

PUNJABI: CULTURE & LANGUAGE MANUAL



Flag of Punjab Province
in Pakistan



Flag of State of Punjab
in India



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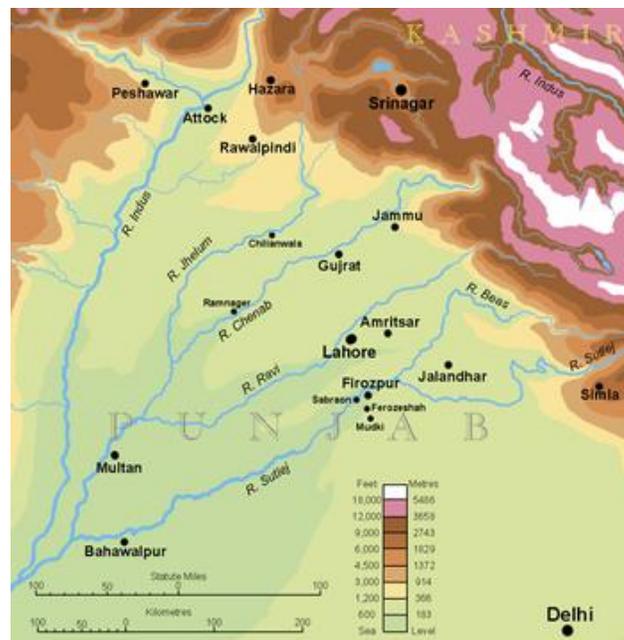
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Demography and Geography of Punjabi Language

“Punjab” is a combination of two Persian words, “Punj” meaning five and “ab” (Pronounced Aab) meaning water. Therefore, the word Punjab means five waters, and is thought of as “the land of five rivers”. Punjabis have been known to have inhabited the Indus Valley as far back as 2500 BC. This region covers parts of Pakistan and India, and the Punjabi language is spoken in both countries.

Historically, the Punjab region has been the gateway to the Indian subcontinent for invaders who came from Greece, Central Asia, Iran and Afghanistan. Due to its strategic location, it has been part of various empires and dynasties throughout history, including the Indus Valley Civilization, Aryans, Kushans, Scythians, Greeks, Persians, Arabs, Turks, Ghaznavids, Timurids, Mughals, Afghans, Sikhs and the British.



INDIA:

According to the 2011 Census of India, there are 27,704,236 Punjabi speakers in India. Punjabi speakers are mainly found in the states of Punjab, Haryana, Rajasthan, Delhi and Uttarpradesh. Punjabi is the preferred language of the Sikh people and it is also the language of their religion. The Indian state of Punjab is 60% Sikh and 37% Hindu. There is a small Muslim population still living there, especially in Malerkotla. The literacy rate in Punjab is 75%, with male literacy at 80.23% and female literacy at 68.36%. Since Punjab is an agricultural state, a large part of the population lives in the rural areas. Approximately 66% of people live in rural areas while the rest 34% is urban resident. The state has a skewed sex ratio and according to the 2001 census, there were 876 females per 1000 males in Punjab.

The following table shows the states and union territories of India with the greatest populations of Punjabi speakers (According to 2001 census of India).

India/State/Union	Persons
India*	29,102,477
Punjab	22,334,369
Haryana	2,234,626
Rajasthan	1,141,200
Delhi#	988,980
Uttar Pradesh	523,094
Himachal Pradesh	364,175
Maharashtra	269,309
Chandigarh#	251,224
Uttaranchal	247,084
Jammu & Kashmir	190,675
Madhya Pradesh	148,999
Jharkhand	86,596
West Bengal	67,952
Chhattisgarh	67,293
Gujarat	55,810
Assam	30,763

The following table shows the decennial growth of Punjabi speakers in four consecutive census reports.

Year	Punjabi Speakers	Percentage Increase
1971	14,108,443	-
1981	19,611,199	39.00
1991	23,378,744	19.21
2001	29,102,477	24.48

The Language Information Service <http://www.lisindia.net/punjabi/punjabi.html>

PAKISTAN:

Punjabis comprise the largest ethnic group in country. According to the 2008 Census of Pakistan, there are 76,335,300 native Punjabi speakers in which comprised roughly 75% of the Pakistani population. In the Pakistani Punjab region, 97.21% of people are Muslim. largest non-Muslim minority is Christians and make up 2.31% of the population. The Other minorities include Ahmedi, Hindus, Sikhs, Parsis and Bahá'í.^[24]

The Punjab is Pakistan's second largest province at 79,284 sq miles and is the most developed, most populous, and most prosperous province of Pakistan. Lahore has traditionally been the capital of Punjab and is the main cultural, historical, administrative and economic center.

The Punjabi language is not given official national recognition in Pakistan; rather it is considered a provincial language of Punjab. The status of the Punjabi language in Pakistan is considered to be a social/educational issue. According to Dr. Manzur Ejaz, "In Central Punjab, Punjabi is neither an official language of the province nor it is used as medium of education at any level. There are only two daily newspapers published in Punjabi in the Central areas of Punjab. Only a few monthly literary magazines constitute Punjabi press in Pakistan". Many have called for the Punjabi language to be given recognition as it has in India. Punjabis are prominent in business, agriculture, industry, government, and the military to the point that there is resentment from other ethnic groups. A newer generation of upper class Punjabis is re-affirming their maternal language and have begun requesting the government for official patronage.

WORLDWIDE:

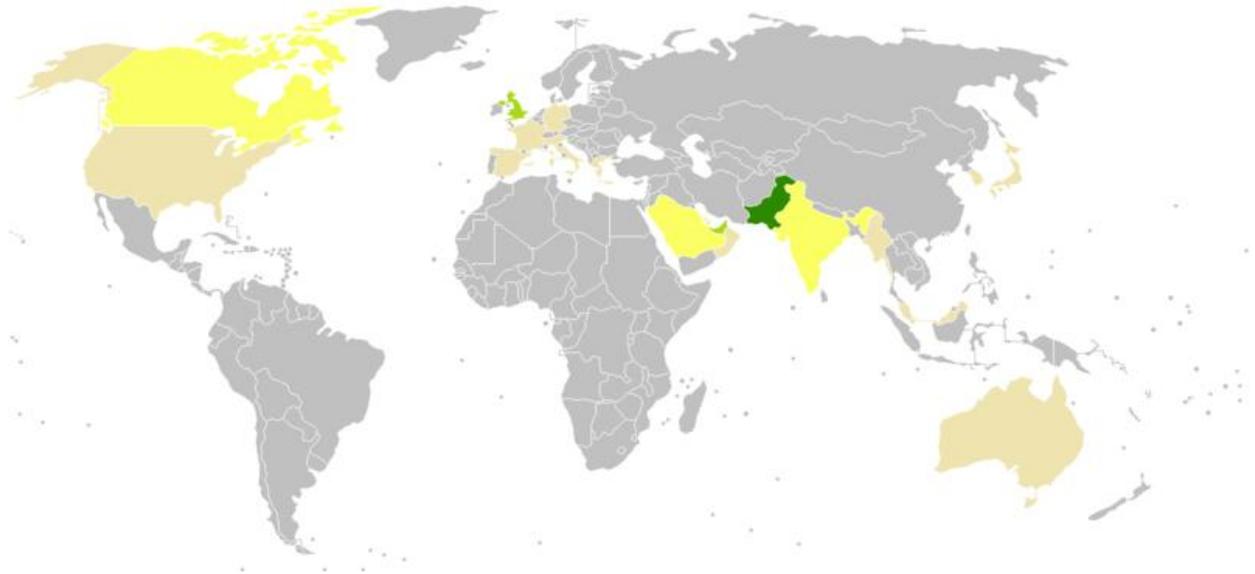
More than 100 million people worldwide speak different dialects Punjabi language as their first language. It is the 11th most spoken language in the world. Punjabi is spoken by immigrants who migrated to USA, Canada, U.K., Australia and Singapore. Punjabi is the second most spoken language in England and fourth most spoken language in Canada according to official census.

Starting in the 1980s, large numbers of Punjabis migrated to the other areas in the Middle East, Britain, Spain, Canada and the United States for economic opportunities, forming the large Punjabi diaspora. Business and cultural ties between the United States and Punjab are growing.

Worldwide distribution of the language

GLOBALLY: About 120 million people who speak Punjabi

IN US: 640,000 people who speak Punjabi



- Dark Green: Mother tongue of majority of the population
- Lime Green: Less than 5%
- Light Yellow: About 2%
- Yellowish Brown: Less than 1%

Regions with significant Punjabi populations

 Pakistan	76,335,300
 India	29,109,672
 United Kingdom	2,300,000
 Canada	800,000
 United Arab Emirates	720,000
 United States	640,000
 Saudi Arabia	620,000
 Hong Kong	260,000
 Malaysia	185,000
 South Africa	140,000
 Russia	120,000

Map retrieved from:
http://en.wikipedia.org/wiki/File:Punjabi_Speaking_World.png

Table & figures retrieved from:
http://en.wikipedia.org/wiki/Punjabi_people

Linguistic Community/Social Aspects

RELIGION:

Punjabi speakers in India are primarily Sikh and Hindu with a small Muslim and Christian population. In Pakistan, Punjabis are primarily Muslim with a small percentage made up by other religions. The three major religions are outlined below, but then the focus shifts to the Sikh religion, as Punjabi is the language of the Sikhs.

Sikhism

The Sikh religion originated in the Punjab region. There are over 20 million Sikhs worldwide. The Sikh religion hails from the Punjab region, but is not confined to the region as many Westerners in America and Europe have adopted the Sikh religion. In Sikhism, there is only one God who cannot take human form. The goal of life is to reach God. People can reach God by meditating, following the Guru's teachings, and doing community service and charitable work. Sikhs reject ritualism such as religious vegetarianism and yoga, and only perform meditation to the Guru, not idols or things. In addition, there is no discrimination based on caste, race, or sex in Sikhism. Sikhs must share with others, and earn their living with hard work rather than begging. In Sikhism, one must live a truthful life.

Islam

Many Punjabis are Muslim, especially the Punjabis from Pakistani Punjab. Islam is an Arabic word which means peace, purity, acceptance and commitment. As a religion, Islam calls for complete acceptance of and submission to the teachings and guidance of God. A Muslim is one who freely and willingly accepts the supreme power of God and strives to organize his life in total accord with the teachings of God. He also works for building social institutions which reflect the guidance of God. All Muslims profess acceptance of God as the One and Only God and Mohammad as the last and final messenger of God. Muslims believe that angels are spiritual beings who carry out the will of God. Muslims also have an understanding of destiny as an essential belief. In Islam, there are five pillars considered obligatory for all Muslims. The five pillars of faith and practice are: (1) The Shahada (Witness), (2) The Salat (Prayer), (3) The Zakat (Alms), (4) The Sawm (Fasting), (5) The Hajj (Pilgrimage).

Hinduism

Many of the important Hindu scriptures originated from the Punjab region. Hinduism, dating from around 1500 BC, is the oldest living religion with over half a billion followers. Hinduism, which comes in many forms of a religion, is also a way of life. The Vedas are the sacred scriptures of Hinduism. The four basic Vedic books are the Rig-Veda, the Yajur-Veda, the Sama-Veda, and the Atharva-Veda. Each of the Vedic books is divided into four parts. Each contains a section of hymns to the gods (Mantras), a section of ritual materials (Brahmanas), a section of guidance for hermits (Aranyakas), and a fourth section of philosophical treatises (Upanishads). The Mantra and Brahmana sections are the oldest materials with the Aranyakas and Upanishads added later. The fourteen principal Upanishads form the basis of Hindu philosophy. They assume there is one reality, the impersonal god-being called Brahman. All things and beings are an expression of Brahman. Everything in the world and experience which is not Brahman is illusion (maya). All phenomenal existence (pleasure, worldly success, wealth) is illusion arising from ignorance of the true nature of reality. Those who continue in this

ignorance are bound to life by the law of karma which keeps them endlessly in the cycle of birth, life, death, and rebirth. Many aspects of Hindu has been adopted by other famous figures and religions around the world. Hinduism is still practiced by many people.

Information retrieved from:

<http://www.cs.cuw.edu/csc/csc175/project/hrpsingh/RELIGIONSINPUNJAB.HTML>

A little more about Sikhism

- Monotheistic religion founded in 15th century Punjab, India
- Founded on the teachings of Guru Nanak Dev Ji and ten successive Sikh Gurus (the last teaching being the sacred text Guru Granth Sahib Ji)
- Fifth largest organized religion in the world and one of the fastest-growing
- Punjab, India is the only region in world with a majority Sikh population
- Principal beliefs of Sikhism are faith and justice
- Advocates the pursuit of salvation through disciplined, personal meditation on the name and message of God.
- The Panj Kakars ('Five K's') are five articles of clothing that a Sikh is supposed to have on his person at all times. The Panj Kakars were prescribed by Guru Gobind Singh. The Five K's are supposed to keep the Sikhs united in the pursuit of the aims and ideals of the Guru. They enable them to keep their vows made at the time of Amrit initiation. The Sikhs are known to be ready to face torture and death rather than cut their hair or remove any of the sacred symbols.
 - 1. Kesh – Keeping one's hair in its natural, unspoiled state (i.e., not shaving or cutting hair) as removing hair is seen as acting in disharmony with God's Will.
 - 2. Kangha – The comb is necessary to keep the hair clean and tidy. A Sikh must comb his hair twice a day and cover it with a turban, tying it daily. The turban acts as protection of the hair, and promoter of social identity and cohesion. It has thus become an essential part of the Sikh dress.
 - 3. Kada - The iron bracelet symbolizes restraint from unharmonious deeds. It is worn on the right wrist and reminds the Sikh of the vows taken by him, that is, he is a servant of the Guru and should not do anything which may bring shame or disgrace. When he looks at the Kara, he is made to think twice before doing anything wrong. Kada also acts as protection for the arm as also a handy weapon.
 - 4. Kachhehra - The soldier's shorts must be worn at all times. It reminds the Sikh of the need for self-restraint over physical passions and desires. Apart from its moral significance, it ensures briskness during action and freedom of movement at all times.
 - 5. Kirpan - The sword is the emblem of courage and a weapon of self-defense. It symbolizes dignity and self-reliance, the capacity and readiness to always defend the weak and the oppressed.

Information retrieved from <http://en.wikipedia.org/wiki/Sikhism> & <http://www.sikhpoint.com/religion/sikhsymbols/default.php>

The Sikh Art, Cultural intertwinement with Punjabi culture

Sikh art and culture is synonymous with that of the Punjab region. The Punjab itself has been called “India’s melting pot” due to the confluence of invading cultures, such as Greek, Mughal and Persian. Thus Sikh culture is to a large extent informed by this synthesis of cultures.

Sikhism has forged a unique form of architecture, and the keynote of that architecture is the Gurdwara which is the personification of the “melting pot” of Punjabi cultures, showing Islamic, Sufi and Hindu influences. The reign of the Sikh Empire was the single biggest catalyst in creating a uniquely Sikh form of expression. The “jewel in the crown” of the *Sikh Style* is the Harmandir Sahib.

Bhangra and the Giddha are two forms of indigenous Punjabi folk dancing that have been appropriated, adapted and pioneered by Punjabi Sikhs. The Punjabi Sikhs have championed these forms of expression all over the world, such that Sikh Culture has become inextricably linked to Bhangra, even though "Bhangra is not a Sikh institution but a Punjabi one."

Information retrieved from: http://en.wikipedia.org/wiki/Sikh_art_and_culture

Gurdwaras:

Overview - Gurdwara means *the Gateway to the Guru*, and it is a place of worship for Sikhs. There are no idols, statues, or religious pictures in a gurdwara, but the essential feature of a gurdwara is the presiding presence of the holy book, the Guru Granth Sahib. The Sikhs hold high respect for the commandments laid down in their holy book. A gurdwara has a main hall (darbar), a free community kitchen (langar), and other facilities and is identified from a distance by tall flag-poles bearing the Sikh flag. Many of the gurdwaras in Punjab have a pool (sarovar) for bathing in. The Sikh marriage ceremony, called Anand Karaj is performed inside a gurdwara. The most well-known gurdwara of the Sikhs is the Harmandir Sahib in Amritsar, Punjab, India.



The Golden Temple of Amritsar

<http://www.sacred-destinations.com/india/golden-temple-of-amritsar>



View inside the Gurudwara Paonta Sahib

Etiquette - Gurdwaras are open to everyone regardless of faith. Visitors must remove their shoes, wash their hands and cover their head with a cloth before entering, and they may donate some money for the upkeep of the gurdwara. Visitors are also prohibited to enter the gurdwara while they are inebriated or possess alcohol, cigarettes or any intoxicating substances. Devotees sit cross-legged on the floor. On entering the hall, devotees walk slowly and respectfully to the main throne (*takht*) on which the Guru Granth Sahib (the holy book) rests. Devotees then stand before the Guru Granth Sahib, often say a silent prayer, and then bow.

Customs - Many gurdwaras are designed to seat men on one side and women on the other, although designs vary and the divide is far from mandatory. Worshippers are offered Karah Parshad (sweet flour and oil-based food) in the worship hall, which is usually given into cupped hands by a sewadar (volunteer). Langar (communal vegetarian food) made by volunteers is funded by the worshippers themselves. No meat is served in the langar hall because Sikhism promotes vegetarianism and therefore, meat is strictly prohibited in the Gurdwara. Many also believe that eating meat and then entering a Gurdwara is sinful. Langar is always served to the Sangat (the langar congregation) sitting on the ground, as equality amongst all members of the community is a tenet of Sikhism.

Learning facilities - Many Gurdwaras also have other facilities for Sikhs to learn more about their religion.

Information retrieved from: <http://en.wikipedia.org/wiki/Gurdwara>

For more information about the Sikh religion, please visit the following websites:

- <http://www.sikhs.org/topics3.htm>
- <http://www.sikhpoint.com/index.php>

THE ARTS:

Punjab has generated distinctive forms of virtually all the arts, from dance to architecture, bawdy folk epics to sublime theological poetry. The best-known folk dance is lively and complex *bhangra*, named for *bhang* (marijuana). In architecture, the most distinctive major form is that of the Sikh Gurdwaras, which blend Mogul and Rajput elements. In Literature, the most famous and prominent forms are romantic epic poems. The main ones are *Heer Ranjha*, *Sassi Punun*, and *Mirza Shahiban*, all by Muslim authors. Older than these are thirteenth-century theological *sufi* poems of Shaik Farid. In the Sikh tradition, closely allied in sentiment and style to the *sufi*, the most notable groups of poems are by Guru Nanak (1469-1539) and Guru Arjun Dev (1563-1606). There are also numerous modern poets and writers on both secular and religious topics and an active film industry that relies heavily on melodrama, folksong, and dance.

Information retrieved from: <http://www.everyculture.com/South-Asia/Sikh.html>

MUSIC/DANCE:

Bhengra Music – This is the type of music played for Bhengra dance. It is played using traditional instruments. One of those instruments is a two-sided drum called a Dhol. Bhengra music is now gaining popularity.

This link shows Bhengra music being played by musicians using traditional instruments.

<http://www.youtube.com/watch?v=zNskTfbdac>

Bhangra Dance – A type of folk dance said to originate from farmers dancing in their fields.

This link shows a group of Punjabi men participating in a traditional Bhangra dance.

http://gabroo.tv/warriorbhanga2010_bayareabhangaclub1.html

Information about Bhengra dance and music retrieved from <http://en.wikipedia.org/wiki/Dhol> &

<http://en.wikipedia.org/wiki/Bhangra>

Giddha – A form of dance performed by women. This dance is often characterized by the women standing around in a circle and clapping while small groups (2-3 women) go forward and dance together. At times, the women will use Giddha to impersonate people or situations to tell a story or vent their frustration with something happening in their lives.

Information retrieved from: <http://en.wikipedia.org/wiki/Giddha>

This link shows a group of Punjabi women participating in a Giddha dance in a competition:

<http://www.youtube.com/watch?v=F2TXZoSi53M&feature=related>



Image retrieved from: <http://en.wikipedia.org/wiki/Bhangra>

CUISINE:

Punjabi cuisine can be vegetarian or not. One of the main features of Punjabi cuisine is its diverse range of dishes. Home cooked and restaurant Punjabi cuisine can vary significantly, with restaurant style using large amounts of ghee (clarified butter) with liberal amounts of butter and cream with home cooking concentrating on mainly upon preparations with whole wheat, rice and other ingredients flavored with masala. The food is tailor-made for the Punjabi lifestyle because most of the rural folk burn a lot of calories while working in the fields. The main masala in a Punjabi dish consists of onion, garlic and ginger. Tandoori food is a Punjabi specialty especially for non-vegetarian dishes. Many of the most popular elements of Anglo-Indian cuisine - such as Tandoor, Naan, Pakoras and vegetable dishes with paneer - derive from the Punjab.

Information retrieved from: http://en.wikipedia.org/wiki/Punjabi_cuisine



Naan bread

<http://en.wikipedia.org/wiki/Naan>



Salt Minted Lassi

http://en.wikipedia.org/wiki/Punjabi_cuisine



Tandoori Chicken

http://en.wikipedia.org/wiki/Punjabi_cuisine



Mah di Dal

<http://www.indianholiday.com/best-of-india/cuisine/daal-makhani.html>

This link shows a video of Naan being made in a Tandoori oven.

<http://www.youtube.com/watch?v=ltADJfQRwtk>

FAMILY STRUCTURE:

The Sikhs usually live in extended and joint families under one roof. The parents and grandparents take care of their children and grandchildren. The members of the family help each other economically, socially, psychologically and spiritually. The Sikh families believe in monogamy. The marriages are normally arranged by the parents with consent of the children. Extra-marital and pre-marital relationship is not allowed in Sikh families. Marriage is considered to be a sacrament. According to the concept of Lavan (Marriage hymns), divorce is not encouraged in Sikhism. It is expected of the couple to help and support each other in the family to attain God. Sikhs believe in Nam Simran while living a family life which has all the elements of love, optimism, laughter, pride, pity, joy, gratitude, respect, purity, service and sacrifice. The concept of family life teaches to love and respect the parents, grandparents and society at large. It cares for the vulnerable. It provides psychological foundation for the future and helps in improving the quality of life. It provides emotional care for its members and opportunity to practice democratic decision making. Sikh family preserves human values, cultural identity and historical continuity.

Information retrieved from: <http://www.allaboutsikhs.com/sikh-institutions/the-sikh-institutions-family>

The Sikh people have specific names for immediate and extended family members. For example, Punjabi has 5 different names for “uncle” and 5 different names for “aunt,” depending on birth order and whose side of the family the relative is on. Below is a chart showing the most common family names.

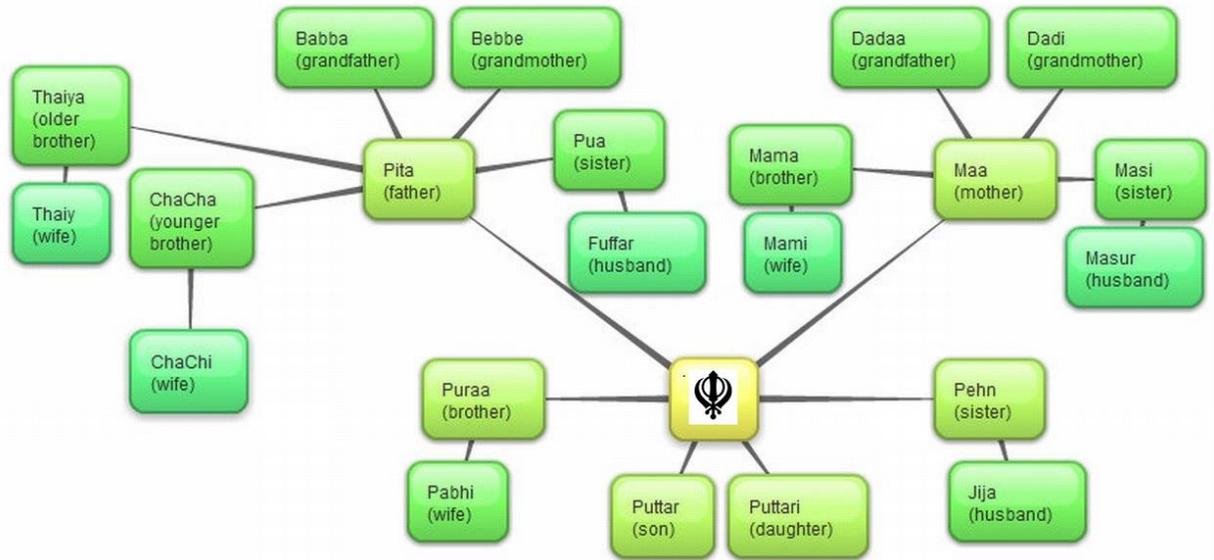


Chart retrieved from: <http://englishsikh.co.uk/wp-content/uploads/2011/06/Family-Mindmap3.jpg>

CEREMONIES: Rural Punjabis of all religions share many ceremonies considered customary, associated with the individual life cycle, village life, and the round of the seasons. Most of the specific ceremonies associated with marriages come under this heading, as do ceremonies of birth, naming, and death. An important sequence of annual rituals celebrates the successive roles a woman plays in her life. The Ceremony of *tij* is celebrated as the rains begin by young girls and their brothers in the house of their parents; in the fall harvest season *karue* is celebrated by newly married and older married women in the house of the young woman's parents or in-laws; and in March (in Punjab a time of pleasant weather and steady growth of the all-important wheat crop) *behairi* is celebrated by mothers and their young children in the house of the husband. On the night of Diwali, in October/November, all buildings and structures of a village are outlined in little oil lamps (*diwas*) and people ask God for prosperity; and in midwinter there is a ceremony called "Tails" (meaning cattle), when men go in the evening to collect sweets from houses where boys have been born in the village, build a fire of dung (the traditional cooking fuel) at the village gate, pray to God for the health of the boys and more in the future, and distribute the sweets to the village children who come to collect them. Farmers commonly offer first fruits at village shrines, and almost any start of a venture or stroke of good fortune is an occasion for distributing sweets. Palki Sahib is a nightly ceremony where the Granth Sahib (the holy book of the Sikh religion) gets carried from the Golden Temple of Amritsar to its "bed" in the Akal Takht, the seat of the Sikh parliament.

Medicine. Punjabis support all the forms of medical practice available in India, and when they can afford it, generally prefer the Western.

Death and Afterlife. The main formalized beliefs Concerning death and the afterlife are those of the three major Religious traditions, but the Punjabi versions of these traditions are generally austere, individualistic, and pragmatic. Religion is viewed as a source of strength and inspiration to meet the obligations of this world more than as a gateway to another. Funeral practices vary according to religion.

Information retrieved from: <http://www.everyculture.com/South-Asia/Punjabi-Religion-and-Expressive-Culture.html> & <http://www.sacred-destinations.com/india/golden-temple-of-amritsar>

Palki Sahib Ceremony

Photo retrieved from: <http://www.sacred-destinations.com/india/golden-temple-of-amritsar>



DO'S & DON'TS IN PUNJABI CULTURE:

Be aware that people who speak Punjabi can be of various religious and ethnic backgrounds, so be aware of the different customs and etiquette that are related to each religion outlined above.

Pakistan

Islam

- Islam is practiced by the majority of Pakistanis and governs their personal, political, economic and legal lives.
- Among certain obligations for Muslims are to pray five times a day - at dawn, noon, afternoon, sunset, and evening.
- Friday is the Muslim holy day. Everything is closed.
- During the holy month of Ramadan all Muslims must fast from dawn to dusk and are only permitted to work six hours per day. Fasting includes no eating, drinking, cigarette smoking, or gum chewing.

The Family

- The extended family is the basis of the social structure and individual identity.
- It includes the nuclear family, immediate relatives, distant relatives, tribe members, friends, and neighbors.
- Loyalty to the family comes before other social relationships, even business.
- Nepotism is viewed positively, since it guarantees hiring people who can be trusted, which is crucial in a country where working with people one knows and trusts is of primary importance.
- The family is more private than in many other cultures.
- Female relatives are protected from outside influences. It is considered inappropriate to ask questions about a Pakistani's wife or other female relatives.
- Families are quite large by western standards, often having up to 6 children.

Hierarchical Society

- Pakistan is a hierarchical society.
- People are respected because of their age and position.
- Older people are viewed as wise and are granted respect. In a social situation, they are served first and their drinks may be poured for them. Elders are introduced first, are provided with the choicest cuts of meat, and in general are treated much like royalty.
- Pakistanis expect the most senior person, by age or position, to make decisions that are in the best interest of the group.
- Titles are very important and denote respect. It is expected that you will use a person's title and their surname until invited to use their first name.

Meeting and Greeting

- Greetings are therefore often between members of the same sex; however, when dealing with people in the middle class, greetings may be across sex lines.
- Men shake hands with each other. Once a relationship is developed, they may hug as well as shake hands.

- Women generally hug and kiss. Pakistanis take their time during greetings and ask about the person's health, family, and business success.
- Pakistani names often include a name that denotes a person's class, tribe, occupation, or other status indicator.
- They may also include two names that have a specific meaning when used together, and the meaning is lost if the names are separated. . It is best to ask a person how they wish to be addressed.
- In general, this is not a culture where first names are commonly used, except among close friends.

Gift Giving Etiquette

- If invited to a Pakistani's home, bring the hostess a small gift such as flowers or good quality chocolates.
- Men should avoid giving flowers to women.
- Do not give white flowers as they are used at weddings.
- If a man must give a gift to a woman, he should say that it is from his wife, mother, sister, or some other female relative.
- Do not give alcohol.
- Gifts are not opened when received.
- Gifts are given with two hands.

Dining Etiquette

- If invited to a home you will most likely have to remove your shoes. Check to see if the host is wearing shoes. If not, remove yours at the door.
- Dress conservatively.
- Arrive approximately 15 minutes later than the stipulated time when invited to dinner or a small gathering.
- You may arrive up to one hour later than the stipulated time when invited to a party.
- Show respect for the elders by greeting them first.
- In more rural areas, it is still common to eat meals from a knee-high round table while sitting on the floor.
- Many people in urban areas do not use eating utensils, although more westernized families do.
- When in doubt, watch what others are doing and emulate their behavior.
- Guests are served first. Then the oldest, continuing in some rough approximation of age order until the youngest is served.
- Do not start eating until the oldest person at the table begins.
- You will be urged to take second and even third helpings. Saying "I'm full" will be taken as a polite gesture and not accepted at face value.
- Eat only with the right hand.

Business Etiquette & Protocol - Building Relationships & Communication

- Third-party introductions are a necessity in this relationship-driven culture.
- Pakistanis prefer to work with people they know and trust and will spend a great deal of time on the getting-to-know-you part of relationship building.

- You must not appear frustrated by what may appear to be purely social conversation. Pakistanis are hospitable and enjoy hosting foreign guests.
- Relationships take time to grow and must be nurtured. This may require several visits.
- Pakistanis often ask personal questions as a way to get to know you as a person.
- If possible, it is best to answer these questions.
- Pakistanis do not require as much personal space as most western cultures. As such, they will stand close to you while conversing and you may feel as if your personal space has been violated. Do not back away.
- Pakistanis are generally indirect communicators.
- Always demonstrate deference to the most senior person in the group.
- In general, Pakistanis speak in a roundabout or circuitous fashion. Direct statements are made only to those with whom they have a long-standing personal relationship.
- They also use a great deal of hyperbole and similes, and go out of their way to find something to praise.
- Be prepared to flatter and be flattered.
- Pakistanis prefer to converse in a non-controversial manner, so they will say they "will try" rather than admit that they cannot or will not be able to do something.
- Therefore, it is important to ask questions in several ways so you can be certain what was meant by a vague response. Silence is often used as a communication tool.
- Pakistanis prefer to do business in person. They see the telephone as too impersonal a medium for business communication.

Information about etiquette in Pakistan retrieved from:

<http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

India

Hierarchy

- The influences of Hinduism and the tradition of the caste system have created a culture that emphasizes established hierarchical relationships.
- Indians are always conscious of social order and their status relative to other people, be they family, friends, or strangers.
- All relationships involve hierarchies. In schools, teachers are called gurus and are viewed as the source of all knowledge. The patriarch, usually the father, is considered the leader of the family. The boss is seen as the source of ultimate responsibility in business. Every relationship has a clear-cut hierarchy that must be observed for the social order to be maintained.

The Role of the Family

- People typically define themselves by the groups to which they belong rather than by their status as individuals. Someone is deemed to be affiliated to a specific state, region, city, family, career path, religion, etc.
- This group orientation stems from the close personal ties Indians maintain with their family, including the extended family.

- The extended family creates a myriad of interrelationships, rules, and structures. Along with these mutual obligations comes a deep-rooted trust among relatives.

Just Can't Say No

- Indians do not like to express 'no,' be it verbally or non- verbally.
- Rather than disappoint you, Indians will offer you the response that they think you want to hear. This behavior should not be considered dishonest. An Indian would be considered terribly rude if he did not attempt to give a person what had been asked.
- Since they do not like to give negative answers, Indians may give an affirmative answer but be deliberately vague about any specific details. This will require you to look for non-verbal cues, such as a reluctance to commit to an actual time for a meeting or an enthusiastic response.

Meeting Etiquette

- Religion, education and social class all influence greetings in India.
- This is a hierarchical culture, so greet the eldest or most senior person first.
- When leaving a group, each person must be bid farewell individually.
- Shaking hands is common, especially in the large cities among the more educated who are accustomed to dealing with westerners.
- Men may shake hands with other men and women may shake hands with other women; however there are seldom handshakes between men and women because of religious beliefs. If you are uncertain, wait for them to extend their hand.

Naming Conventions

- Indian names vary based upon religion, social class, and region of the country. The following are some basic guidelines to understanding the naming conventions:
- *Hindus*: In the north, many people have both a given name and a surname. The man's formal name is their name "s/o" (son of) and the father's name. Women use "d/o" to refer to themselves as the daughter of their father. At marriage, women drop their father's name and use their first name with their husband's first name as a sort of surname.
- *Muslims*: Many Muslims do not have surnames. Instead, men add the father's name to their own name with the connector 'bin'. So, Abdullah bin Ahmed is Abdullah the son of Ahmad. Women use the connector 'binti'. The title Hajji (m) or Hajjah (f) before the name indicates the person has made their pilgrimage to Mecca.
- *Sikhs*: Sikhs all use the name Singh. It is either adopted as a surname or as a connector name to the surname.

Gift Giving Etiquette

- Indians believe that giving gifts eases the transition into the next life.
- Gifts of cash are given to friends and members of the extended family to celebrate life events such as birth, death and marriage.
- It is not the value of the gift, but the sincerity with which it is given, that is important to the recipient.
- If invited to an Indian's home for a meal, it is not necessary to bring a gift, although one will not be turned down.

- Do not give frangipani or white flowers as they are used at funerals.
- Yellow, green and red are lucky colors, so try to use them to wrap gifts.
- A gift from a man should be said to come from both he and his wife/mother/sister or some other female relative.
- Hindus should not be given gifts made of leather.
- Muslims should not be given gifts made of pigskin or alcoholic products.
- Gifts are not opened when received.

Dining Etiquette

- Indians entertain in their homes, restaurants, private clubs, or other public venues, depending upon the occasion and circumstances.
- Although Indians are not always punctual themselves, they expect foreigners to arrive close to the appointed time.
- Take off your shoes before entering the house.
- Dress modestly and conservatively.
- Politely turn down the first offer of tea, coffee, or snacks. You will be asked again and again. Saying no to the first invitation is part of the protocol.
- There are diverse dietary restrictions in India, and these may affect the foods that are served:
 - Hindus do not eat beef and many are vegetarians.
 - Muslims do not eat pork or drink alcohol.
 - Sikhs do not eat beef.
 - Lamb, chicken, and fish are the most commonly served main courses for non-vegetarian meals as they avoid the meat restrictions of the religious groups.

Table manners are somewhat formal, but this formality is tempered by the religious beliefs of the various groups.

- Much Indian food is eaten with the fingers.
- Wait to be told where to sit.
- If utensils are used, they are generally a tablespoon and a fork.
- Guests are often served in a particular order: the guest of honor is served first, followed by the men, and the children are served last. Women typically serve the men and eat later.
- You may be asked to wash your hands before and after sitting down to a meal.
- Always use your right hand to eat, whether you are using utensils or your fingers.
- In some situations food may be put on your plate for you, while in other situations you may be allowed to serve yourself from a communal bowl.
- Leaving a small amount of food on your plate indicates that you are satisfied. Finishing all your food means that you are still hungry.

Relationships & Communication

Indians prefer to do business with those they know.

Relationships are built upon mutual trust and respect.

In general, Indians prefer to have long-standing personal relationships prior to doing business.

It may be a good idea to go through a third party introduction. This gives you immediate credibility.

Business Meeting Etiquette

- It is a good idea to confirm appointments as they do get cancelled at short notice.
- The best time for a meeting is late morning or early afternoon. Reconfirm your meeting the week before and call again that morning, since it is common for meetings to be cancelled at the last minute.
- Keep your schedule flexible so that it can be adjusted for last minute rescheduling of meetings.
- You should arrive at meetings on time since Indians are impressed with punctuality.
- Meetings will start with a great deal of getting-to-know-you talk. In fact, it is quite possible that no business will be discussed at the first meeting.

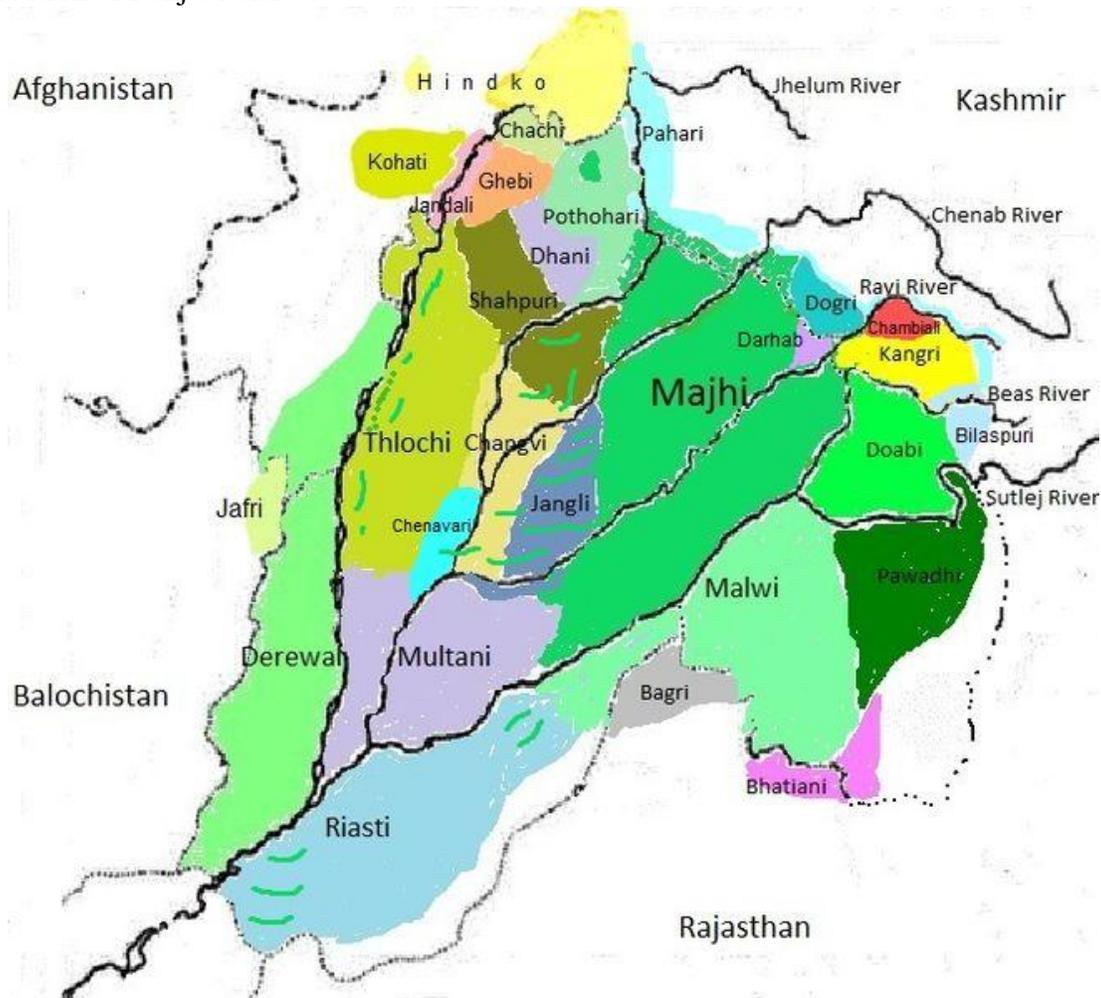
Information retrieved from: <http://www.kwintessential.co.uk/resources/global-etiquette/india-country-profile.html>

LINGUISTIC FEATURES

Related languages: Hindu, Urdu, Lahanda, Sindhi and Kashmiri. The Punjabi language is a member of the Modern Indo-Aryan family of languages.

DIALECTS: In India, several national, regional and social varieties exist including Majhi, Malwi, Doabi, Powadhi, Rathi, Ludhianwi, Patialwi and Bhattiani. Punjabi in India is heavily influenced by Sanskrit, while in Pakistan, Punjabi is heavily influenced by Perso-Arabic. A key regional and social dialectical distinction involves retroflexion or non-retroflexion of /r/ and /l/.

Distribution of Punjabi dialects



http://en.wikipedia.org/wiki/File:Dialects_of_Punjabi.jpg

PHONOLOGY:

Punjabi is a tonal language. Tones are fully phonemic and words with similar spellings are distinguished by varying tones, low, mid and high and corresponding accent marks. There are 39 consonants in the language there is no utilization of consonant clusters. In Punjabi a consonant cluster “sound” is represented by a single letter.

The following tables illustrate the consonant and vowel inventories for Punjabi.

Table 1: Consonants

		Labial	Dental	Retroflex	Palatal	Velar	Uvular	Glottal
Stops	Voiceless	p	t	T	c	k	(q)	
	Aspirated	ph	th	Th	ch	kh		
	Voiced	b	d	D	j	g		
Fricatives	Voiceless	(f)	s	sh			(x)	h
	Voiced		(z)				(G)	
Nasals		m	n	N	ñ	ŋ		
Resonants			r, l	R, L				
Glides		w (v)			y			

Table 2: Vowels

	Front	Central	Back
High	ii, i		uu u
Mid-High	e		o
Mid-Low	æ	a	au
Low		aa	

****Tips for SLPs regarding possible errors****

- Dental consonants are produced with the tongue touching the upper front teeth, instead of the alveolar ridge, as in English.
- T, Th, D, N, sh, R and L are produced with retroflex
- Vowels may be oral or nasal
- /w/ may be produced as /v/, and /v/ only exists in words borrowed from English

MORPHOLOGY:

Punjabi is a fusion language, meaning that morphemes are fused onto words. Countless words can be created using a root word and adding an additional morpheme. For example, the root “k-a-” has to do with food. The following words can be created: “Khana, (food) Khanana (without food), Khanahai (there is food), Khanado (give me the food), Khanaedo (let me eat) Khanatha (there was food); Kao (eat), Kaona (please eat), Kilao (feed/give him food), Kilvao (make him eat), Kilvana (making him eat), Kilana (make him eat right now), Kiliatha (I served him already), Kalia (I ate already), Kilathahai (He is serving food), Kilathithai (She is serving food); Kilanevala (cook). The Punjabi language leans very heavily on the use of suffixes and interweaving (as above), but use of prefixes are rare.

SYNTAX: Word order is SOV and is fairly fixed. Syllables exist in the words in Punjabi, but there is no real concept of them as syllables are not considered to have any meaning. Words can be used as nouns or verbs and are differentiated by where the stress is placed. In nouns, stress is initial syllable, and in verbs the stress falls on the final syllable. Sentences can be negated by placing the article “not” before the verb.

- Nouns: require grammatical information for gender, number and case
 - gender – masculine, feminine or both
 - number – singular or plural
 - case – simple, oblique, or vocative
- Verbs: require grammatical information for gender, number, person, phase, transitivity, causality and tense. Tenses are past, present, and future. There is no inflection for aspect (i.e. progressive/non-progressive).
- Adjectives can be used inflected or uninflected and precede words that they modify. They require information for gender, number and case and must show modifier-noun agreement on those same parameters.

ORTHOGRAPHY: Punjabi uses two different scripts.

- 1.) Shahmukhi is a Perso-Arabic script used by Muslims of Pakistan and it reads from right to left. “Shahmukhi” means “from the mouth of the kings.”
- 2.) Gurmukhi is the script used Hindus and by the Sikhs of Indian Punjabi. “Gurmukhi” means “from the mouth of the Gurus”. Gurmukhi is the script used by the Sikh Gurus and descended from the Brahmi script. It is written and read from left to right.

Examples of numbers in each script										
Latin script	0	1	2	3	4	5	6	7	8	9
Gurmukhi script	੦	੧	੨	੩	੪	੫	੬	੭	੮	੯
Shahmukhi script	۰	۱	۲	۳	۴	۵	۶	۷	۸	۹

Singh, M., Lehal, G. and Lehal, G.S. (2009). Part-of-Speech Tagging for Grammar Checking of Punjabi. *The Linguistics Journal*, 4(1), (6-22). http://www.linguistics-journal.com/May_2009.pdf

Common Words

man:	aadmii, mard	long:	lambaa
woman:	aurat, janaanii	small:	nikkaa
water:	paaNii	yes:	aaho, hãã
sun:	suuraj	no:	nãĩ
three:	tinna	good:	caᅅgaa
fish:	macchii	bird:	parindaa
big:	vaDDaa	dog:	kuttaa
tree:	draxat		

PRAGMATICS:

Overall, Punjabis tend to “speak with their hands”, using a substantial amount of gestures and non-verbal cues. They also tend to be direct and bold.

Gender Differences: Differences exist in the way the two genders communicate and these differences are similar to those seen in American English. Men tend to be more nonverbal, more blunt, and less sensitive than women. They tend to express their feelings through non-verbal communication and frequently use affective displays like eye rolling, frowning, grimacing, or smiling, gazing or use of adaptors, such as drumming fingers on a table and sighing. Men speak in shorter phrases (grammatically and lexically) and tend to utilize a report-style of talk. They do not speak descriptively, tend to have smaller vocabularies, and use much less detail when trying to explain emotions or events. Men freely interrupt one another, and this is not considered rude. Men also tend to use more slang words.

Women are very verbal and rely much less on nonverbal communication. They are polite in public, but they have no formal rules to follow that dictate specific phrases which they must say differently than men. They are somewhat avoidant of only one topic: sex. It is not abhorrent if a woman talks about sex- but it is still viewed as a bit negative. Punjabi women typically present themselves as rather demure outside of the home, but not necessarily among their family. A dispute between a married couple would be addressed behind closed doors.

Dialogue: The Punjabi people are very bold and outspoken. Also, Punjabi is a very argumentative culture, and it is not offensive to argue with family members or even elders, so long as one keeps the tone light and friendly. Arguments usually start with two people, but usually end up as a group debate. Elders speak first-before anyone. When an argument is unfolding, every member, but especially the younger participants, must be wary of that their tone always remains respectful. One will be perceived as condescending or offensive if the tone in which he is speaking does not remain at least mostly pleasant. Maintaining respectfulness among all participants of an argument is paramount; if one side is disrespected, a simple argument can lead to bigger issues. Friendly debates are very welcome, even encouraged- but disrespecting or belittling someone (most especially an elder or any person who is significantly older) is not acceptable.

Personal Space: In the Punjabi culture, the most important variable which defines the appropriate amount of personal space is the relationship between the two people. Generally 3

feet is acceptable in social/non-intimate relationships. The more people trust each other, the closer the personal space becomes.

Many rules apply to family relationships and personal space is determined by the relationship between the members. Intimate contact is allowed between mother and (adult) daughter or father and (adult) son (for example when discussing important subjects, they can be seated very near one another). When same sex sibling speaking with another, intimate contact is acceptable unless there is a large age difference between them. In the Punjabi culture, within a family, age difference is the rough equivalent of status in American culture. At times, an elder may invade one's personal space (in an appropriate manner) but a younger person may not do the same. When addressing an elder, the space between two the individuals must be a reasonable space, slightly greater than personal space. With respect to friends (same sex only), personal space is determined based in how close the two friends are. There is no taboo against male friends interacting in each other's personal space if they are very good friends. For example, when two close male friends are speaking they may be almost head to head, and one commonly places his arm on the other persons shoulder. The Punjabi culture is very warm and there is substantial physical contact between same sex family or friends.

Common Gestures (Beware!):

Showing apology for committing some minor error or accidental mistake - sticking the tongue very slightly beyond the teeth

Showing contempt (similar to giving someone the "finger") - moving the forearm (while the hands are in a fist) violently upward until it reaches the other arm, which is in a perpendicular position at about chest height.

Calling another gay in a derogatory manner - use the American thumbs up sign except that it is more of a thumbs side sign and they wave the sideways thumb laterally.

Teasing or mocking (similar to sticking your tongue out at someone in America) - thumbs up while waving it side to side).

Video about body language: <http://www.youtube.com/watch?v=QdoJVONJfL4>

RESOURCES FOR SLPs

WEBSITES:

- Indian speech and hearing association <http://ishaindia.org.in/>
- Speech-language pathology and audiology institutes in India http://ishaindia.org.in/find_a_college.html
- Punjabi University – Department of Linguistics and Punjabi Lexicography <http://www.punjabiuniversity.ac.in/dlpl/>

VIDEO CLIPS:

- Learn common phrases, words, numbers, relational terms, etc. via the following YouTube channel: <http://www.youtube.com/user/hardeepsingh83>

THERAPY MATERIALS:

- The following website has activities for children in English and in Punjabi and can be relevant to the Punjabi culture and Sikh religion and adapted to speech therapy activities. <http://www.sikhpoint.com/kidscorner/default.php>

RESEARCH ARTICLES:

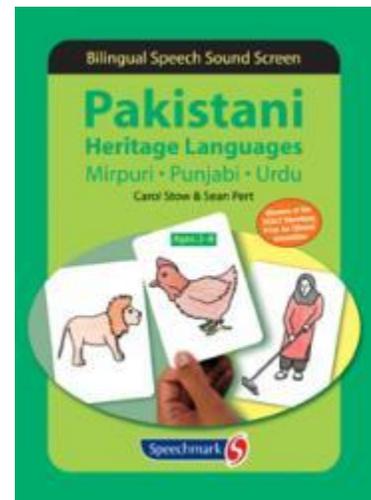
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- Marian, V., Blumenfeld, H. K., & Kaushanskaya, M. (2007). The Language Experience and Proficiency Questionnaire (LEAP-Q): Assessing language profiles in bilinguals and multilinguals. *Journal of Speech, Language, and Hearing Research*, 50, 940-967.
- Stow, C. & Pert, S. (1998). The development of a bilingual phonology assessment. *International Journal of Language and Communication Disorders*, 33(1), 338-342.
- Wheldall, K. (1987). Assessing young children's receptive language development: A revised edition of the Sentence Comprehension Test. *Child Language Teaching and Therapy*, 3(1), 72-86.
- Wheldall, K., Gibbs, D., Duncan, D., & Saund, S. (1987). Assessing the receptive language development of young children from Panjabi-speaking homes: The Panjabi Bilingual Version of the Sentence Comprehension Test. *Child Language Teaching and Therapy*, 3(2), 170-181.

ASSESSMENT TOOLS:

Bilingual Speech Sound Screen: Pakistani Heritage Languages

Description: Many children from the Pakistani heritage community are monolingual mother tongue speakers prior to school or nursery entry. Bilingual speakers may have differing error patterns for speech sounds across both or all languages they speak and therefore it is not best practice to assess bilingual speakers only in English.

- This assessment is designed to elicit 21 words in the child's mother tongue (Mirpuri, Punjabi or Urdu), using simple, ethnically appropriate line drawings.
- It provides target transcriptions and charts indicating the normal phonological development for this population.
- Stimulus questions in Mirpuri, Punjabi and Urdu are included to facilitate data collection by speech language therapists who have no knowledge of the languages being assessed.
- Contains: Background information; Assessment; Appendix.



<http://www.speechmark.net/bilingual-speech-sound-screen-pakistani-heritage-languages-14799>

Diagnostic Evaluation of Articulation and Phonology (DEAP) – UK Version

The DEAP detects and differentiates between articulation problems, delayed phonology and consistent versus inconsistent phonological disorder. It is time and cost effective. The 5 minute 'Diagnostic Screen' gives clear direction to specific areas which assess Articulation, Phonology, Oro-motor Ability and Inconsistency. This assessment provides an evidence base for clinical management decisions and guides selection of therapy targets and therapy type for effective intervention.

- Diagnostic screen with 100% detection of disorder on clinical trials.
- National UK norms
- Subset data on clinical group; children aged 2 years to 2 years 11 months and bilingual children speaking English and Punjabi languages



[http://www.psychcorp.co.uk/AlliedHealth/PaediatricAssessments/PhonologyandArticulation/DiagnosticEvaluationofArticulationandPhonology\(DEAP\)/DiagnosticEvaluationofArticulationandPhonology\(DEAP\).aspx](http://www.psychcorp.co.uk/AlliedHealth/PaediatricAssessments/PhonologyandArticulation/DiagnosticEvaluationofArticulationandPhonology(DEAP)/DiagnosticEvaluationofArticulationandPhonology(DEAP).aspx)

SLPS WITH A PUNJABI LANGUAGE BACKGROUND IN THE U.S.

The following SLP's were found using ASHA's Find a Professional tool. The SLP's are listed by state. For the most updated information, perform a search at: <http://www.asha.org/proserv/>.

CALIFORNIA

Padmanabhan, Sandhya M.S

2683 Presidio Dr
Brentwood, CA 94513
(925) 470-6948
Email: ssandhya_10@hotmail.com
Facility Type: SLP or AUD Office
Payment Type: Health Insurance,Reduced

Enoch, Otis MS

501 W Glenoaks Blvd #812
Glendale, CA 91202
(818) 566-3888
Email: oenoch@biogulp.com
Facility Type: SLP or AUD Office
Payment Type: ,Credit Card,Free,Reduced

Nupur Tara SLP, Inc

995 Montague Exprway, #213
Milpitas, CA 95035
(408) 254-9900
Email: nupurt1@gmail.com
Facility Type: Speech/language clinic
Payment Type: ,Private Health Insurance,Credit Card

Speech Management Services, Inc

1608 Amberwood Dr. Ste 5
So. Pasadena, CA 91030
(213) 500-4637
Email: smsincorp@gmail.com
Director: Dr. Raj K. Pandita
Facility Type: Rehab Agency
Payment Type: Reduced

Thomas, Susmitha

528 Weddell Dr Suite # 10
Sunnyvale, CA 94089
(408) 331-2181
Email: susmithathomas@gmail.com
Facility Type: Speech/Hearing Cntr or clinic
Payment Type: Reduced

Teamwork Therapies Inc

2683 Presidio Dr
Brentwood, CA 94513
(925) 470-6948
Email: hr@teamworktherapies.com
Director: Sandhya Padmanabhan
Facility Type: Outpatient Rehab Cntr
Payment Type: ,Health Insurance,Reduced

Pandita, RajKumar Ph.D; M.S

3460 Wilshir Blvd. Ste. 1208
Los Angeles, CA 90010
(213) 500-4637
Email: prince_raj@yahoo.com
Facility Type: Speech/Hearing Cntr or clinic

Center for Learning & Achievement

828 S Bascom Ave Ste 100
San Jose, CA 95128
(408) 793-4257
Email: angie.marshall@hhs.co.santa-clara.ca.us
Director: Paul Fujita, MD
Facility Type: Health Agency
Payment Type: ,Medicaid,Health Insurance,Reduced

Pandita, Raj Ph.D; M.S

2011 Alpha Avenue
South Pasadena, CA 91030
(213) 500-4637
Email: prince_raj@yahoo.com
Facility Type: Speech/Hearing Cntr or clinic
Payment Type: Reduced

The Speech Works

399 Del Norte Avenue
Yuba City, CA 95991
(530) 673-7777
Email: speech@thespeechworks.com
Director: Rose Godfrey, MA CCC
Facility Type: Speech/Hearing Cntr or clinic
Payment Type: Medicare,Health Insurance

COLORADO

Boulder Community Hospital

311 Mapleton Ave
Boulder, CO 80304
(303) 441-0493

Email: selling@bch.org

Director: Virginia Carducci, CCC-SLP

Facility Type: Hospitals

Payment Type: Medicare, Medicaid, Private Health Insurance, Credit Card, Free, Reduced

ILLINOIS

Chandani, Heera M.A.

533 W. Barry Ave
Chicago, IL 60657
(847) 877-0118

Email: heerachandani@yahoo.com

Facility Type: Special School - day/residential

Payment Type: Credit Card

Goel, Puja

5415 North Sheridan Road
Chicago, IL 60640
(630) 204-3096

Email: pujagoel2020@gmail.com

Facility Type: Special School - day/residential

Payment Type: Credit Card

Sethi, Sonia B.S., M.S.

605 West Madison, #2211
Chicago, IL 60661
(312) 624-3061

Email: sonia_sethi@hotmail.com

Facility Type: Health Agency

INDIANA

Ramanna, Sridhara Ph.D

9040 Woodmoss Drive Apt. No. 1 A
Indianapolis, IN 46250
(765) 461-3588

Email: sridharroorkee@yahoo.com

Facility Type: Skilled Nursing Facility

NEBRASKA

Children's Hospital

8200 Dodge Street
Omaha, NE 68114-4113
(402) 955-3980

Email: mcash@chsomaha.org

Director: Rhonda Ervin

Facility Type: Outpatient Rehab Cntr

Payment Type: Medicaid, Private Health Insurance, Credit Card

Referral Restrictions: Doctor's Prescription Required

NEW JERSEY

Lobaina, Elizabeth MA

3176 Route 27 Suite 2B
Kendall Park, NJ 08824
(732) 821-1266

Email: eslp@comcast.net

Facility Type: SLP or AUD Office

Payment Type: Health Insurance,Reduced

Dhaliwal, Navkiran BA and MS

5022 Beech Court
Monmouth JCT, NJ 08852
(201) 925-0002

Email: ndhaliwal@msn.com

Facility Type: No primary employment facility

Payment Type: ,Health Insurance,Credit Card

NEW YORK

All About Kids

37-11 35th Avenue Suite 3C
Astoria, NY 11101
(718) 706-7500

Email: michael.grossfeld@allaboutkidsny.com

Director: Michael L. Grossfeld

Facility Type: Ed. Agency

Payment Type: Credit Card,Free

Referral Restrictions: Physicians, SLP's, Schools, Counties

International Speech & Language, Inc.

766 55th Street
Brooklyn, NY 11220
(718) 436-6834

Email: intlslp1@verizon.net

Director: Joyce Lew-Ng

Facility Type: Speech/Hearing Cntr or clinic

Little Treasures-Petits Tresors

220-04 Linden Blvd
Cambria Heights, NY 11411
(718) 712-3358

Email: littletreasures_petitstresors@verizon.net

Director: Niquette Destin

Facility Type: Speech/Hearing Cntr or clinic

Payment Type: ,Private Health Insurance,Free

Sanghooe, Sonu Masters

188-02 64 Avenue Apt 10 H
Fresh Meadows, NY 11365
(516) 637-9974

Email: ssanghooe@hotmail.com

Facility Type: Health Agency

Payment Type: Credit Card

Markovic, Nadezda MA

450 Plandome Road
Manhasset, NY 11030
(718) 762-1367/(917) 225-4392

Email: nmhope@earthlink.net

Facility Type: SLP or AUD Office

Payment Type: ,Private Health Insurance,Credit Card,Free,Reduced

Ashraf, Yasmin

615 Manor Road
Staten Island, NY 10314
(917) 226-4834

Email: missyasmin1@hotmail.com

Facility Type: Speech/language clinic

OHIO

Accent Modification Inc.

7460 Brandt Pike
Dayton, OH 45424
(937) 371-6649

Email: accentmodification@woh.rr.com

Director: Cheryl A Posey

Facility Type: SLP or AUD Office

Payment Type: Reduced

Friedman, Ellen MACCC/SLP

71 Falls River Drive
Munroe Falls, OH 44262
(330) 592-5253

Email: elrachel345@aol.com

Facility Type: Home Health Agency/Client's Home

Payment Type: Health Insurance

Forum Health Hillside Rehabilitation Hospital

8747 Squires Lane N E
Warren, OH 44484-1697
(330) 841-3870

Email: mfeidmann@Forumhealth.org

Director: M.C. Feldmann

Facility Type: Speech/Hearing Cntr or clinic

Payment Type: Medicare,Medicaid,Private Health Insurance,Credit Card

TEXAS

Upadhyay, Shweta M.S

13632 Campesina Dr
Austin, TX 78727
(512) 246-7592

Email: shwetsin@yahoo.com

Facility Type: Speech/Hearing Cntr or clinic

Payment Type: Health Insurance,Credit Card,Reduced

Zafar, Kausar M.A.

20501 Katy Freeway Suite 240
Katy, TX 77450
(281) 579-1515

Email: thespeechclinic@hotmail.com

Facility Type: SLP or AUD Office

Payment Type: Health Insurance

VIRGINIA

Mukati, Abdul MA,CCC-SLP

210 East Fairfax ST
Falls Church, VA 22046
(703) 225-8065

Email: mukati01@yahoo.com

Facility Type: Outpatient Rehab Cntr

Payment Type: Medicaid,Private Health Insurance,Credit Card,Free

Progressive Speech Therapy

Herndon, VA 20170
Ashburn, VA 20147
Sterling, VA 21063
Herndon, VA 20171
571-246-6495

Email: info@progressive-speech.com

Facility Type: Home Health Agency/Client's Home

Aggarwal, Pooja MS SLP-CCC

43110 Hunters Green Square
Ashburn, VA 20148
(571) 246-6495

Email: pooja@progressive-speech.com

Facility Type: Speech/Hearing Cntr or clinic

WASHINGTON

Virginia Mason Medical Center

1100 9th Ave X10-ON
Seattle, WA 98101
(206) 223-6374

Email: lsnforlife@vmmc.org

Director: Seth Schwartz, MD, MPH

Facility Type: Hospitals

Payment Type: Medicare,Medicaid,Private Health Insurance,Credit Card,Reduced

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