culture. This research was conducted through convenience sampling.

Specific Findings

By using univariate analyses, individual frequencies were calculated on many of
the questions that were used in the surveys during the research study. In regards to the thought of Punjabi women choosing to commit themselves to a career rather than getting married and starting a family, participants had a wide array of responses that varied from very appropriate to very inappropriate. As seen in Table 1, there was not a significant score that favored one particular opinion on the matter.

Table 1

*How Appropriate is it for Punjabi Women to Choose their Career over Marriage*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Appropriate</td>
<td>11</td>
<td>27.5</td>
<td>27.5</td>
<td>27.5</td>
</tr>
<tr>
<td>Somewhat Appropriate</td>
<td>9</td>
<td>22.5</td>
<td>22.5</td>
<td>50.0</td>
</tr>
<tr>
<td>Somewhat Inappropriate</td>
<td>9</td>
<td>22.5</td>
<td>22.5</td>
<td>72.5</td>
</tr>
<tr>
<td>Very Inappropriate</td>
<td>9</td>
<td>22.5</td>
<td>22.5</td>
<td>95.0</td>
</tr>
<tr>
<td>Unsure</td>
<td>2</td>
<td>5.0</td>
<td>5.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

In Table 1.1, more female participants stated that a Punjabi woman choosing her career over marriage is appropriate, while more male participants stated the opposite.

Table 1.1

*How Appropriate is it for Punjabi Women to Choose their Career over Marriage*

<table>
<thead>
<tr>
<th>What is your Gender</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Career Over Marriage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very Appropriate</td>
<td>8</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Somewhat Appropriate</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Somewhat Inappropriate</td>
<td>5</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>Very Inappropriate</td>
<td>3</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Unsure</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>20</td>
<td>40</td>
</tr>
</tbody>
</table>
Marriage is a very important part of a Punjabi woman’s life. Therefore, there are times when education is considered not as important as marriage. However, there are many Punjabi women who wish to continue their education after marriage which is considered to be quite favorable according to Table 2. The majority of the participants have responded with positivity rather than negativity for education to continue after marriage.

Table 2

<table>
<thead>
<tr>
<th>Punjabi Women Continuing their Education after Marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
</tr>
<tr>
<td>Very Positive</td>
</tr>
<tr>
<td>Somewhat Positive</td>
</tr>
<tr>
<td>Somewhat Negative</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

In table 2.1, male and female participants answered identically in regards to the appropriateness of Punjabi women continuing their education after marriage.

Table 2.1

<table>
<thead>
<tr>
<th>Punjabi Women Continuing their Education after Marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is your Gender</td>
</tr>
<tr>
<td>Continuing Education</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

According to traditional ideologies, Punjabi men are viewed as the sole providers
and protectors of their family (Gill & Matthews, 1995). Therefore, when roles begin to change within traditional Punjabi families, it is believed to be a gradual and difficult transition. Table 3 provides information that many of the participants in the study responded with “somewhat acceptable.”

Table 3

*Punjabi Women Having a Greater Income in Comparison to their Spouses*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Acceptable</td>
<td>11</td>
<td>27.5</td>
<td>27.5</td>
<td>27.5</td>
</tr>
<tr>
<td>Somewhat Acceptable</td>
<td>19</td>
<td>47.5</td>
<td>47.5</td>
<td>75.0</td>
</tr>
<tr>
<td>Somewhat Unacceptable</td>
<td>9</td>
<td>22.5</td>
<td>22.5</td>
<td>97.5</td>
</tr>
<tr>
<td>Unsure</td>
<td>1</td>
<td>2.5</td>
<td>2.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

As shown in Table 3.1, more female participants stated that a Punjabi woman having a higher income than her spouse is very acceptable, while more male participants stated that it is somewhat unacceptable.

Table 3.1

*Punjabi Women Having a Greater Income in Comparison to their Spouses*

<table>
<thead>
<tr>
<th></th>
<th>What is your Gender?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Greater Income</td>
<td></td>
</tr>
<tr>
<td>Very Acceptable</td>
<td>7</td>
</tr>
<tr>
<td>Somewhat Acceptable</td>
<td>9</td>
</tr>
<tr>
<td>Somewhat Unacceptable</td>
<td>3</td>
</tr>
<tr>
<td>Unsure</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

Arranged marriages are presently common in India and among the Punjabi
culture. Therefore, dating before marriage is considered foreign to the Punjabi culture. In the culture, families decide whether or not an individual is acceptable for their child.

Table 4 describes that about 52% approve of dating before marriage, 30% disapprove and 18% are unsure. Figure 1 indicates the differences in the female participants’ answers with the male participants’ answers.

Table 4

<table>
<thead>
<tr>
<th>Punjabi Women Dating Openly Before Marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>Very Positive</td>
</tr>
<tr>
<td>Positive</td>
</tr>
<tr>
<td>Negative</td>
</tr>
<tr>
<td>Very Negative</td>
</tr>
<tr>
<td>Unsure</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Figure 1. Punjabi women dating openly before marriage.
Table 5 demonstrates the data that was gathered through the research which indicates that the overwhelming majority of participants (80%) believe it is at least sometimes acceptable for Punjabi women to drink alcohol in a public setting.

Table 5

\[ \text{Punjabi Women Drinking Alcohol in Public Settings} \]

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>2</td>
<td>5.0</td>
<td>5.0</td>
</tr>
<tr>
<td>Sometimes</td>
<td>28</td>
<td>70.0</td>
<td>70.0</td>
</tr>
<tr>
<td>Never</td>
<td>9</td>
<td>22.5</td>
<td>22.5</td>
</tr>
<tr>
<td>Unsure</td>
<td>1</td>
<td>2.5</td>
<td>2.5</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

In Table 6, participants were asked whether or not it is acceptable for women to have their own separate bank account after marriage. Forty five percent of the participants thought this is acceptable and 37.5% felt it to be unacceptable. There were also 17.5% of the participants that were unsure.

Table 6

\[ \text{Punjabi Women Having a Separate Bank Account than their Spouses} \]

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>18</td>
<td>45.0</td>
<td>45.0</td>
</tr>
<tr>
<td>No</td>
<td>15</td>
<td>37.5</td>
<td>37.5</td>
</tr>
<tr>
<td>Unsure</td>
<td>7</td>
<td>17.5</td>
<td>17.5</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

When a Punjabi woman is married she is typically associated with all the
household duties. Therefore, we asked our participants whether it was appropriate for Punjabi women to ask their spouse for assistance in household duties such as cleaning and cooking. The research findings consisted of 37.5% of the participants answering with this being very appropriate, 30% believed it was somewhat appropriate and 11% thought it to be somewhat inappropriate as seen in Table 7. As seen in Figure 2, 10 female participants responded with very appropriate, while only 5 male participants agreed.

Table 7

Having a Punjabi Woman’s Spouse Help with Household Duties

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Appropriate</td>
<td>15</td>
<td>37.5</td>
<td>37.5</td>
<td>37.5</td>
</tr>
<tr>
<td>Somewhat Appropriate</td>
<td>12</td>
<td>30.0</td>
<td>30.0</td>
<td>67.5</td>
</tr>
<tr>
<td>Somewhat Inappropriate</td>
<td>11</td>
<td>27.5</td>
<td>27.5</td>
<td>95.0</td>
</tr>
<tr>
<td>Unsure</td>
<td>2</td>
<td>5.0</td>
<td>5.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Figure 2. Having a Punjabi woman’s spouse help with household duties.
Divorce was not very common in India due to it being considered inappropriate and dishonoring to families. Marriage is considered to be sacred and impacts families in regards to their reputation within society. However, in present day divorce is occurring throughout India and in the United States. With divorce becoming more common, we felt it would be interesting to ask our participants their thoughts about it.

As shown in Table 8, 37.5% reported that divorce is very appropriate, 40% said somewhat appropriate, 12.5% answered with it being somewhat inappropriate and 7.5% stated it was very inappropriate. The appropriate level in regards to divorce is very high in comparison to those who answered with it being inappropriate.

Figure 3 includes how males and females answered differently in terms of whether or not divorce is considered appropriate within the Punjabi culture. More female participants answered very appropriate, while male and females answered equally for somewhat appropriate and more male participants answered with somewhat inappropriate, very inappropriate and unsure. The answers between both male and females differ slightly.

Table 8

<table>
<thead>
<tr>
<th>How Appropriate is it for Punjabi Women to Divorce</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Appropriate</td>
<td>15</td>
<td>37.5</td>
<td>37.5</td>
<td>37.5</td>
</tr>
<tr>
<td>Somewhat Appropriate</td>
<td>16</td>
<td>40.0</td>
<td>40.0</td>
<td>77.5</td>
</tr>
<tr>
<td>Somewhat Inappropriate</td>
<td>5</td>
<td>12.5</td>
<td>12.5</td>
<td>90.0</td>
</tr>
<tr>
<td>Very Inappropriate</td>
<td>3</td>
<td>7.5</td>
<td>7.5</td>
<td>97.5</td>
</tr>
<tr>
<td>Unsure</td>
<td>1</td>
<td>2.5</td>
<td>2.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>
Figure 3. How appropriate is it for Punjabi women to divorce.

Interpretations to the Findings

The findings suggest that Punjabi men and women have surpassed many of the traditional ideologies that were associated with Punjabi women. Both male and female respondents in this research study have expressed modern views in regards to Punjabi women. The research sample appears to be accepting of Punjabi women enhancing their education, drinking and dating openly and remarriage. The traditional role, which consists of caring for the home and the family members, seems to no longer be the only qualities associated with a Punjabi woman’s identity. Although, more male participants state it is very inappropriate for Punjabi women to choose their career over marriage and family, it was by a small percentage. Therefore, the findings were not significant enough to consider it relevant.

In the Punjabi culture, it is usually unacceptable for women to drink alcohol. However, in recent years the acceptance of alcohol intake has increased, especially in the
younger generation in the United States. Traditionally, society in India frowns upon the idea of women drinking alcohol due to religion. However, according to our findings, the overwhelming majority of participants (80%) believe it is at least sometimes acceptable for Punjabi women to drink alcohol in a public setting. This data can be interpreted to indications of the Punjabi culture becoming less restrictive in regards to Punjabi women and allowing them to become more modernized.

**Summary**

More research is definitely needed to fully understand the way Punjabi women are treated in the United States among the Punjabi community. Despite what the research is indicating regarding traditional views and machismo culture, there appears to be a need of more in-depth questions to be asked among the Punjabi community in order to retrieve more detailed responses. Machismo culture in the Punjabi community is extremely common, however there are signs of improvement in the culture that favors the needs and wants of Punjabi women. However, there is a need of more research in order to acquire more significant understanding of the current experiences, attitudes and values of people living in the Punjabi culture.
Chapter 5

Summary and Recommendations

The purpose of our study was to examine the current cultural perceptions of the Punjabi community regarding the treatment of Punjabi women. The primary focus within the study was to analyze how men in the Punjabi community view Punjabi women and also how Punjabi women view themselves. With this analysis we compared the differences in views from both men and women. Our findings concluded that there was a difference between the perception of men and women about the treatment of Punjabi women in the United States. However, the difference was not so significant to show that men in the Punjabi culture have an extremely different perception than woman in regards to the treatment of Punjabi women. There was also some association and similarities between the men and women in regards to their view and perception on the treatment of Punjabi women. Based on our findings, there was not enough evidence to confirm that Punjabi women are viewed in a particular perception from the Punjabi community. Also, due to lack of significance and evidence, we were unable to confirm that there are some differences in the way Punjabi men and women view Punjabi women.

In our research, it was very interesting to find that there were many male participants that supported and were in favor of Punjabi women continuing education and choosing a career before marriage or while being married. We were expecting our male participants to answer much more differently, with more of a negative attitude towards Punjabi women choosing education and career over marriage and family. Our expectations in our research involved our male participants being more negative towards...
Punjabi women’s independence and we did not consider that some of the female participants having those reactions instead. According to our research findings, some female participants did not agree with the thought of Punjabi women choosing education and career over marriage. These findings were definitely an extraordinary find to us because we did not consider the fact that there may be some women who are in agreement with the traditional lifestyle of a Punjabi woman.

Our findings are relatable to the review of the literatures in regards to the Punjabi community being more masculine driven, also known as machismo. In this machismo society, women are under strict regulations that require them to live life in a particular way (Yim & Mahalingam, 2006). Our research indicated that there were many participants who felt women should not dress a certain way, not drink alcohol in public nor have a separate bank account than their spouse. Also, there were some participants that felt it was inappropriate that a Punjabi woman’s spouse should help with household duties. With these findings, we are able to distinguish the machismo culture that Punjabi people believe in and relate it to our literature review.

Arranged marriages are still very common amongst the Indian culture even to this day (Chawla, 2007). According to our findings, some participants do not favor the idea of a Punjabi woman dating before marriage. Though India has gone through some modernization, there are still many traditional elements that are carried on by many families (Chawla, 2007). This was seen through the results of the surveys taken during our research.

The review of the literature also included the importance and heavy reliance upon
the role of a Punjabi woman in the household. Punjabi women are expected to take care of the home and look and care after all members of the family (Abdur, 1987). Our research indicated that many of our participants also believe that a Punjabi woman’s role in the household is to care and provide for all of the family members. Some of the participants also stated that they believe it is unacceptable for a Punjabi woman to choose her career over marriage and family.

**Implications for Social Work**

The Punjabi culture is not widely known by many, especially in the United States. The Punjabi culture has a variety of ways in dealing with particular situations and circumstances. Therefore, it is essential for social workers to understand the background of the Punjabi culture in order to effectively understand the situation their Punjabi clients may be in. When a social worker is individually working with a Punjabi woman, it is important to have that insight into what their client may be facing. Punjabi women are known to keep their issues suppressed rather than bringing attention upon them. A social worker may encounter a Punjabi woman who may continue to keep information undisclosed; however this does not mean she does not need the help of a social worker.

Trust is extremely important to a Punjabi woman when it comes to sharing personal information. Trust may take quite a while to build and achieve. Having the patience with a Punjabi female client is essential in gaining that trust and eventually helping with the issues she may be dealing with. The awareness of what a Punjabi woman’s role is within her family and society can help develop social workers’ knowledge in how to approach their Punjabi female clients and how to respond to them.
It is always important to speak and familiarize with the client before proceeding in including and working with their family. Understanding the relationships the Punjabi female client has with each family member is vital. There may be situations where the client does not get along with her spouse and his family. The client may be in a situation where she is being abused by several family members. Having this knowledge about the family background can help in deciding in whether or not to include the family in order to not make the client’s home life worse.

Punjabi communities play a large role in determining a Punjabi family’s reputation. This community is often times small and clustered together. Therefore, information is easily passed along and made aware to the entire community. For this reason, there is much hesitancy in reaching out for services or any type of aid. There is fear that their personal matters may reach their community and dishonor their family. Having this information is important for a social worker who has a Punjabi female client because there may be times where it may seem that she is refusing all services. However, that may not be the case and she may be taking caution in making sure they are not going to bring dishonor to their family. We hope that with this education and knowledge, professionals can gain awareness and insight into the violence and inequality Punjabi women may be experiencing.

**Recommendations**

During this research we have come up with recommendations for future researchers that are interested in a similar study. We would recommend having a larger
sample size. Having more participants will help make the research more reliable and gather more relevant findings that may have greater statistical significance. We would also recommend gathering participants in a more randomized manner rather than using convenience sampling. Participants that are not familiar with the researcher will most likely give a more genuine and truthful response on the survey. Although the surveys in this research respected the privacy and confidentiality of the participant, there may have been a chance that their responses were altered due to the familiarity with the researchers.

Another recommendation we have is to create a more in-depth questionnaire that includes questions about situations and topics that are more important and relevant for the Punjabi culture. For example, the inclusion of mental health, domestic violence and other violent crimes against women. Gathering findings and research regarding these sensitive, yet important topics would be extremely useful for the Punjabi society. These findings would also be more relevant for social workers because many Punjabi female clients may involve more serious issues such as mental illness and violence.

**Limitations**

One of the limitations we encountered during our research study is regarding our status as students. Due to this, we were unable to conduct a more in-depth study that we are also very interested in. As students, we are restricted in regards to time which does not allow us to conduct a research study that can take more than the amount of months we are given before we graduate. Also, another limitation we encountered was in the way we gathered our participant data. As mentioned before, we used convenience sampling which may have influenced the way the participants answered the surveys. We feel we
may have gathered more authentic and genuine answers to the survey if we had not known the participants in any such way. Perhaps, we may have then gathered more significant findings as well.

Another study limitation is having a small group of participants. Having a larger group would have given us more data to collect and interpret. The more data one has the higher chance of finding more significance in the research. As graduate students, we limited ourselves to a smaller sample due to the fact that we were using convenience sampling. Having a more randomized technique in gathering a large group of participants would have been more beneficial to our research instead of using convenience sampling.

**Conclusion**

Through the process of this research study, we have found that the data gathered between both male and females in the Punjabi culture, are quite similar to one another. Our expectations were to see a large difference between the way Punjabi males perceive Punjabi women and the way Punjabi women perceive themselves. According to our research, the difference is not significant enough to state that male and females in the Punjabi culture have distinct differences in their perceptions. We have also found that there are many people in the Punjabi community that have surpassed the traditional ideologies of Punjabi women and have developed a more modern outlook. This is very important for us to know as future social work practitioners because it will allow us to think more broadly and have us refrain from pre-judging any Punjabi clients. Having an open mind while approaching a client is very essential in creating a more authentic and helpful intervention that is personalized to see clients as individuals.
Appendix A

Treatment of Punjabi Women

Questionnaire

1. How acceptable is it to have a Punjabi woman leave her career after marriage to raise a family and take care of household duties?

- Very Acceptable
- Somewhat Acceptable
- Somewhat Unacceptable
- Very Unacceptable
- Unsure

2. Is it okay for a Punjabi woman to drink alcohol in social settings?

- Always
- Sometimes
- Never
- Unsure

3. What are your feelings towards a Punjabi woman continuing education after marriage?

- Very positive
- Somewhat positive
- Somewhat negative
- Very negative
- Unsure

4. What are your feelings towards Punjabi women openly dating before marriage?

- Very positive
- Positive
- Negative
- Very negative
- Unsure

5. Should Punjabi women live with their in-laws?

- Yes
- No
- Unsure

6. What would you say your level of comfort is with Punjabi women marrying the same gender?

- Very comfortable
7. What would you say your level of comfort level is with Punjabi women marrying someone beneath their family’s caste?

- Very comfortable
- Somewhat comfortable
- Somewhat uncomfortable
- Very uncomfortable
- Unsure

8. Is birth control discussed in the Punjabi culture? If yes, how is it approached? If no, please state why you believe this may be.

9. How acceptable is it for a Punjabi woman to engage in sex before marriage?

- Very acceptable
- Somewhat acceptable
- Somewhat unacceptable
- Very unacceptable
- Unsure

10. Should Punjabi women be permitted to discuss their sexuality in an open manner?

- Yes
- No
- Unsure

11. What is the primary role for a Punjabi woman in a marriage relationship?

12. How comfortable are you with Punjabi women keeping their last names after marriage?

- Very comfortable
- Somewhat comfortable
- Somewhat uncomfortable
13. What role and responsibilities does a woman play in regards to domestic tasks such as washing dishes and doing laundry?

14. How acceptable is it for a Punjabi woman to make more money than her spouse?
   - Very acceptable
   - Somewhat acceptable
   - Somewhat unacceptable
   - Very unacceptable
   - Unsure

15. How comfortable do you feel with Punjabi women wearing revealing clothing?
   - Very comfortable
   - Somewhat comfortable
   - Somewhat uncomfortable
   - Very uncomfortable
   - Unsure

16. a. Is rape in marriage between spouses possible?

   b. What are your thoughts on marital rape?

17. Do you believe there are times when a man may be required to use physical force against a woman? Please elaborate.

18. Should men be required to provide a dowry upon marriage?

19. How appropriate is it for a Punjabi woman to get a divorce?
   - Very appropriate
   - Somewhat appropriate
   - Somewhat inappropriate
   - Very inappropriate
   - Unsure

20. How appropriate is it for a Punjabi woman to remarry after a divorce?
   - Very appropriate
   - Somewhat appropriate
21. How appropriate is it for Punjabi women to choose their career over marriage and starting a family?
- Very appropriate
- Somewhat appropriate
- Somewhat inappropriate
- Very inappropriate
- Unsure

22. How appropriate is it for Punjabi women to ask their significant others for help with household duties?
- Very appropriate
- Somewhat appropriate
- Somewhat inappropriate
- Very inappropriate
- Unsure

23. Do you think it is appropriate for Punjabi women to have their own separate bank accounts from their spouses?
- Yes
- No
- Unsure

24. What is your age?

25. What is your gender?

26. Are you married?

27. Do you have children?

28. Are you Punjabi?

29. How many years have you lived in the U.S.?

30. What is your level of education?
- Did not finish high school
- High school Diploma/GED
- College graduate BA/BS
- Masters degree MA/MS?MBA/MSW
- Doctoral degree Ph.D.
- JD/MD
Appendix B

INFORMED CONSENT TO PARTICIPATE IN A STUDY

What is considered acceptable treatment of Punjabi women in American Punjabi culture?

You are invited to participate in a research study which will involve completing an interview to understand the perception of acceptable treatment towards women of the Punjabi culture by Punjabis in the United States.

Our names are Gursharn Dhillon and Harmanjit Sandhu and we are second year MSW students in the Social Work Division at California State University, Sacramento. You were selected as a possible participant in this study because of YOUR association with the Punjabi community. We believe your familiarity and understanding of the culture will provide the academic community with better comprehension and more appropriate and relevant knowledge of the Punjabi community at large.

The purpose of this study is to examine how members of the Punjabi culture view the treatment of Punjabi women in the United States. If you decide to participate, you will be asked to complete an interview that includes both closed and open-ended questions. Your participation in this study will last no longer than 20 minutes.

There are some possible risks involved for participants. These risks include psychological risks and privacy risks. Psychological risks involve stress, anxiety, and embarrassment while privacy risks consist of issues with confidentiality. In order to decrease the psychological risks, the researchers will not ask for your name or any other obvious identifying characteristics. You will only be asked about your gender, age and education.

There are some benefits to this research, particularly that this research will help educate the professional social work community, and assist them in building their awareness of different cultural ideals of treatment towards Punjabi women. This study can also be used as a resource for professionals who run into barriers while working with the Punjabi community.

If you have any questions about the research at any time, please call us at: Gursharn: xxx-xxx-xxxx, Harmanjit: xxx-xxx-xxxx or Dr. Teiahsha Bankhead: bankhead@csus.edu. If you have any questions about your rights as a participant in a research project please call the Office of Research Affairs, California State University, Sacramento, (916) 278-5674, or email irb@csus.edu.

Any information that is obtained in connection with this study will remain confidential and will be disclosed only with your permission. Measures to insure your confidentiality and anonymity are done by omitting identifying questions throughout the survey and reporting findings in aggregate form. The data obtained will be maintained in a safe,
locked location and will be destroyed two months after the researchers have graduated and awarded their Masters of Social Work degree.

Your participation is entirely voluntary and your decision whether or not to participate will involve no penalty or loss of benefits to which you are otherwise entitled. If you decide to participate, you are free to discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled.

By completing and signing this form you indicate that you have read and understood the information provided above, that you willingly agree to participate, that you may withdraw your consent at any time and discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled, that you will receive a copy of this form, and that you are not waiving any legal claims, rights or remedies.

Signature

Date
To: Gursharn Dhillon & Harmanjit Sandhu
Date: December 15, 2014

From: Research Review Committee

RE: HUMAN SUBJECTS APPLICATION

Your Human Subjects application for your proposed study, “What is considered acceptable treatment of Punjabi women in American Punjabi culture?”, is Approved as Exempt. Discuss your next steps with your thesis/project Advisor.

Your human subjects Protocol # is: 14-15-045. Please use this number in all official correspondence and written materials relative to your study. Your approval expires one year from this date. Approval carries with it that you will inform the Committee promptly should an adverse reaction occur, and that you will make no modification in the protocol without prior approval of the Committee.

The committee wishes you the best in your research.

Research Review Committee members Professors Jude Antonyappan, Teiahsha Bankhead, Maria Dinis, Serge Lee, Kisun Nam, Francis Yuen

Cc: Bankhead
References


