Reading and information needs of elderly Punjabis

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READING AND INFORMATION NEEDS OF ELDERLY PUNJABIS

by

S. K. RAIT

A Doctoral Thesis submitted in partial fulfilment of the requirements for the award of Doctor of Philosophy of the Loughborough University of Technology

24.3.1993

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I wish to express my gratitude to Derbyshire County Council and the Yorkshire Branch of Library Association who jointly funded this research. Without their financial assistance this research could never be completed.

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research especially when I completely lost my interest in this because of my failing health.

**********
A survey investigating the reading and information needs of elderly Punjabis was conducted in Bradford and Derbyshire. A questionnaire was prepared which was used as a structured interview. 120 interviews were recorded, 60 from each authority. This number included Hindus, Moslems and Sikhs and the generic term 'Punjabi' was used for these three distinct religious groups. Women were also included in this survey to see if they have any different requirements from men. Reading and information material included print and non-print material. This research presents the actual needs of elderly Punjabis as they perceive them. A special collection could easily be prepared on the basis of the material quoted by them in their interviews which would be helpful for any library authority with few adaptations according to their local needs. Social, economic and cultural factors influencing their reading behaviour and pattern are also discussed.
INTRODUCTION

READING AND INFORMATION NEEDS OF ELDERLY PUNJABIS IN BRADFORD AND DERBY

The present study is the first research into the reading and information needs of elderly Punjabis and the role of public libraries as a source of information to satisfy their needs. The objective of this study is to determine the reading habits and information needs of elderly Punjabis as perceived by themselves. The investigation is based on a survey carried out in two cities - Bradford and Derby. Punjabis were selected for this survey because they are believed to form the single largest community which has migrated to the United Kingdom from India, Pakistan, East Africa, Malaysia and Singapore. They are bound by the common language, Punjabi, which they speak and some of the common cultural norms they share. So in spite of their religious differences, they are quite happy to be called by this generic term 'Punjabi'. Punjabis in this survey belong to three different religions: Hinduism, Islam and Sikhism.

'Elderly' includes the officially retired (65+) and the early retired (58+). The official retirement age on the Indian sub-continent is 58+,
but, in this survey, people between 58 and 65 may not be retired. One of the reasons for including the 58+ in the sample was that immigrants are generally believed to have a shorter life-span as compared to the host community. Their health may be affected by the immigration process and the difficulties and stress imposed by it, as well as by other problems they have acquired naturally or due to the change in diet and weather. Both categories 58+ and 65+ may also cover elderly Punjabis helping in family businesses, or any other family work, in spite of their retirement.

The terms used in this work are 'Punjabis', 'Asians' and 'ethnic minorities'. Punjabis are a specific group related to this study and described above. The term 'Asian' is used to cover all communities who have migrated from the Indian sub-continent, including Punjabis. 'Ethnic minorities' is typically used to cover non-white settlers in this country, including Punjabis and other Asians.

This study aims at establishing the pattern of reading and information needs of elderly Punjabis as perceived by them. This includes the reading and information needs of: a) retired Punjabis (officially retired, working or not working) b) active elderly Punjabis who are not in employment and who have been forced to take early retirement,
either because of redundancy, or ill-health; c) leisure-oriented activities of those elderly Punjabis who do not read; d) special needs if any, of elderly Punjabi women. This research also identifies the source(s) used by elderly Punjabis in fulfilling their reading and information needs (actual requirements) and wants (demands).

The identification of needs and demands may then help in specifying a general pattern for the reading habits and information needs of this client group. This information could be useful for service providers in the near future, as it is expected that the numbers of ethnic elderly will grow rapidly within the next two decades. This survey was conducted in two inner-cities which are not only known for their heavy concentration of Punjabi population, but which also suffer from the general problems of inner city areas, eg. deprivation, social isolation and alienation. Work produced from such a survey can be used as a general study with respect to other places which have clusters of Punjabi population.

There are several assumptions associated with the cultural and social values of this client group which are confirmed from the sociological studies (mentioned in the background chapter). These are
that they like to retain their own original culture and religion, rather than the culture they are embedded in; that their expectations of being looked after by their families in their old age have been shaped in the Punjab; that they feel lonely because of their attitude towards the generation gap; that Punjabis respect their elders and sons consider it to be their duty to look after elderly parents; that Punjabis are honourable, hospitable and helping; that the family comes first for them and their social life revolves around the family, so that their support comes from the family network; that they do not think in terms of self and are used to living less privately; that they do not consider it right to restrain their emotions; that their lives are guided by their religions; that Punjabi women are shy, prefer not to go out alone and do not mix with the opposite sex freely. Punjabis share most of these common social cultural values and norms in spite of their religious differences. Punjabis are divided on the basis of language, religion and region and political tensions affect culture. It is generally believed that Punjabis who come from India and Pakistan are mainly traditionalists whilst African Asians are experienced migrants. It is similarly believed that elderly Punjabis are passive and lack curiosity, and that they suffer from
discrimination.

There are certain hypotheses concerning Punjabis which are tested in this research. These are: (1) their concept of public libraries differs from that of the indigenous population; (2) the whole range of library services provided are not fully known to them— they believe libraries are only places to borrow books; (3) they lack the confidence to go to libraries, and prefer to use their own community centres; (4) they like to socialise and talk rather than read; (5) active elderly Punjabis like to use library facilities to read newspapers, to read religious books, and to read to seek knowledge; (6) elderly Punjabis are not very different from adult Punjabis in their reading habits, but they like to read literature published in their own countries; (7) Punjabis who came to the UK as young adults have a better knowledge of library and other facilities than elderly Punjabis; (8) they listen to religious stories and hymns; (9) education and literacy level have an impact on reading pattern; (10) they are grateful to local authorities for what they get; (11) lack of fluency in English and staff attitudes to elderly Punjabis are barriers to the use of library facilities; (12) women are inhibited about coming to public places by their social and religious norms; (13) they are self-
conscious; (14) they only read romance; (15) their needs are different from men; (16) elderly Punjabis like to listen to music and they love to watch old Asian films; (17) their information needs are fulfilled by their family network; (18) they are uninformed and lack information concerning their rights and benefits; (19) they trust the known and have no faith in officials; (20) they prefer information to be told rather than read.

The hypotheses mentioned above are tested in this research from the analyses of the responses received from interviews, the researcher's own observation and the general conversation and comments made by elderly Punjabis during the time of the interviews. The work reported here is unique, because no detailed study has so far been conducted in this field. There is relevant work in the general area of ethnic reading and information needs, but not particularly related to this client group.

RELEVANT LITERATURE

Library services for Asians started as a result of the Public Libraries and Museums Act (1964). Under this, the government created for the first time a unified library service, and placed a duty on library authorities to provide a "comprehensive
and efficient library service for all persons desiring to make use thereof... to meet the general requirements and any special requirements both of adults and children" [Public Libraries and Museums Act 1964: section 7]. The Act has provided a legal stimulus to ethnic library provision. The demands of ethnic minorities began to be met, though there was no specific mention of them in the Act.

Around 1970, the concern of the profession for the needs of Asian communities was highlighted by the library schools in the studies undertaken by Claire Lambert [Lambert, 1969], then a student of North London Polytechnic, J.R.Edgar [Edgar, 1972], a student of librarianship at the University of Strathclyde, M.P.Dudley [Dudley, 1972] and D.Clow [Clow, 1972] at Sheffield University. Also at the Polytechnic of North London, a project on the reading needs of Gujarati women was carried out by G.Patel (1974). S.Croker (1975) also wrote on library services to immigrants.

Claire Lambert’s study has had a marked impact on library provision for the Indian and Pakistani communities in Britain. Edgar’s aim was to identify the emerging role of the public library in considering Asian readers and their needs, and to make some assessment of its provision for them.
It was a thought-provoking and timely study. Its essential results were conveyed to the Library Advisory Council by Edgar himself in 1972.

This was followed by a workshop at the Polytechnic of North London, School of Librarianship, on 'The public library and the needs of the immigrants', held from 2-4 April, 1973. Twenty-eight librarians met to discuss the problems connected with public library provision to immigrants. Among other resolutions, it was decided that there was a need for the Library Association to gather and disseminate information regarding provision by public libraries for immigrant groups within their communities and that there was a definite need for research into the problem.

As a result of this workshop, research was carried out by Eric Clough and Jacqueline Quarmby [Clough and Quarmby, 1978]. The authors accumulated extremely useful data on the immigration patterns of minority groups, their socio-economic background and library use. The survey was mainly confined to library users and presented information on the existing special library services to immigrants and a consideration of the educational implications for a multi-racial society. They suggested that the 'library services must adapt themselves to the changing
needs of the society they are designed to serve' [Clough and Quarmby, 1978: 87-88]. One of the suggestions was the provision of special material to meet the particular needs of ethnic minorities. Emphasis was laid on the statutory responsibility of library authorities to make adequate provision for the various communities they serve.

The Library Advisory Council and the Community Relations Council showed a significant interest from the very beginning. The first full-scale investigation of public library provision for people of ethnic minority origin was jointly made by the Library Advisory Council/Community Relations Commission in 1976 [Library Advisory Council, 1976]. This report, 'Public Library Service for a Multi-cultural Society', suggested, among other things, that 'the librarians have a responsibility to provide material which reflects society and consequently the library should reflect its changed composition' [Library Advisory Council, 1976:2].

The Library Association also considered the literary needs of immigrants and their host communities and issued a policy statement 'Public Libraries in a Multi-Cultural Britain' [Library Association, 1977] in January 1977. It discussed the different categories of services and how
services to the ethnic minorities might be made more effective. This was now becoming a national issue.

In 1978, the Department of Education and Science brought out a report, 'The Libraries' Choice', suggesting that the 'local library should become the base for a more multi-cultural and community orientated service' (Department of Education and Science, 1978:49). It also went a step further by proposing that all libraries, whether or not they are in areas where there are large minority groups, should promote the multicultural role of the library by ensuring that their stock includes, for example, works by Asian authors and English translations of books which are highly regarded by ethnic minorities, as well as material in their own languages.

A full-scale investigation of public library provision for ethnic minorities in this country was carried out by Madeleine Cooke. It updated and supplemented the survey conducted jointly by the Library Advisory Council/Community Relations Commission and that of Clough and Quarmby. In November 1978, the British National Bibliography Research Fund Committee commissioned Madeleine Cooke to prepare a 'position statement' on public library provision for ethnic minorities in the
United Kingdom [Cooke, 1979]. Her survey was to concentrate on the selection, acquisition and deployment of books in 'vernacular languages', especially those of the Indian sub-continent, and its aim was to collect statistical information which would assist both the public library service and the book trade to achieve a realistic pattern of future service requirements.

The survey conducted by Mrs. Cooke provides statistics directly related to libraries. However, it is based on information provided by the library authorities themselves, many of whom appear to have little idea of the size or nature of their communities. She found that the pattern of service is uneven and that co-operative loan collections are not fully exploited.

The first study of the information needs of Indian (Hindu, Moslem and Sikh) women was conducted by Gundara (1981). She examined the practical information necessary for daily experience in areas such as health, education, employment, welfare, housing, family planning and child rearing practices, and considered the role of the public library as a multi-purpose information service. For this, a survey was conducted in Southall in the London Borough of Ealing. Fifty women above the age of 18 were interviewed and...
Recently Datta and Simsova (1989) provided a useful guide to the complex issues facing contemporary library and information workers in the selection, maintenance and dissemination of information for minority ethnic culture. As they are both from a minority ethnic background, and are also experienced researchers, they have combined intellectual analysis with personal experience.

Asian communities are divided on the basis of religion, language, and region. Different factions have their own religious and cultural organisations. These organisations are normally the source of any new initiative taken by these communities. Pirkko Elliot has provided some insight into these self-help groups and suggested their link with public libraries [Elliot, 1984].

The reading and information needs of elderly Punjabis are studied in this present work, but it also has a section on their background. The background information was thought to be important for two reasons: (i) to give an accurate picture of the life style of Punjabis— their cultural, social and religious beliefs and how they match with the assumptions of service providers; (ii) to
allow for the fact that reading and information needs have a definite link with the socio-economic status of a community. The background of Punjabis will be discussed in the first chapter of this thesis and other information, including stock management and attitudes of the library authorities towards this special provision, will be examined in the subsequent chapters. The statistical and other information derived from the questionnaire is given in the appendices.
RESEARCH METHODOLOGY

It was decided to use structured interviews to collect data. This method is both expensive and time-consuming. However, it was chosen because it is the most reliable way of conducting an investigation of this nature. Elderly Punjabis may not like to fill in written questionnaires therefore personal contact was necessary. It was not always easy to conduct such interviews, even though these were on a voluntary basis. The elderly Punjabis were told the purpose of these interviews and asked to answer specific questions. However, they preferred to talk in general, tell their problems, and seek help where they had difficulties. It was difficult for them to believe that this was a worthwhile project for the benefit of the community, since they are not aware of the changing trends in service delivery. It was also difficult to convince them that the researcher was not paid for carrying out this project. It was beyond the comprehension of many why a married woman should spend her evenings and weekends working without being paid. The different religious and cultural norms of Punjabis made the situation even more difficult. Some Asian elders cannot see a woman doing such work. Tension which existed between Hindus and Sikhs
over the Punjab situation made the researcher's work much harder. She was often asked irrelevant questions on the political situation in the Punjab concerning what is happening, and why it is happening. Many Hindus and Sikhs were confused and scared. These two communities had always lived very harmoniously eating together, socialising and having matrimonial relations. This was the first time since independence (1947) that there had been bloodshed between these two communities. Such tension and a general feeling of mistrust existed between Hindus and Sikhs not only in India, but also here in Britain. This created a rift which was reflected in reading patterns and the use of language materials.

The interviews were conducted in Punjabi, the spoken language of the majority. Interviews were not recorded, simply because it can be counterproductive. Many elderly Punjabis were suspicious of these interviews and the motive behind them. It was therefore decided that the interviews should be heard and important notes made on the interview schedule with the permission of interviewees. Interview data was subsequently analysed manually.

The main aim of preparing a detailed question schedule was to maintain consistency by asking the
same questions throughout. All the elderly Punjabis were asked exactly the same questions and in the same sequence, which made the analysis consistent and easy. The question schedule had sections on background and use of reading material. Section A dealt with the backgrounds of Punjabis: this involved such questions as name, address, sex, religion, retired/not retired, year of retirement, country and place of migration, educational level, language(s) read and spoken, and age on arrival in this country. Questions on whether they are retired or not can indicate differences in reading pattern, if any. Country and place of origin can suggest other influencing factors. The question on education may relate to different types of material read by people with different educational background. A question on languages can indicate the combination of languages read and spoken by elderly people, and also if there is any change from the traditional pattern due to political developments in the Indian sub-continent. Age on arrival was asked to see if they had made any effort to improve their education or skills. Section B dealt with the use of reading materials. In this section, there are questions on what type of reading material they would like to read or look through and on sources of reading material. They were also asked if they use non-print material, eg. music,
video-films and other sources. If they used the library, they were asked which library they used, reasons for using that library, mode of travel, frequency and purpose. A question was also asked on the extra service(s) provided by the library. They were asked if they experienced any difficulty in using the library, and what action(s) they had taken in case of difficulty in finding what they want in the library. Non-users of the library (those who do not use the library at present) were asked their reasons for not using the library.

This questionnaire was designed after considerable thought. It was decided then not to pre-code the questions and the answers were analysed manually. The questions asked were based on the information needed for this research. The main focus of this study was libraries, so the questions asked were on the use of libraries and on reading and information needs. There was no direct question included on the specific information needs of elderly Punjabis. This was done intentionally, as Punjabis may not understand this question. Therefore the relevant question was structured in terms of what extra service(s) might be provided by the library. Some of these services were listed, so that it would be easier for the elderly Punjabis to reply this question.
A pilot project was carried out to test the questions. Twenty-five interviews were conducted. A paper was produced, based on the findings of those interviews, which was delivered to a seminar on the elderly organised by Loughborough University on 11 May, 1988. This paper was received positively and indicated that no major change needed to be made to the question schedule. Later, in May 1989, a paper was published presenting the results of the initial stages of the study, based on the 60 interviews conducted in Bradford (Rait, LAR, 1989).

It was decided not to obtain names and addresses of retired people from Social Security, or from the post office where they drew their benefits and pensions. Taking their names and addresses and approaching them by this method could arouse suspicion. Many Asian people, particularly the elderly, try to avoid officials. It was therefore decided that the community should be approached through their religious and community centres. Announcements in religious assemblies and at community centres stated the purpose of the survey and asked for volunteers for an interview. This approach gave them time to think and discuss it with their friends. People who attended such congregations also knew the researcher by sight. This helped them to recognise the researcher when
she approached them, or knocked on their doors. This also gave them some assurance that she was one of them. People who volunteered themselves for an interview also suggested more names. Some of these were interviewed then and there, and others were interviewed in their homes.

The sample was non-random, since the interviewees were volunteers from those who came to the religious places and community centres of their own accord. They offered themselves primarily because they were interested in reading. It was mentioned in the announcements that those who wanted to be interviewed should be at least functionally literate and interested in reading. However, some interviews were conducted where the interviewees could not read. This was done to acquire information on the leisure activities of those who do not read. The interviews took place in libraries, community/religious centres and homes. Library users (those who already used the library) were interviewed in the Central Library (Bradford) and Peartree Library (Derby). Mosques were not contacted, since women do not normally go to mosques. Moslem women were interviewed in their homes, whereas Moslem men were interviewed in the community centres and their homes. The very old and frail were also interviewed in their homes. All were contacted beforehand to make sure
that they were at home at the time of interviews.

The two geographical areas, Bradford in West Yorkshire and Derby in Derbyshire were selected for two reasons a) the density of their Punjabi population; b) because they are inner city zones showing social deprivation. The sample represents Punjabis from three distinct religious groups. The number within each religious group was determined by the fact that the migrant Moslem and Sikh communities are larger than the Hindu Punjabi community in these two cities. Moslem Punjabis predominate over Sikhs and Hindus in Bradford, whereas Sikhs predominate over Moslems and Hindus in Derby. In both cities, Punjabis live mainly within a two-mile radius of the library which has the most stock in Indic languages. Interviews in both cities were conducted from 1986-1989. Altogether 120 interviews were conducted, 60 from each city. This number was felt adequate to get the information required for this research. In the first instance, 60 interviews were conducted in Bradford. These were analysed, and it was decided that another 60 should be interviewed in another city. This was done in order to compare differences in the reading and information needs in different cities.

It was difficult to limit how long an interview
lasted. Punjabis are very hospitable by nature, and it is important to accept that hospitality when you visit their homes. It is also important to listen to them. This can create an amicable atmosphere for interviewing. Nevertheless, no interview took less than two hours.

***************
Chapter 1

PUNJABI IMMIGRANTS TO THE UNITED KINGDOM
- THEIR BACKGROUND

1.0 BACKGROUND

The original geographical area of the Punjab contained a wide range of people - Sikhs, Hindus and Moslems - who claimed the Punjab as their place of origin. Punjab as the name indicates 'Punj' (five) ab (water), is the land of the five rivers, i.e. Jhelum, Chenab, Ravi, Beas and Sutlej. It lies in the North-Western sector of the South Asian continent and is now divided by the boundaries of India and Pakistan since the partition of 1947. In the Punjab, Hindus, Moslems and Sikhs lived together before partition. After the partition, East Punjab became part of Indian territory and West Punjab formed part of Pakistan. Since the partition was on the basis of religion, it was natural that Sikhs and Hindus settled in East Punjab and Moslems in West Punjab. Punjabis of any religion and region speak the common language of Punjabi and share some customs and cultural values, though religions and religious practices differ. In this chapter, the reasons for their immigration to the UK, common
cultural values and religions will be described.

The largest immigrant group from the Indian sub-continent (India and Pakistan) in Britain are believed to be Punjabis. This belief tends to be supported by such research as has been carried out (Roger Ballard, 1983; Verity Saifullah Khan, 1977; Taylor, 1985). The results of the present sample survey very much resemble the findings of Roger Ballard. He stated, that

Although precise figures are not available, well over half of British South Asians originate from a single region - the Punjab - and within this most stem from two very restricted areas. In Indian Punjab, the overwhelming majority of migrants come from the Jullundhur Doab, a triangle of land lying just beneath the outer foothills of the Himalayas, and bound to the west and south by the rivers Beas and Sutlej; on the Pakistani side of the border a scattering of migrants have arrived from right across the broad area of Sialkot to Lyallpur and beyond, but the heaviest flow has come from areas rather further to the north. Half and perhaps more of all Pakistani migrants in Britain stem either from Mirpur District or the neighbouring part of the Rawalpindi District. (Ballard, R. 1983:117).

Verity Saifullah Khan seemed to confirm Roger Ballard's view on Pakistani migrants when she wrote,

"The Mirpuri is essentially Punjabi in culture and his language is a dialect of the Punjabi tongue" [Khan, 1977:59].

Taylor suggested that almost half the Indians and Pakistani migrants came from the Punjab [Taylor, 1985:76]. This present survey suggests that most of the Indian Punjabi immigrants in England originate from Doaba (land between two
tributaries). Doaba lies between the Beas and Sutlej rivers: the land is very rich and fertile. In Doaba, immigrants seem to have come mainly from the Hoshiarpur, Jullundhur and Kapurthala districts. The map opposite shows the area of migration from the East Punjab. Pakistani Punjabis mainly come from Mirpur, Islamabad, Sialkot, Rawalpindi, Kamelpore and Attack (map opposite shows the location). Punjabis also came from East Africa, Malaysia and Singapore. African Asians come from East Africa, namely Uganda, Kenya, Nairobi, Nokoro, Darasalam and Mombasa.

Punjabis who migrated from India and Pakistan are mainly traditionalist, having very little experience of bureaucratic ways. East African Punjabis display very distinctive characteristics as compared with the Punjabis from India and Pakistan. They were part of an established community in East Africa and acquired mainstream skills (e.g. language, education, familiarity with urban institutions and bureaucratic processes). They arrived in Britain with a considerable command of these mainstream skills. Many of them worked in the public sector, forming the middle level of a three-tier system in the plural society of East Africa prior to migration. They were technically skilled workers (Morris, 1968:62), experienced migrants (as Britain is their second
place of migration), and essentially urban- their movement was from urban East Africa (Ghai, 1965:93) to urban Britain. East Africans therefore are experienced migrants, who had developed considerable community and technical skills prior to migration, and who also had powerful community ties which they have been able to reproduce in Britain since the late 1960s. They lack a strong orientation to a home country, and are settlers who combine facets of both progress and traditionalism in their settlement in the United Kingdom (Bhachu, 1985:2). Punjabis migrating from Singapore and Malaysia may be prosperous, but do not display any distinctive characteristics, perhaps due to their small numbers.

1.1 STATISTICAL INFORMATION

There are hardly any statistics available on the number of Punjabis living in Britain. The official source of statistics is the Census which so far is not able to extract data on the basis of religion and language. The size of the population of Indian and Pakistanis has been estimated using the results of questions on country of birth and parents' country of birth. However, by 1981 an increasing number of persons of Punjabi origin had been born in this country and had raised their own families here. It was therefore decided to adopt
a different approach to collecting statistics of ethnic origin for the 1981 Census. In the 1991 Census, the question of ethnicity was introduced for the first time. Census data in future may perhaps be able to offer more accurate statistics on ethnic communities with the inclusion of a question on ethnicity in the 1991 Census, but ethnicity will not give a count of Punjabi speakers. The accuracy of these statistics has also been questioned as Philip Mason (Davison, 1966:v) pointed out, 'statistics about immigrants and race in Britain are notoriously subject to uncertainty and are likely to remain so unless we adopt racial definitions, a course to which there are obvious objections'.

In 1932, the Indian National Congress Survey (Rajkumar, 1951; statement I) of 'all Indians outside India' estimated that there were 7128 Indians in the United Kingdom. In December 1958 Mr. David Renton, Joint Under Secretary of State for the Home Office, in the House of Commons gave an estimated population from the Commonwealth of 210,000 people, of which 55,000 were estimated to be Indians and Pakistanis (Renton, 1958). The Institute of Race Relations published a survey of coloured immigrants in Britain in 1960. This was designed, in the words of its foreword, "to collect what facts were known and to put them
together" (IRR, 1960:vii). The facts proved to be, in many cases, conspicuous by their absence, although the Institute survey performed a most useful service by filling in many gaps by reasoned estimates.

The calculation of a base population for the Indian and Pakistani ethnic population is very complex. Essentially this is because of the very large expatriate British population born in India. The true Indian and Pakistani ethnic element among the 118,758 persons born in India and the 11,851 born in Pakistan, enumerated in Great Britain in 1951, may be quite small; ethnic immigration from those two countries did not become large until early 1960s.

Before 1961 all the statistical work on immigrants involved elements of conjecture and deduction. The Government had no statutory power to collect relevant statistical data. Until the new Act came into force on 1 July 1962, the United Kingdom authorities possessed the power to examine the passport of a Commonwealth citizen entering the country only in order to satisfy themselves that he or she was, in fact, a Commonwealth citizen. They had no statutory power to keep records of British subjects entering or leaving Britain. The Home Office had attempted to keep some sort of
estimate of numbers of Commonwealth citizens arriving and leaving Britain. These figures were not by any means precise, but were based on counts made by immigration officers, often working under some pressure.

The Home Secretary periodically gave a summary of the estimates in reply to questions in the House of Commons. The Home Office collected relevant statistics on the 'tropical Commonwealth', which covered India and Pakistan, and these are described below:

**Estimates of movements into and out of the United Kingdom of persons from India and Pakistan (1955 to 1962)**

<table>
<thead>
<tr>
<th>Country</th>
<th>Year</th>
<th>In</th>
<th>Out</th>
<th>Net inward</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>1955</td>
<td>18470</td>
<td>12670</td>
<td>+ 5800</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1955</td>
<td>8170</td>
<td>6320</td>
<td>+ 1850</td>
</tr>
<tr>
<td>India</td>
<td>1956</td>
<td>20000</td>
<td>14400</td>
<td>+ 5600</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1956</td>
<td>9030</td>
<td>6980</td>
<td>+ 2050</td>
</tr>
<tr>
<td>India</td>
<td>1957</td>
<td>20160</td>
<td>13540</td>
<td>+ 6620</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1957</td>
<td>11820</td>
<td>6650</td>
<td>+ 5170</td>
</tr>
<tr>
<td>India</td>
<td>1958</td>
<td>17140</td>
<td>10940</td>
<td>+ 6200</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1958</td>
<td>10180</td>
<td>5490</td>
<td>+ 4690</td>
</tr>
<tr>
<td>India</td>
<td>1959</td>
<td>15450</td>
<td>12520</td>
<td>+ 2930</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1959</td>
<td>6780</td>
<td>5920</td>
<td>+ 860</td>
</tr>
<tr>
<td>India</td>
<td>1960</td>
<td>22170</td>
<td>16250</td>
<td>+ 5920</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1960</td>
<td>9850</td>
<td>7350</td>
<td>+ 2500</td>
</tr>
<tr>
<td>India</td>
<td>1961</td>
<td>39930</td>
<td>16180</td>
<td>+23750</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1961</td>
<td>33640</td>
<td>8560</td>
<td>+25080</td>
</tr>
<tr>
<td>India</td>
<td>1962</td>
<td>25650</td>
<td>6600</td>
<td>+19050</td>
</tr>
<tr>
<td>Pakistan</td>
<td>1962</td>
<td>28940</td>
<td>3850</td>
<td>+25090</td>
</tr>
</tbody>
</table>

If we examine the record of immigration from India and Pakistan since 1955, it can be observed that it does not show a steadily rising trend.
The Census of England and Wales (Census, Great Britain, 1961) which was taken in April 1961, was analysed with the aid of a computer, and extracted data relating to several immigrant groups. It was not possible to study separately all the immigrant groups which could be identified in the United Kingdom population and eight groups were in fact selected including Indians and Pakistanis. One problem for this Census was that people migrating from Pakistan were born in British India; when asked to state their birth place, such people could rightly say 'India', even though they were citizens of Pakistan. There was no solution to this difficulty.

During the 1950s there seems to have been both a return to Britain of British born in India and Pakistan and a movement of true immigration from those countries. Of these two elements in the movement to Britain, estimates exist only for the Indian and Pakistani ethnic elements after 1955. Thus the immigration estimates are seriously deficient when used as a guide to estimate the expected size of the Indian and Pakistani population in 1961; not only do they omit altogether the British born in India and Pakistan entering the country between 1951 and 1961 but they also exclude any ethnic immigration from the two countries before 1955. Thus the returning
British element may well be fully enumerated in the Census, while absent from the immigration statistics; the post-1955 Indians and Pakistanis may be present in the immigration statistics but under-enumerated by the Census. It is possible, in other words, that the 1961 Census contains two mutually cancelling unknowns, particularly in regard to the Indian-born population.

Peach and Winchester (1974:391) suggested that, by 1961, the Indian-born population in Great Britain was 165,869, and the Pakistan-born population was 31,861. It is estimated that 50,000 of the 165,900 India-born population in 1961 were ethnic Indians and that 25,000 of the 31,600 Pakistan-born population were ethnic Pakistanis. Put another way, it is calculated that 115,869 persons in the India-born population and 10,829 in the Pakistan-born population were white in 1961.

Rose estimated a larger coloured element in the 1961 figures. He calculated that in 1961 there were 81,400 ethnic Indians in England and Wales (Rose, 1969:778) which would yield a figure of 88,765 for Great Britain on the basis of the same proportion being present for the larger area. Rose’s figures are based on the assumption that 30,800 Indians were already present in England and
Wales in 1951.

The actual census figures on India and Pakistani-born as given in the census, are:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>India-born</td>
<td>165,869</td>
<td>322,670</td>
<td>391,874</td>
</tr>
<tr>
<td>Pakistan-born</td>
<td>31,861</td>
<td>139,445</td>
<td>188,198</td>
</tr>
</tbody>
</table>


The problem with Census data is that, although they try to be a complete 100 per cent count, ethnicity has to be derived from birthplace, parental birthplace or nationality statistics. These categories do not always correspond closely with ethnicity. For example, of the 322,670 persons born in India and living in Britain in 1971, between one-fifth and one-third may have been whites born in India (Peach and Winchester, 1974:391).

There are three main sources of information which seem to produce consistent estimates of the size of the ethnic minorities in Britain, even though these sources have problems of interpretation. These are the decennial Census; the annual General Household Survey, carried out by the Office of Population Census and Surveys (OPCS) on a sample basis, and the National Dwelling and Housing Survey, also on a sample basis, which collected ethnic data for England alone in 1977 (NDHS, 1977).
The General Household Survey (GHS) worked on a large-scale, small-percentage sample basis and colour was assessed by the interviewer. This is a direct way of calculating the black population, but there are problems of both statistical and personal bias in such data. Nevertheless, there is broad agreement of Census and GHS data for 1971. The GHS estimated the black percentage of the British population as 2.3 in 1971, 3.1 in 1977 and 4.1 in 1980 (GHS 1980:17 table 2.5).

The National Dwelling and Housing Survey (NDHS) was carried out by the Department of the Environment (1979,1980) in three phases from 1977 to 1978. It used a much larger sample than the GHS and asked respondents to identify their own ethnic origins and those of other members of their household. The NDHS estimated the combined Indian, Pakistani and Bangladeshi population as 780,000 or 1.8 percent of the population; including other black people it gives a maximum of 4.7 percent (NDHS,1980:81).

It may be that the 1991 Census can produce more accurate statistics on ethnic communities with the inclusion of ethnicity. Doubts concerning its accuracy can be raised, since the response to this question is very much on a voluntary basis; British-born Indians may not classify themselves
as Indians; Pakistanis with British nationality may not put themselves as Pakistanis.

Under these circumstances to deduce an accurate figure on the basis of religion and language would be difficult. Therefore, it is not possible to quote any statistics for Punjabis based on any reliable source. For the purposes of this research, it is important to project the growth trend of elderly Punjabis. The 1991 Census may not be of great significance for this research as this will include, to a large extent, British-born Indians and Pakistanis whose needs are not different from those of the indigenous community. This research needs to concentrate on an analysis of the 1951, 1961, 1971 Census, which indicate 55,000, 75,000 and over 370,000 (one-fifth whites are subtracted from 1971 Census data if Peach's calculation is accepted) Indians and Pakistanis in this country. Those who were over 18 in 1951, and are alive, will retire in 1998 and in a similar way the remainder will retire in 2008 and 2018. This suggests a growth trend in the population of elderly Punjabis over the next two decades. This has been confirmed by Social Trends (1979) and the 1981 Census. Social Trends listed the population of New Commonwealth and Pakistani ethnic origin in 1971 who are 65+ as 18,000 and of 45-64 as 122,000. Those aged 45-64 will retire
in 1991. According to the 1981 Census (Table 2) pensionable elderly Indian and Pakistanis amount to 46,792 and those of 45-64 years number 132,899. Again, the Indians and Pakistanis of 45 and over will be retired in 2001. Even though the statistics do not agree very well with each other, it seems clear that there is a growth trend in the elderly Indian and Pakistani population. About 95 percent of the combined Indian and Pakistani population are of Punjabi background (Amarjit Chandan, 1986:12). This seems to be a high percentage: Taylor has suggested that almost half from the Indian Sub-continent are of Punjabi origin (Taylor, 1985:76). In either case, it is evident that what has been said of the Indian and Pakistani population in general applies specifically to the Punjabis.

1.2 REASONS FOR MIGRATION

Punjabis are said to be economic migrants. The reasons for Punjabi migration to Britain are many and varied. It can be linked to the history of Indians in Britain, which can be traced back to the earliest colonial times (Rozina Visram, 1986), but large-scale settlement is essentially a post-war phenomenon. In general, migration between countries and continents has been a part of the world's development for centuries. People tend to migrate for a variety of economic, political or
The main factor which lay behind the Punjabi migration to Britain was the post-war reconstruction and subsequent expansion of the British economy. There was a shortage of labour in Britain and migrant labour was needed. The labour shortage in Britain in the immediate post-war period was met firstly by volunteer workers from Eastern European countries, such as the Baltic states (also from Italy), and in the mid 1950's to late 1960's from the former colonies in the new Commonwealth countries, mostly the West Indies and Guyana, India, Pakistan and Bangladesh.

"Migration is part of the Punjabi heritage. Punjabis were originally in mobile bands, whose contact with the outside world had been considerable due to their location on the East-West trade route" (Helweg, 1986:22).

After the British established control of the region, many Punjabis were exported by the indentured labour system. The contact with the British and the military and the colonial experience offered Punjabis the opportunity to learn about other Commonwealth countries, and those areas later became the targets for migration. When Britain experienced a severe labour shortage, as a result of the postwar economic boom, it naturally looked to the Empire for a cheap source of labour.
After World War II, there were a few Punjabis already in Britain—ex-soldiers, students, professionals and businessmen—who helped other Punjabis to migrate. People who had served in the British army could have easy access to this country because of their contributions. Apart from that, close family ties played their part. Families pooled resources in order to send a capable member abroad. He would in turn help others. Information spread as wives wrote to their villages describing England as the land of opportunities. Newspaper articles supporting this view appeared in all languages.

Partition of India (the division into India and Pakistan) created social and economic problems. Pressure on the land encouraged many to seek new opportunities. Those left destitute by the 1947 partition of India looked to England for a fresh start by taking advantage of the British economic boom and came to work in the industrial towns of Britain (Ballard and Ballard, 1977; Desai, 1963; Rose, 1969). E.J.B. Rose interestingly notes that the refugees from West Punjab (Pakistan) generally did not emigrate until their land claims were settled and they had obtained their compensation (Rose, 1969:70).

Rose points out that travel agents were
responsible for the mass exodus to England, but that the tight social networks played a greater part in conveying the advantages of going abroad. The main influx came in the early 1960s with the threat and passage of restrictive legislation for immigration to Britain. Under that impetus, many emigrated who otherwise might not have left the Punjab (Rose, 1969:70-73).

Some Punjabis ventured abroad as a security investment for well-to-do-relatives. The rich knew that with the land ceiling legislation in Punjab, their land and wealth were vulnerable to government control or confiscation. Sons and daughters were sent abroad to ensure the family members a place and position (Helweg, 1986:32). Like Indians (Thompson, 1980; Evan, 1971), Pakistanis emigrate not in order to earn a livelihood, but to supplement the economic resources of their families living at home (India and Pakistan), so that their landholdings may remain intact and their remittances may be invested to improve their existing landholdings, or to extend them, or to improve their family homes and so on. In short, migration is an economic investment for the immigrants and their families (Dahya, 1974:82). Dahya also confirmed that a frequent reason cited for migration is the improvement of family status. He further added
that remittances to Pakistan clearly indicate that for the present the immigrant's priorities are geared to raising their status and that of their families in the society of origin (Dahya, 1974:113). Ballard suggests that migration for Punjabis is not a recent phenomenon. It has a long history, yet the impetus behind migration has remained much the same. Adventurous young men from poorer (though not the poorest) families have been helped by other members of the group to invest in a ticket abroad. Their object in working overseas has been to accumulate substantial savings, which could then be used to launch both themselves and their families into a position of higher social and economic status. In many cases, migration was not precipitated by grinding poverty, but instead was a product of primarily local status competition (Ballard, 1983:120).

Verity Khan pointed out that the building of the Mangla Dam, which submerged 250 villages in the Mirpur district, a unique phenomenon of the 1960s, was a further cause of movement of population within Mirpur (approximately 100,000 people were displaced) and an impetus for some to try their luck in Britain (Khan, 1979:40).

England was also the educational centre for the
British Empire, and Punjabis, like other subjects, went to England for higher education. In the early years, few students settled abroad and many returned home. Some educated Indians migrated to try out life in England and once they arrived, were socially trapped. They were not happy in England, but did not dare return to Punjab and risk the humiliation of being considered failures. African Asians from Kenya who were extruded in the course of Africanization policies also came to Britain, as did a number of Asians from Uganda who were affected by similar policies.

There was no specific question asked in the present survey on the reason(s) for migration, but those who gave reasons confirmed the above analysis. Punjabis had not migrated because of poverty, but there were other reasons, such as the wish for adventure, the effect of partition, the need for education and raising their status. The main occupations pursued by the elderly Punjabis before migration were farming, working at the sea ports, teaching, medicine, skilled work (e.g. carpentry, brick-laying) and engineering in India and Pakistan.

1.3 CULTURE AND CULTURAL VALUES
Culture is a collective and total way of life developed gradually over the centuries; and
moulded by one's religion, history, geo-politics and other such abiding influences and institutions (Ikram, 1983:159-160). Therefore, within a broad definition of culture may be included a community's religious beliefs, rituals, values, language, customs, manners, family structure and social organisation, as well as its achievements in terms of art and knowledge. In an ordinary sense, the word 'custom' is applied to a habitual or usual practice, or a common way of acting. It thus encompasses not only those practices whose origins and justifications are derived from religious doctrine, but also those rooted in cultural traditions. Some customs are not regulated or enforced by law in the communities from which they originate. These are conventional practices usually of long-standing, fortified by religious beliefs or social traditions, which the community regards as morally binding.

The common cultural values shared and respected by Punjabis are the concepts of 'izzat' (honour and shame); muhabbat (brotherly love); khidmat (hospitality); sewa (service to others); caste; robh (power); Jaidad (wealth); zamindari (land ownership) and pirhi (generation) (Helweg, 1986:14). The concept of 'izzat', which is similar to the 'honour - shame' concept of Mediterranean cultures, has been defined and
explained by Peristiany (1966:12-13). Honour is an extremely favourable appraisal placed by the society on an individual. Shame, on the other hand, is the public rejection of one’s performance and, therefore, results in disrepute. This is judged in accordance with culturally preferred standards. An individual’s ‘izzat’ is considered in the context of group membership. A Punjabi may possess ‘izzat’, but the shameful behaviour of his children can certainly detract from his honour and place him under censure for not enforcing his high principles on his offspring. This concept of honour and shame makes it difficult for a Punjabi to tell anyone if his family is not looking after him.

Mohabbat is the deep affection and loyalty that one person has for another. It is a relationship based on the depth of affection and not an obligation or social pressure. Mutual aid in terms of lending money and help in times of distress is expected in this relationship (Mayer, 1966:101). Robh (power) is measured by the mutual aid one can give to one’s friends and relatives. A powerful person is one who sees to the welfare of many kinsmen (Mandelbaum, 1972:156).

Acquiring wealth is a means to gain and maintain
'izzat' (honour). Buying a property, both here and at home, is essential for self-respect and is a source of power and prestige. Having a son is very important for Punjabi families. A son is not only important to carry on the family name, but also to look after his parents in old age; though this, in Britain, has little relevance due to the support received by the elderly from the Government.

'Khidmat' refers to the Punjabi concept of hospitality. Hospitality is well-known among Punjabis and is continually offered. Punjabis feel honoured by inviting friends and relations and show their generosity. In the beginning, the new arrivals are provided with food and shelter for an indefinite period and, in return, the hosts expect or demand nothing except a bond of mutual friendship. This concept of hospitality within the British society is perceived differently and Punjabis think that the British people are cold and reserved.

'Seva' or service is performed for others, whether it be for an individual or the community in general. In analytical terms, it is the practice of general reciprocity set forth by 'Sahlins' (1965:147), where one provides help or a gift without expecting a return. Family and community
Punjabis, even in this country, strongly believe in the caste system. Sikhs and Moslems, in spite of their religion, adhere to the caste system. Caste is a social division in Hindu society based on hereditary specialisation which creates separation and inequality. Migrants in this country from the Indian sub-continent not only cling to it, but are deeply divided on the basis of caste. They mainly socialise within their own castes and, in some cases, religious places are based on caste and languages. People from different castes, religions or linguistic backgrounds do not commonly associate with one another. The divisions persisting within the Punjabi community have strong implications for service delivery.

There are other cultural values which are gradually changing with time. Elderly Punjabis believe in maintaining family honour and prestige. Family and kin take priority over the individual. Punjabis sacrifice their self-interests to the welfare of their families. When elderly Punjabis first came to this country they worked in cramped situations and lived a very poor life so that they could save money for their families and relatives. Self-concern is
beyond the thinking of a Punjabi. This may not be exactly the same with the Punjabis born and brought up in this country. They are bound to be influenced by the cultural values of Western society, where individualism and independence is valued and self comes before the family. This will certainly create a cultural conflict and a bigger generation gap within the Punjabi community.

Family is central to the whole scheme of social life envisaged by Punjabis. It must be preserved and strengthened at all costs. The family structure of Punjabis is not nuclear, but extended. Traditionally, the joint or extended family system includes the father, mother, unmarried children and married sons, together with their wives and children, living under one roof. Sometimes, some of the man’s other relations also have a place in the family. The head of a 'joint' or extended family is the eldest living male. Property is held jointly and resources pooled. Decisions are made communally, but final authority rests with the head of the household, the eldest male. Each person is expected to do his or her duty according to age, education and position in the Asian society. Children show respect to their parents and older relations. This family system, even though found throughout Asia, has begun to be
affected by economic and technological development. Welty suggests that industrialisation and urbanisation are increasing the number of small western-style families, especially in the cities (Welty, 1963:49). Welty further adds that the old tradition has not been completely given up, and many Asians still cling tenaciously to the old social ways, but the change is obvious and continuous.

There is no denying the fact that the traditional social life of Punjabis has not been radically changed for most Punjabis. In this country, many young couples are used to, or value, a greater independence than that enjoyed in joint family living. But it is still common for young couples to spend the first few years of their married life living with the boy's parents, and invariably one son and his wife and children will continue to live with them, even if others move out. They feel that looking after their elderly parents is their duty. It is not considered respectable to leave elderly parents living on their own.

Ballard (1979:114) has commented on the general assumption that the British-schooled minority rejects Punjabi culture and disputes family loyalty, and that Punjabi parents are uncompromising. She points out that, though there
are forces in the generational, cultural and educational realm which create divisions, the forces of family love, loyalty and security often counter these. She further adds that a child, especially male, is still instilled with the value of looking after parents in their later years. Leaving their elderly parents in old peoples' homes is considered to be a disgrace to the family. Elders are to be respected. It is an obligation to the elderly parents which should be fulfilled by their sons.

Despite this, the fact remains that the life pattern of Punjabis in Britain is gradually changing. Along with this, the attitude towards elderly Asians is also undergoing a change. For some, it is not exactly the same as these elderly Punjabis expect. They do not seem to receive the same traditional respect and honour as they gave to their parents. Contributory factors include a different socio-economic situation, a bigger generation gap, the economic independence of women, lack of spare time when both partners are working, and the concept of self-help. It may seem that this change is taking place only in Britain amidst an alien culture, but it is not so. Parallel changes are also taking place on the Indian sub-continent. The Indian family system, which has been the chief source of support and
sustenance for the elderly and other weaker members, is changing in structure and function because of industrialisation, urbanisation, modernisation and occupational mobility (Bakshi, N.D: 288).

Some elderly Punjabis expressed their feelings on the changing attitudes of their sons and daughters-in-law at the interviews. They felt disappointed and hurt by this attitude. They also felt psychologically isolated and neglected because of their traditional outlook, though they may not be socially isolated as they socialise with their own religious and cultural groups. They greatly miss the support system, which is a strength of the extended family system, and cannot create an alternative support system, since they spent most of their time working in factories with little opportunity for interaction with the indigenous community.

In addition to these changes elderly Punjabis also suffer from racism and racial discrimination. This makes their problems more intense than other elderly people. Dowd suggests that, unlike other older people, the aged from minority groups must bear the additional economic, social and psychological burdens of living in a society in which racial equality remains more a myth than a
social policy (Dowd, 1978). It seems that life for those ethnic elders whose own support system is failing, and who have to live in a society of racial inequality, must be hard.

In Britain, the problem of old people in society appears to be, to a great extent but not exclusively, the accepted responsibility of the state and a wide variety of voluntary social work agencies. In a Punjabi community, it is taken for granted by the service providers in this country that grown-up children married or single, will want to take care of their parents. Not all the elders have relations in this country. There may be elders without a son to look after them, or the son may have his employment away from his parents. It is also a possibility that parents have only one son here, with whom they may have differences.

The researcher observed during her survey that some Punjabi families seem to live happily in extended family system in this country. They have bought big houses and have joint businesses. For them the joint family system is working perfectly. Punjabis from rural areas like Mirpur look after their elderly parents because of their traditional outlook, and also the women do not go out to work. There are some families where the joint family system seems to be failing. Eight
elderly Punjabis were living on their own in Bradford when their sons were also living in the same area. It has to be said that elderly Punjabis are undoubtedly respected, but they are not respected and looked to for guidance to the same degree as in the Punjab. Obviously, the extended family network can not stay as strong and binding as it was in the Punjab in their time.

Punjabis come from a society which believes in oral traditions. They speak to each other. If they do not know something, they will ask for information rather than look for it or read. The information is told and not read. Direct communication is preferred to written communication. They mainly rely on their families and friends to do things for them. They take pride in dependency rather than independency. They feel frustrated when their own family members cannot spare time for them.

Punjabis are also not used to highly bureaucratised formal settings. Khan (1979:44) points out that the mechanics of the situation are alien to the Punjabi and he is unskilled in informal, matter-of-fact, distance-maintaining interaction typical of urban and Western lifestyles. The importance attributed to privacy, emotional restraints and self-containment in
British society is also alien to the Punjabis. It is the known and the related who are trusted.

The concept of free public libraries was unknown to Punjabis when they left their countries of origin. Free public library service as provided in this country was something new to them. They left the Indian sub-continent soon after the independence of 1947, when these services, especially in the villages, were not established.

Punjabi women are not used to going out alone. In the villages they used to go out with their families and relations so they feel hesitant about going out independently. Moslem women, as they believe, have added religious restrictions. Visiting official buildings is beyond their thinking unless accompanied by someone. They are shy and do not freely mix with the opposite sex. They do not like to sit with the opposite sex in public places, especially if they are strangers.

Elderly Punjabis are finding it difficult to accept the change and become self-sufficient. They have a restricted network of support due to limited support from the extended family system, different cultural values of the host community, the language barrier and self-consciousness about meeting officials.
1.4 RELIGION

Punjabis belong mainly to three distinct religions namely Hinduism, Islam and Sikhism. There are some basic differences between these religions, even though Sikhism has some similarities with Hinduism and Islam. It is important to describe them briefly in order to understand the significance of Punjabi religious beliefs, rituals and practices.

1.4.1 The words 'Hindu' and 'Hinduism' are basically derived, via Persian, from the name of the river Sindhu now called the Indus. A 'Hindu' was originally a dweller in the land of the Indus. 'Hinduism' is the European blanket term which is used to cover the religion of all those Indians who do not happen to be Moslems, Christians, Parsis, Jains or Buddhists (Hinnells, 1973:2). Culture and religion are inseparable in Hinduism, since Hindus regard their religion as an integral part of a complete way of life and interwoven with it.

The term 'Hinduism' incorporates a larger part of Indian civilisation than is communicated by the word 'religion'. It is a synthesis of many different beliefs and practices, modes of living and thinking. One of the foremost interpreters of India, the historian A.L. Basham, describes a
Hindu as

"... a man who chiefly bases his beliefs and way of life on the complex system of faith and practice which has grown up organically in the Indian sub-continent over a period of at least three millennia" (Basham, 1977:217).

There are two principal reasons given by Simon Weightman (1984:191-192) to regard Hinduism as an evolving religious tradition rather than as a single, separate religion in the usually understood sense of the word. The first reason is that Hinduism displays few of the characteristics that are generally expected of a religion. It has no founder. There is no specific scripture or work regarded as being uniquely authoritative. The second reason for this differentiation is the extraordinary diversity of Hinduism both historically, and in the contemporary situation. Hinduism evolved organically, with new initiatives and developments taking place within the tradition, as well as by interaction with, and adjustment to, other traditions and cults which were then assimilated into the Hindu fold.

It could be said that the Hindus are really monotheistic because of their belief in One God. People find it impossible to comprehend a God that has no form or shape and is infinite. Hindus have created Gods and Goddesses to represent the various aspects of the supreme spirit. They believe in the idea of one supreme spirit that is
everywhere (including themselves and all creatures), formless and everlasting. K.M. Sen (1986:19) points out that the Upanishads (c800 B.C.) centre around the doctrine of the Brahman and the atman. By Brahman is meant the all-pervading God. The other term, Atman, means self. The Brahman and the Atman are the same. The supreme has manifested Himself in every soul ‘tat tvam asi’ (thou art that). In later Hindu mythology three gods, Brahma, Vishnu, and Shiva form a kind of triad representing three aspects of the supreme being. Brahma is the creator, Vishnu the preserver, and Shiva the destroyer. Hindus believe that Brahma, Vishnu, Shiva and the many other deities are a part of the supreme spirit Brahman. Vishnu has a number of forms, or incarnations to save the human race from perils or evils. There are said to be ten reincarnations of Vishnu, but the most important of these are the gods Rama and Krishna.

Hindus also believe in goddesses and there are three important goddesses, i.e. Saraswati, the wife of Brahma and the goddess of wisdom and learning; Lakshmi, the wife of Vishnu and the goddess of wealth and good fortune; Parvati, the wife of Shiva, known in various forms. In her gentle form, she is known as Parvati (from mountains), Ambika (the mother) or Gauri (the fair
one). She is also the warrior goddess Durga (the inaccessible) who kills the evil buffalo demon. In her most terrible form she is known as Kali (the black) and Chandi (the fierce).

In addition to the Hindu Trinity and the Goddesses, there are minor gods which are worshipped with equal reverence (Chaudhuri, 1979:151). The elephant-headed god, Ganesha, is the son of Parvati, the god of worldly and especially commercial success. Certain gods remained locally important, e.g. the war god Kartikeya, also called Subrahmanya, is the son of Shiva and Parvati, worshipped in the South and in Ceylon by the Tamils settled there. Hanuman, the monkey god, is worshipped in the Gangetic basin for his physical strength. There are also antigods, who represent wickedness and evil. Gods and Goddesses always eventually defeat the antigods. The war between good and evil forms the central theme of the most famous Indian epic poems: Ramayana and Mahabharata. In Hindu society, these tales bring the assurance of survival and continuity and show that goodness is more powerful than evil.

Hinduism is not a congregational religion. Each person is given complete freedom to see and worship God in any form and in any way he or she
chooses. However in Hinduism there are certain things that one must believe in and live by.

These are:-

1. A belief in Karma, the result of one's good and bad deeds in life.
2. A belief in Dharma, the traditions of Hinduism.
3. A belief in Brahma, Vishnu and Shiva.
4. A belief that the soul is reborn after death.
5. A reverence for the sacred Vedas.
6. A belief that the soul can through a religious life liberate itself from the wheels of life.
7. A reverence for an ascetic religious life.

Hindus believe that the cow is the most sacred animal. The killing of a cow is one of the gravest religious crimes. Chaudhury pointed out that in ancient times the Hindus could eat beef (Chaudhury, 1979:193). The cow seemed to be a very useful animal. It provided milk, and from milk is made butter and ghee (clarified butter). This suggests that Hinduism has absorbed into itself cultural and economic taboos which have no religious cause.

The caste system is an inseparable part of Hindu society, and was originally based on varna (colour). Invading Aryans had a fair skin, as compared to indigenous Dravidians. Professor Ghurye describes this in detail suggesting that the Aryan social organisation was roughly divided into three functions - authority, power, production (Ghurye, 1957). These were carried out by the Aryans, whilst the unskilled work was done by the
dark-coloured Dravidians, and the class system was rooted in this pattern. The words caste and varna were later used as synonyms and it was believed by Srinivas (1962) that the basis of caste was occupation. The main varieties of caste are the functional caste, which is composed of people following the same occupation; the tribal or racial castes, which are composed of persons who are, or believe themselves to be, united by blood or race; there can also be sectarian caste. The division which was originally based on economic and occupational elements later became hereditary. The idea of a hereditary caste structure is not widely accepted in Hindu documents, which suggested that caste should be determined by conduct and not by birth (Max Muller, 1938:148-149). In practice, caste is widely accepted as hereditary in Hindu society.

The ideal life consists of four ashramas (stages) according to Hindu doctrines. Religious law books; dharma sutras and dharma shastras, which codified how Hindu society should be, and how Hindus should live, mention these stages of life—namely ‘Brahmacharya’, period of learning and education; ‘Grahasthasram’ (householder), life of a married man; ‘Vanaprashtshram’ detached period. The fourth stage is that of sanyasi or reclusion when a man prepares himself for death. Hinduism
also prescribes sacraments, or samskaras, which are a set of rituals performed during a person's lifetime.

Hindus do not have one book considered as the holy book like the Bible, but have many holy books. Most of them are written in a language which has developed from the one spoken by the Aryans. It is called Sanskrit, which means 'perfected'. The Hindu scriptures are divided into two groups: Sruti and Smriti. Sruti means 'hearing' and these are what the holy men heard from the Gods and so are held to be eternal truths. This group is called the Veda and includes the Vedas themselves, the Brahmanas and the Upanishads. There are four Vedas- the Rig-Veda or 'Veda of hymns', the Sama-Veda or 'Veda of chants', the Yajur-Veda or 'Veda of sacrifice' and the Atharva-Veda, the 'Veda of Atharvan', which is largely composed of magic charms. The four Vedas are considered by the Hindus as eternal, indestructible and infallible. The Brahmanas is a prayer book containing rules for the sacrifices and ceremonies which were carried out to make the Gods happy. The Upanishads are philosophical and mystical texts and its teaching centres around the doctrine of the 'Brahman' and the 'Atman'. There are many Upanishads but the most important are Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Svetasvatara,
Chandogya and Brihadaranyaka. Smriti means 'memory' and these are thought of as less important than the Sruti because they are stories and laws remembered from generation to generation.

The Smritis consist mainly of the following (I) Two epics called Mahabharata and the Ramayana which are rich encyclopedic sources for the religion of this period. They depict Indo-Aryan society at the height of its glory. Mahabharata includes Bhagvadagita, a poem which has become one of the most influential Hindu scriptures. The Ramayana is a smaller work than the Mahabharata, and is attributed to a sage called Valmiki. (2) The Puranas, which are eighteen in number and all are believed to have been written by Vyasa. Their object is to convey the teachings of the Vedas to laymen. (3) The Dharma Sastras is the collective name for the various law books of the Hindus, that regulate their political, religious and social life. The famous code of the Manu forms part of these shastras. (4) The Smartha Sutras are connected with domestic rites and conventional practices. (5) The six Vedangas, which are considered necessary to study for the proper understanding of the Veda. (6) The Niti Sastras are the moral and ethical teachings. The six Darsanas stand as a class apart, being considered neither as regular Smritis nor as Srutis.
1.4.2 Islam is an Arabic word and denotes submission, surrender and obedience. It also means the act of resignation to God (Khurshid, 1977:21). The root word is SLM pronounced as Silm which means (a) to surrender, to submit, to yield, to give one's self over, (b) to become reconciled with one another, to make peace (Wehr, 1971:424-425). It is believed by the Moslems that Islam is the religion which brings peace to mankind when man commits himself to God and submits himself to his will. A Moslem is one who resigns himself to God and thereby professes the faith of al-Islam or Islam.

Three things are necessary for a true 'Moslem'-faith, action, and realization: faith in Allah and his prophets, action in accordance with that faith, and the realization of one's relation to God as a result of action and obedience.

Faith, which is described in the Quran (Haji, 1984:56) as Iman, consists in believing in One's God; in all the prophets of God, last of whom was the Prophet Muhammad (blessings of Allah and peace be upon Him); in all the books of God, the last of them being the Quran; and in the Day of Resurrection, the Day of Judgement and the life after death. Islam also believes in angels as
servants of God and, finally, that the human life is ordained by Allah.

Belief in the Oneness of God (or Allah, as Moslems prefer to call him in Arabic) is the foundation of Islam. Islam believes that the God is the creator, sustainer and nourisher of the entire world. God is almighty, merciful, eternal and invisible. There is no room for any compromise on the Oneness of God (Tawhid) in Islam and it forms the basis of all other Islamic beliefs, attitudes, practices and rules. A Moslem should have absolute trust in Him and love or fear none more than Him.

In Islam, one of the articles of the faith is a belief in the scriptures. Allah, through Gabriel, gave the Quran to Muhammed. This sacred book, as Moslems believe, corrects those scriptures given to Moses (the Torah), to David (the Psalms) and to Jesus (the Gospel). Moslems believe that the Quran is an exact copy of an original book preserved in heaven, and is an actual message from God revealed through the Prophet Muhammed, and written down without alteration, in the words in which it was revealed. It deals with all the important aspects of human life, the relationship between God and man, between man and man and between man and society including ethics,
jurisprudence, social justice, political principles, law, morality, trade and commerce. Therefore it lays down detailed practical rules on many aspects of individuals, family and community life, though allowing a good deal of leeway to take individual circumstances into account. Moslems believe that Adam was the first of the Prophets followed by others - Abraham, Isaac, Jacob, Moses, Solomon, David, John, and Jesus. Prophethood came to an end with Muhammed, whom they believe is the last and the greatest of the prophets.

Action, in Arabic 'Amal', is the manifestation in actuality of the extent to which one practices the religion. As action needs rules and regulations to organise individual and social behaviour, Islam provides both the basis and the structure of the law of human conduct, known as Shari'ah. Besides Iman (faith) which provides the central pillar that sustains the whole structure, there are four other pillars. These five pillars of Islam are the five main duties, which all Moslem men and women should perform. They are acts of discipline intended to help Moslems to lead a generally disciplined life. These essential Islamic practices are Shahada (profession of faith- There is no god but Allah (Al-Quran,47:19) and Muhammad is the Messenger of God), Salat (worship-pray five
times a day), Zakat (alms-giving, an obligation for every Moslem to give two and a half percent of their income and savings as suggested in Al-Quran, 26:486-91), Sawm (fasting in the month of Ramadan), and Hajj (a pilgrimage believed by Moslems to be a command from Allah to visit Mecca at least once in a life time, as mentioned in Quran 3:486-91). Moslems are required to follow Islamic laws (Shari'ah) which are embodied in the Quran and the life example of the Prophet Muhammad (Sunnah). These injunctions are discussed in detail in The Quran (Irving, 1979).

Moslems believe that all the actions should be performed according to prescribed rules. This realization of religion in practice creates an ideal society which Islam wants to establish for the ultimate welfare of man.

Islam's teachings are simple and intelligible. There is no hierarchy of priests, no complicated rites and rituals. Moslems are asked to follow the teachings of the Quran and to seek knowledge is an obligation. Islam does not believe in asceticism. It stands not for life denial but for life-fulfilment. Islam is a complete way of life and gives guidance in all walks of life - individual and social, material and moral, economic and political, legal and cultural,
Another unique feature of Islam is that it establishes a balance between individualism and collectivism. It believes in the fundamental rights of the individual and also guarantees the fundamental rights of others. The teachings of Islam are believed to have been preserved in their original form. The Quran is believed to be a revealed book of God which has unprecedented precision and authenticity.

1.4.3 The word Sikh is derived from the Pali 'Sikkha' or the Sanskrit 'Shishya' meaning 'disciple'. The Sikhs are disciples of their ten gurus or teachers beginning with Guru Nanak (1469-1539) and ending with Guru Gobind Singh (d. 1708) (Khushwant Singh, 1984:12). The definition of a Sikh as given in the Sikh Code of conduct (Sikh Rahit Maryada, 1984:79) is 'A Sikh is any person who believes in God (Akal Purakh); in the ten Gurus (Guru Nanak to Guru Gobind Singh); Sri Guru Granth Sahib (Holy Scripture of Sikhs), other writings of the ten Gurus, and their teachings; in the Khalsa initiation ceremony (Baptism) instituted by the tenth Guru; and who does not believe in any other system of religious doctrine.

The Sikh religion has been viewed in a variety of
ways by various scholars. W. Owen Cole observes that sometimes the conclusion has been drawn that Sikhism was an Indian reform movement critical of the influence and power of the Brahmans (priestly class within Hindu society), of caste oppression, and of sati (the burning of widows on the husband's funeral pyre) (Cole, 1984:246-247). Early Western scholars, such as Malcolm and Craufurd, interpreted the Sikh movement as an attempt to reconcile Hinduism and Islam by creating a syncretising approach which would be acceptable to both (Malcolm, 1812; Craufurd, 1790). The Sikh movement aimed at building an egalitarian society in which injustice, inequality and hierarchism, in what ever form, must be combated. (Jagjit Singh, 1981:115).

Sikhism was founded by Guru Nanak in Northern India in the fifteen century when the two prevalent religions, Hinduism and Islam, were in decline. There was a fanaticism and intolerance in Moslems, whereas Hindus were suffering from the rigidity of the caste system, treating the lowest caste little better than animals. Guru Nanak decided to crusade against fanaticism and intolerance which had become the practice of the ruling class of Moslems, and against the meaningless ritual discrimination against the lower castes and women, which had become an
integral part of Hindu life.

Guru Nanak, assessing the situation, wanted to find a path that would unite Hindus and Moslems and establish equality. He also wanted a religion that would be practical, and offer guidelines for daily life, giving strength and self-recognition to the poor people. Nanak’s religion as commented by Khushwant Singh, "was an austere monotheism which disapproved of idol worship and the Hindu division of society into castes and sub-castes. It was also based on the work ethic: Kirt Karo (work); wand chako (share what you earn with the less fortunate); Naam japo (recite the name of your Lord). Nanak emphasised the role of the Guru as the guide, of the community (sangat), of hymn singing (Keertan) and of breaking bread together (Guru ka langar) (Khushwant Singh, 1984:13). After the death of Guru Nanak, there followed nine more gurus (Gopal Singh, 1979: 71-330).

Successive Gurus contributed towards the development and expansion of Sikhism. Guru Angad, the second guru, developed the Gurumukhi script which later formed the basis of the Punjabi language- a simple language easily understood by ordinary people thus making knowledge available to everyone. At that time, knowledge and literacy were the prerogative of the powerful Brahman
caste. Guru Angad also taught and wrote in Punjabi, instead of Sanskrit, which was the language that the Brahman priests wrote in. By increasing the knowledge and independence of ordinary people, Guru Angad was able to undermine the authority of the Brahmans. The third guru preached equality and instituted the practice of langar (free kitchen). By this practice everyone, regardless of religion, caste or colour could receive a free meal and sit together to eat in the sikh temple. The fourth and fifth gurus developed the town now known as Amritsar and Sikh shrine 'Golden Temple'. This temple is open to anyone and everyone irrespective of religion. Guru Arjun, fifth guru (1563-1606) collected the hymns composed by his predecessors, and those of Hindu and Moslem saints and added them to his own compositions. This anthology of sacred writings came to be known as Granth Sahib and later became the holy scripture of the Sikhs. The martyrdom of Guru Arjun was a profound shock to the Sikhs and they began to change from a pacifist to a martial people. The final transformation of the Sikhs into a militant sect came with the last of the ten gurus, Guru Gobind Singh, when his father, the ninth guru, was executed. He organised Sikhs into a fighting force believing that it was righteous to draw the sword when other means fail. He baptised Sikhs on the 13th April, 1699, and
this day is known as Baisakhi in the Sikh calendar. He created Khalsa, the pure ones, and gave an identity to the Sikhs denoted by ‘singh’ (attached to the first name of Sikh males) and the suffix ‘kaur’ to the name of Sikh females thus creating the equality among people of different castes.

Sikhism has some unique characteristics. Sikh gurus regarded the world as real and meaningful making a major breakaway from the traditional Indian thought, which regarded the world with indifference or as a place of suffering. Secondly, the idea of Mukti was given a new concept by Sikhism. The object is not to secure a release from life, but to strive for a moral and spiritual mode of living. Sikhism advocates full participation in life and it establishes the primacy of the householder’s life. In fact, the normal family life became the medium of spiritual training and expression. Another major practical step to keep people away from an ascetic’s or a mendicant’s life was the guru’s insistence on earning one’s living by honest means. The Sikh gurus made social service a prerequisite to spiritual development. They have repeatedly emphasised that Haumen (individualism or self-centredness) is at the root of all the ills from which an individual and society suffer. It is

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emphasised that one should get rid of the five evil manifestations of Haumen; i.e: lust, anger, greed, attachment and pride.

Sikhs are monotheists and believe that there is only one God who is beyond time and beyond the circle of birth, death and rebirth. He is immortal, omniscient and omnipresent. He is the abstract principle of truth. Sikhism accepts the Hindu theory of Karma and the transmigration of souls from one life to another, until their ultimate union with God. Sikhism gives importance to congregation, a strong sense of fellowship, and of belonging to the community. The code of conduct called Sikh Rahit Maryada guides the Sikhs in leading their daily life, performance of religious duties, importance of gurdwara (the Sikh place of worship), reading the holy book and living and working in accordance with the principles of Gurmat (according to the guidelines given by gurus).

Guru Gobind Singh gave Sikhs an identity in the form of five symbols, all beginning with the letter ‘k’. Among these are uncut hair (kes) considered to be a sign of spiritual and moral strength. Sikhs are not allowed to cut their hairs and they wear turbans to keep the hair tidy. Although turbans are not included in the
five 'k's, they have become an essential part of Sikh clothing. Kangha- a small comb- was kept to keep hairs in a knot and tidy. Sikhs should always carry a sabre- a sword or dagger (kirpan) suspended from the shoulder. This signified self-defence. Kachha- a pair of shorts worn by soldiers of the time- was a symbol of the holy crusade of Sikhs and of action involving goodness. Kara is a steel bangle worn on the right wrist, signifying eternity and the Sikh belief that God is eternal with no beginning and no end. Sikh Rahit Maryada prohibits cutting one's hair, eating halal meat (slaughtered according to Moslem rites), committing adultery and using tobacco and intoxicating drinks. If one violates the Rahit in any respect, it warrants going before a congregation of the Khalsa as a penance.

Guru Gobind Singh declared the institution of guruship at an end. After him, the Sikhs were to look upon the sacred book as their guide, and as the symbolic representative of the ten gurus. Guru Granth Sahib is also known as Adi Granth. Adi means 'original', granth 'book'. It consists of religious teachings expressed in metrical form, composed by the first five, and the ninth guru. It also included the verses of some Hindu and Moslem saints. By including the writings of other religions, the Granth is unique among holy books.
As well as Guru Granth Sahib, there are other Sikh religious works. Dasam Granth is the work of Guru Gobind Singh which is not included in the Adi Granth. The works of Bhai Gurdas and Bhai Nand Lal, Janam Sakhis, Rahit nama and later historical works are very significant for Sikhs.

Sikh gurus tried to create a religion which is practical and based on equality. Sikhism, even though antagonistic to the caste system, cannot get rid of it. The influence of Hinduism was deep-rooted in many ways. Many Sikhs still follow brahminical traditions without recognising them as such.

Elderly Punjabis belong to different religions. Each religion has its own religious values and practices. The impact of religion is tremendous in making Punjabis distinct, eg. Moslem Punjabis, Hindu Punjabis and Sikh Punjabis in spite of sharing a common language. Religion guides their way of life. Religion dictates how they should live; what they should eat and how they should behave. Three religions have been described in detail not to give solely a religious background, but to show the different practices and way of living as dictated by their relevant religions. They may speak Punjabi, but they read different languages because of their religions and
patriotism. Religious books are written in different scripts and languages which obviously they prefer to read.

Religions are described in this chapter to illustrate the different religious values believed by Punjabis and also to make service providers aware of the religious values which are so dear to this client group. It is a historical fact that Hindus and Moslems do not normally socialise and have matrimonial relationships. Hindus and Sikhs used to maintain such relationships but now feel tense due to the Punjab situation. Tension creates differences and this political tension in the Punjab could certainly have impact on Punjabis in the UK.

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READING NEEDS OF ELDERLY PUNJABIS

The reading needs of elderly Punjabis have been investigated in this research. To find out exactly what they read and what they wanted to read, a questionnaire was used. A copy of this is included as Appendix 1. Questions 13-15 on the questionnaire were specifically related to the use of reading materials, asking respondents the type of reading material (newspapers, magazines, books) they look through or read (Q.13); sources of obtaining books and periodicals (Q.14) and also the chief sources of newspapers (Q.15). The respondents were also asked how they actually meet their reading requirements. To extract further information on the sources of reading material and pattern of use, questions 23-33 were asked. One possible source of reading material is the public library. Question 23 concerned the current use of the library. If they make use of the library they were asked to state which library (Q.24). The respondents were then asked their reason(s) for using that specified library (Q.25); mode of travel (Q.26); frequency of library visits (Q.27) and reasons for going to the library (Q.28). They were also asked a question on the type of material they read in
the library (Q.29); type(s) of books they borrow (Q.30); number of books they read or borrowed last year (Q.31); favourite authors and titles (Q.32) and action(s) taken in case of difficulty in finding what they want in the library (Q.33).

There are elderly Punjabis who are not literate, even in their own mother-tongue, and therefore can not read at all. It was felt necessary to know how they spend their leisure time. Questions 16-22 on the use of non-print materials were asked to ascertain this. They were asked if they listen to music (Q.16); source(s) of recorded music (Q.17); type(s) of music they listen to (Q.18); form of recorded music eg cassettes, records (Q.19); use of video recorder (Q.20); source(s) of obtaining video-films (Q.21) and type(s) of films they watch (Q.22).

1.0 PRINTED MATERIAL

1.1. NEWSPAPERS AND PERIODICALS

The survey suggested that 85% preferred newspapers and periodicals to other sources of information. The responses of the interviewees suggested that newspapers and periodicals are heavily used by them. The main reasons for their heavy use, as stated by the interviewees, are:-

(1) Curiosity about what is happening in their country of origin and here in Britain.

(2) They can select what they like to read
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and the rest of the material can be scanned quickly. They are not committed to several hours reading as they are with books.

(3) It is much cheaper to buy a periodical as compared to other reading material. If they buy their own copy, they can read at their leisure and their family can also make use of it.

(4) It is interesting to read several newspapers and magazines in order to have a balanced view.

(5) Newspapers and periodicals are easy to carry, since they are not heavy and can be easily folded and carried in the pocket.

The magazines and newspapers mentioned were not necessarily in the respondents' own mother-tongue. English newspapers published in Britain were frequently mentioned. Fourteen newspapers and magazines were mentioned by the interviewees, mainly published in the United Kingdom except for two, one from Pakistan and the other one from India. Ten out of these fourteen were dailies, two weeklies, one fortnightly and one monthly. Twenty-six newspapers in Asian languages were mentioned. Twelve were in Punjabi, six of which were published in this country and six in India. Five are monthly, five weekly and two daily. Eleven magazines were mentioned in Urdu, three of them published in the United Kingdom, three in Pakistan, four in India and one in both India and Pakistan. Four are monthly, one fortnightly, four weekly and two daily. Three
Hindi weeklies were mentioned. Two of them were published in India and one in the United Kingdom. One of the weekly newspapers is published in both Hindi and English.

These magazines and newspapers, extensively used by the Punjabi communities in this country, are written in a very simple language and can hardly be categorised as literary. Many Punjabis are regular readers of one or more of the newspapers and periodicals published either in this country, or abroad in their own language. The foreign language press has an important role to play in the process of integration and a general awareness raising exercise. It is now common knowledge that Asians read their own magazines and newspapers, and service providers use these papers as a vehicle to raise awareness of any new initiatives. Readers are also informed through these papers of what is available for them, which helps not only in creating understanding but also in raising awareness. Journals from abroad enable elderly people to retain contacts with their culture. Those produced in this country play a useful role in increasing knowledge of facilities available and also in providing information on community affairs, thus creating a feeling of solidarity among the communities themselves.
The most popular magazines for this client group are those published in this country. The main contents of these newspapers and periodicals are news from the Indian sub-continent and here in Britain, social events, information on fairs and festivals, racial incidents, information on social and cultural events, stories and general articles on various subjects. Most of the periodicals published in Britain are of general interest. In a similar way, some well-established journals, intended for general readership and published on the Indian sub-continent, are very much liked by the elderly Punjabis. There is little demand for more literary journals. Film magazines are popular. (The list of newspapers and periodicals mentioned by the interviewees is given in Appendix 2 p 307-8)

The newspapers and journals published here in Britain are available locally either from a grocery shop or from a video shop. These may sound very unusual sources, but Punjabis prefer to go to known places where there are no language barriers. Grocery and video shops are aware of the interest of Punjabis in their periodicals and newspapers and they make these available. These two types of shops are frequently visited by the Punjabis either to buy their groceries or hire a film, they also buy these papers as a part of
their shopping. General newsagents find it hard to attract such clientele. Those papers published on the Indian sub-continent are available from the ABC Bookshop in Southall, London, who distribute to other cities of Britain.

Reading patterns do not seem to be the same in both the authorities investigated here; they even differs within the same religious group living in different authorities. The survey seems to suggest that Derby Moslems read more newspapers and magazines than Moslems living in Bradford. If we compare the Moslem communities of Bradford and Derby, 19 respondents out of 50 in Derby gave newspapers as their first choice for reading, whereas 12 out of 50 gave this as their first choice in the Bradford sample. The number of responses differs between these two authorities, but the difference is not statistically significant. This can be proved by applying the Chi-Squared test ($X^2$ test). $X = 1.58$ which is not significant at the 5% level.

Any real difference in reading pattern is likely to be due to the educational backgrounds of the people concerned. The educational background of the community affects their reading behaviour, but differences in pattern can also arise from the policy and service provision made by the library
authorities. It is therefore important for the service providers to identify the needs of their communities before planning the service.

1.1.1 SOURCES
The sources for obtaining newspapers and magazines mentioned by elderly Punjabis are (1) libraries, (2) buy their own, (3) community centres and (4) others (mainly exchange with friends). The survey suggests that a substantial number of elderly Punjabis—74 (61.6%)—buy their own newspapers and magazines. The main reasons given for purchase are that they can read at their leisure; other members of the family can also use the newspapers; those involved in the family business even if they are retired, cannot find time to visit the library to borrow or read the newspapers and periodicals; some do not wish to wait for their turn to read the newspapers in the library because of the limited number of copies subscribed to by the library; some do not like the atmosphere of the library and/or staff attitudes. Car-parking was mentioned as a specific problem by Bradfordians.

Amongst the respondents, 22.5% make use of the only library to access newspapers and periodicals. Comparing the library resources of the two Library authorities studied, Derbyshire seems to provide
much more variety in terms of periodicals as compared with the limited number of periodicals in Bradford. Peartree Library in Derby also subscribes to some newspapers and periodicals for the over 60's club, which are kept in the Centre serving the particular needs of this client group. This may only be a short-term arrangement, as Derbyshire Libraries Department (now the Libraries Division of the Education Department) received extra funding to develop multicultural services for the whole county. It is therefore difficult to predict the future arrangements of multicultural services after the special multicultural fund has been spent. In addition, 15% of the respondents both buy their own and also make use of the library.

In Derby, Punjabis living in the Peartree area preferred the community centres. They said that they felt comfortable with the relaxed environment at the community centre. It is also convenient for them to discuss articles and daily events with their friends without being conscious of library regulations and staff attitudes. Some hinted that library staff are rather reserved and uninviting.

The evidence from this sample seems to suggest that elderly Punjabis retired/ not retired prefer to read newspapers and magazines. Among the
reading material, priority should be given to the newspapers and periodicals and, if resources allow, these should be bought in multiple copies so that elderly Punjabis do not have to wait for their turn. One elderly Punjabi whose eyesight was failing asked for a talking newspaper. Talking newspapers if available should be provided for those who cannot read, or are not literate, as they are also very anxious to find out what is happening here in Britain and in the home countries.

1.2  BOOKS

Books are next to newspapers and periodicals in terms of usage. Amongst the respondents, 83.3% preferred to read books.

1.2.1. SOURCES

The survey indicated that the main sources of books are (1) libraries, (2) buy their own, (3) use of their own collection including exchanging with their friends, and (4) using the collections of community and religious centres.

The first major source of borrowing books as suggested by this research is the libraries (69.16% of the sample borrow from libraries). Punjabis living in Derby as compared to Bradford rely primarily on the resources of the library.
This may be because:-

(1) Peartree Library in Derby, with an extensive Asian languages stock, does not seem to have a car-parking problem, unlike the Bradford Central Library.

(2) Peartree Library has the largest Indic languages stock within Derbyshire and is also situated amidst the Punjabi dwellings, whereas Bradford Central Library, though it has the largest Indic languages stock, is in the City Centre. In terms of position it is more like Derby Central Library. Only six Punjabis living in Derby bought their own reading material, as compared to 24 Bradfordians.

The second main source indicated in the survey was the respondents own reading materials, which was mentioned by 54.16%. The survey suggests that the Bradford Punjabis preferred to buy their own reading material: the 24 Bradfordians who have bought their own reading material over the years now totally rely on those collections to fulfil their reading requirements. The reasons given at interview for forming their own collections were: (a) lack of Indic languages provision by the public libraries at the time when the respondents came to this country, (b) lack of confidence in going to the library and asking for material in their own languages. Amongst the other respondents, 25% combined buying and the use of the library, whilst 12.7% mentioned multiple sources.

1.2.2 TYPE OF MATERIAL READ

The main categories of books read by elderly
Punjabis are novels (51 gave novels as their first choice); religious books (29 gave them first preference and 43 gave these as a second choice); biographies (42 made them as one of their choices along with other types of reading material). Poetry (17 mentioned it) also seems to be popular with some elderly people. The survey suggests that it is untrue that elderly people read only religious books. Elderly people have reading interests similar to others, though religious books are indeed preferred by those of 65 and over, but along with novels and biographies. The titles mentioned by elderly Punjabis in the survey can be categorised under religion, history, biography, literature, poetry, medicine, homeopathy, astrology, philosophy, psychology and politics. Women specifically mentioned cookery, sewing and embroidery. The novels they prefer to read are basically historical, social and religious. The survey also shows that elderly Punjabis are less likely to be interested in 'how to do-it' material, special interest magazines, or books on sex and violence. Reading sex books openly or discretely is against their cultural norms. Since they are retired, they have less need for vocational or professional reading materials. As far as different categories of books are concerned, the findings of this research resemble a survey conducted in 1979-1980 on the
English-language library and information needs of elderly people in three-day centres. They preferred to read biographies, autobiographies, historical fiction and non-fiction, travel, sports, thrillers, romantic and Western novels (Simes, 1980). Some categories, such as travel and sports which are not specifically mentioned by elderly Punjabis in this survey, may not have been mentioned due to lack of production and availability of this type of material in the languages read by Punjabis.

Though there has been no systematic investigation of the reading interests of elderly Punjabis, still there is a strong evidence from this survey that the elderly read to seek entertainment, knowledge, the satisfaction of intellectual curiosity, cultural development and companionship. Some read for spiritual reasons, especially the very old. Reading is one of the few activities which elderly Punjabis seem to maintain with age. Additional factors influence the reading of older adults, such as their increased leisure time, the availability of reading materials in their mother-tongue and, as mentioned earlier, the literacy level. Many of those surveyed mentioned the importance of reading. Of course, some do not read because of low literacy (20), poor health (6) failing vision.
Dorothy Romani has noted that the significant influences on the reading habits of older adults include increased leisure time, limited formal education, the restriction of reading to native foreign-language materials, and the need of the confined elderly to have reading materials brought to them (Romani, 1973). The last reason mentioned by Romani is especially applicable to elderly Punjabis, as hardly any provision is made for housebound elderly Punjabis. Reading certainly depends on the availability of reading resources. Elderly Punjabis read books which are readily available. This very much applies to elderly women who read what is easily available in their homes. They read newspapers and periodicals if bought by their families and they read books if their family members can bring some for them. If the books they want to read are not there, they sometimes do not read at all.

The reading purpose and habits of elderly Punjabis are not very different from those of all adult Punjabis, and indeed the type of material read by them is not very different from other readers of their age group. The only indication given by this survey is that people of 58+ asked for books on philosophy and psychology in addition to other reading material asked for by those of 65+. No
other significant factor was noted in this survey apart from the use of libraries. The findings of Nelson Associates Survey in America also indicated that, while the reading needs of older adults are different, they are "not sharply different" from those of other adult readers (Nelson Associates, 1969). It cannot be assumed that at the usual retirement age of 65 an individual automatically falls into an "exceptional" group. Many people of this age are still running family businesses, maintaining their own homes, travelling extensively, even caring for their own aged parents. These people are still in the mainstream. Usually ambulatory, they visit their local libraries and their community and religious centres, and appear to be reading along the same lines as they always did.

This is the general picture as portrayed by the analysis of the survey. The survey also reveals that 51 elderly Punjabis who are 58+ read very similar material to those of 65+. They quoted novels of all types, preferably social, religious and historical and short stories. In non-fiction they read history, politics, philosophy, psychology, biographies, plays, poetry, religion and religious history. They also mentioned that talking books in Asian languages should be provided by libraries for those who have
difficulty in reading.

Eighty elderly Punjabis mentioned specific authors and titles, whilst forty said that they could not remember any. In order to help them remember authors and titles famous when they were younger, some names were mentioned to them. This exercise helped them in recapturing the names of the authors and titles they read in the past. They mainly mentioned well-established authors from when they were in India and Pakistan. It appears that many of them are not aware of new authors. This may be because of the non-availability of Asian languages material in public libraries when they arrived in this country, and also, perhaps, lack of outreach services to this client group. Lack of continuity of reading then resulted in a lack of awareness of new authors and titles.

Sixty-four authors were named by elderly Punjabis. Of these, six are Hindi writers, twenty-eight Punjabi writers and thirty Urdu writers. In addition, twenty-two are alive and forty-two are dead; forty-four are Indian in origin and twenty are Pakistani; fifty-eight are male and six are female. The authors include twenty-four social and romance novelists, seventeen poets, ten religious writers, eight historical and five literary writers. Almost
all the Pakistani Punjabis preferred to read Urdu books written by Pakistani writers and published in Pakistan. Women preferred to read female authors.

Most of the authors mentioned in the survey are very famous. The novelists include A.R. Khatoon, Zubeda Khatoon, Prem Chand, Gurudutt, Krishan Chander, Jaswant Singh Kanwal, Nanak Singh, Rajinder Singh Bedi (social); Aslam Rahi, Nasim Hijazi, Narinderpal Singh, Sant Singh Sekhon (historical); Meena Naz, Salma Kanwal, Razia Butt, Amrita Pritam, Gulshan Nanda (romantic); Bhai Vir Singh, Karam Singh (religious). Social novels normally depict a social problem or practice and blend the story with romance to make it popular. Some of these social novels have become classics, like those by Prem Chand. Historical novels normally concentrate on religious and political history. These tend to relate to one particular person, event or period. Historical novels written by Nasim Hijazi and Narinderpal Singh are extremely popular. Nasim Hijazi’s novels, in particular, have been published in several editions and are in heavy demand. Romantic novels are especially popular among women. Gulshan Nanda, Amrita Pritam, Meena Naz and Razia Butt are widely read and liked by the readers. Gulshan Nanda’s novels have provided stories for many films.
Rajinder Bedi's novel 'Ik chadar Adhorani' also became a film script. Some novels are popular for their local dialects. Kartar Singh Duggal is known for his writings in 'Pathohari' (a Punjabi dialect spoken in and around the Rawalpindi area). Religious novelists, such as Bhai Vir Singh, are also extremely popular. His novels are based on Sikh ideology and philosophy. Women writers, such as Amrita Pritam and Meena Naz, highlight women's emotions and issues. This is one of the reasons why women writers are especially popular with women readers.

The survey suggests that poetry is very much liked by this client group. Elderly Punjabis not only like reading poetry, they also love to listen to it. It may be that in their young days, poetry, particularly romantic poetry, was recited on radio programmes. The way it was relayed and sung made it very popular. Urdu poetry is preferred to any other Indian languages' poetry, with the exception of the poetry written by Amrita Pritam and Shiv Batalavi in Punjabi (Gurmukhi script). The reason for the popularity of Urdu poetry is that Urdu has a rich vocabulary for expressing emotional feelings. Ghazals are normally written in Urdu and are very popular. Urdu literature has a fairly rich collection of romantic and tragic poetry which appeals to
people. The poets mentioned in the survey are Ghalib, Jigar, Mir, Shiv (passionately romantic); Faiz, Josh, Amrita (socialistic and romantic); Iqbal (religious, philosophical and patriotic) and Kabir, Farid (religious).

The poets mentioned have had their works recited or sung by renowned singers on the radio and television programmes at home and abroad. They have also been recorded on tape and video cassettes. The poems are so popular that people sing them like popular film music. It may be surprising for someone who is unacquainted with Indian literature how poetry can be so popular. Some poetry written in Asian languages is based on folk stories and folk lore. Romantic poetry can often be easily sung. Qissas (folk stories narrated in verse form, usually one long poem) are, and have been, very popular. In the villages, these used to be read aloud by the singers at the evening gatherings. Elderly Punjabis still do the same in the community centres. Someone with a good singing voice will read them aloud. The writers of qissas mentioned include Bhagat Prehlad, Bhrigu Sant, Dada Dyal, Dhruv Bhagat, Puran Bhagat (religious); Heer Ranjha, Sassi Pannun, Laila Majnun, Sohni Mahniwal (Romantic); Roop Basant, Sati Savitri (Social). These qissas are not only romantic, but also
Religious and social.

Religious books come next to novels and poetry in popularity. Religion is not only limited to religious scriptures; Punjabis also tend to read books on religious ideology, doctrines and philosophy. Religious biographies are also very popular. Stories relating to prophets, saints and Sikh gurus are extremely popular. Books on shrines, such as Amritsar, Banares, Mecca and Medina are also frequently read, as are books on religious places of historical importance and pilgrimages. Some of the writers mentioned by the interviewees were Maulana Madudi, Doctor Jodh Singh and Sahib Singh. Under subjects and titles were mentioned Gita, Ramayan, Mahabharat, Janamsakhis, steeks (translations of religious hymns), Ramcharitmanas, Nabi ke saphnon, Suraj Prakash, Raj khalsa, Sau Sakhis, Bhagat Bani, Gurbilas and Sikh history. It is important for the librarians to have knowledge of the religions worshipped by Punjabis to provide a meaningful selection. The detailed information given on religion in the background chapter can be useful for all the librarians and especially for those whose cultural background is not Punjabi. Take, for example, Hinduism; books on Hinduism can include general background on Hinduism, comparative study with other religions, Hindu gods
and goddesses, Hindu mythology, Hindu deities—
Brahma, Vishnu, Shiva, reincarnation, Hindu
trinity, Hindu beliefs, four ashramas, religious
books (eg Vedas, Upanishads, Puranas, Ramayan,
Mahabharata), Hindu philosophy, temples, and the
Hindu way of life and caste system.

Elderly Punjabis are also very interested in
biographies. Religious, political and literary
biographies are particularly read by this client
group.

Elderly Punjabis show an interest in herbal
medicine and homeopathy. Their belief is that
these medicines are good, and do not lead to any
side effects. In the absence of the same access
to such medicines as at home, they tend to read
books on this subject and use the available herbs.
Sometimes, they get some herbs from the Indian
sub-continent, if a friend is visiting or going on
holiday there. Kitchen herbs are widely used to
cure simple illnesses, such as a cold, flu, cough,
indigestion or muscle pains.

Taste in reading varies, as would be expected, but
a tendency to return to, and rely on, the well-
known authors of the fifties and sixties is both
common and understandable. The authors mentioned
by elderly Punjabis are famous and classic.
Preference is for socio-romantic novels and family stories for women, and thrillers, historical and religious books for men. Picture books with a minimum of reading material and large-print religious books are especially popular with those whose sight is failing, or who are poor readers. For some, retirement means increased leisure time, which is ideal for them to catch up on the books that they have always meant to read. The authors and titles mentioned in the survey should form part of the basic collection of any library serving a substantial population from the Indian sub-continent, such as those in Derby and Bradford. Elderly Punjabis could be encouraged to use the reading material by stimulating reading interests.

The librarian can introduce books similar to those they read and also show them items of particular interest. They can also be encouraged to look at related and similar authors and subjects. Mystery readers can sometimes be interested in a biography with a mysterious hero. A romance reader can be directed to a historical novel with a romantic hero. In this way, the readers might be encouraged to be a little less conservative in their reading habits. Such steps have not been taken in either authority.
Amongst elderly Punjabi library users, this survey indicates that 40% read ten or more books, and 25% read less than ten books a year. This leaves 9% who said they read nothing, whereas 26% did not reply to this question.

Some elderly Punjabis do not read. This may be because of their ill health (6); low literacy (20); failing eyesight (2) and preference for other activities (8). Some mentioned that their eyes are strained by fine print. They pointed out the lack of large-print material (see below). The survey seems to point out that those who do not/cannot read still like their friends to read to them. They listen to Asian programmes on radio and watch television. They play cards with their friends in the community centres. They also show a keen interest in the arts and crafts of India, particularly in reviving the skills they have.

1.3 LARGE-PRINT BOOKS
Large-print books are essential for sight impaired elderly people, who have difficulty reading normal-sized print. There is a limited stock of large-print books in Asian languages even though the concept of large-print is not new to Asians. Most of their religious scriptures are in large print. It is a matter of making the publishers aware of both the needs and demands of this kind
of literature, and the most frequently read authors, titles and subjects. Leicestershire Libraries and Information Service took an initiative on large-print material in Asian languages funded by the Public Library Development Incentive Scheme. A report was produced in 1990 (Leicester L.I.S,1990). The primary object of the project was to improve the relevance of the facilities available through the public library service to the special needs of the growing numbers of elderly, sight-impaired people of Asian and other ethnic minority backgrounds now resident in this country for reading and other library materials in their language of choice. This investigation aimed to enhance the range and quality of large-print books in Asian languages and also to document the various stages to provide a basis on which future publication of large-print titles in Asian languages could be undertaken. It aimed to set a standard for the production of large-print books in Gujarati comparable to that already realised by Ulverscroft for books in English. It stimulated an experimental publishing programme for large-print books and spoken word recordings in the Indian Subcontinent. As a result Star Publications Ltd., Delhi, Bidd Enterprises and Star International were able to produce several titles in large print. Some book suppliers who also publish, such as Star
International and Star Publications Ltd., are committed to the production of large-print books in Punjabi, Urdu and Hindi.

It is important for them to be mindful of the quality of paper used for such books. The paper used for large-print books should be as opaque as possible, so that the printing from the reverse side does not show through. This is particularly important where larger and bolder print is being used. Papers with a matt finish should be preferred. Glossy and shiny papers are not good for the visually handicapped because of the reflection.

2.0 USE OF NON-PRINT MATERIALS

Library services are changing rapidly, but most people still have a very traditional view of libraries as places for books. It is true that libraries provide a wide range of books, which can be used for leisure, education and information. Library services have moved away from their traditionally held image as book-issuing depots to become centres of more general interest in the community, responsive to local needs. Many people who can not use printed material for one reason or the other will use non-print material. Under this category comes anything which is not printed, especially talking
books, recorded music, video films, collections of pictures and jigsaws.

2.1 TALKING BOOKS

There are elderly Punjabis who cannot read books either because of poor eyesight, or because of a low level of literacy. Materials in all formats are needed by older adults both as large-print and talking books. Those who have problems either reading large-print books or reading at all, need to have talking books and cassette tapes. Audio-books in Asian languages are now gradually increasing in numbers. Magi publishers, Tiger books and Sonex Marketing are all taking an interest in this direction. So far, over fifty titles are available in Punjabi, Hindi and Urdu. The recorded titles could be further improved by introducing an attractive packing in a durable laminated box, which can then be stored quite easily alongside conventional books. Titles recorded so far include both fiction and non-fiction, and are by such authors as Krishan Chandra (London Ke Saat Rang- an Urdu novel), Shaukat Thanvi (Mr 1958-an Urdu novel), Amrita Pritam (Kora Kaghaz, Dr. Dev-Punjabi novels), Rajinder Singh Bedi (Ik Chadar Adhorani- a Punjabi novel), Rajvansh (Laaj- a Hindi novel) and Gulshan Nanda (Kalankni- a Hindi novel). These authors are very popular and in great demand with elderly
Punjabis. Recorded fiction consists mainly of romantic novels. This study seems to suggest that more spiritual and religious books need to be recorded. Religious recordings are widely listened to by elderly Punjabis, replacing the traditional oral story-telling and preaching customary in less book-orientated cultures. "Spoken Word" cassettes, which include presentations of popular novels by notable personalities (e.g. Amrita Pritam), should also be made available. A great deal of this material provides a service to the illiterate, functionally literate, blind and partially sighted people who have not been served by the traditional book-based services.

2.2 READING AIDS

The availability of reading aids at the library such as magnifiers and page turners for the elderly with poor eyesight and failing health always encourage reading. Such aids are available in some libraries in Derbyshire. Librarians can facilitate their use by introducing these aids to the clients who need them in the languages they understand. The basic intention in advising readers to use an aid is to keep them in touch with reading material for as long as possible, especially with books. This is effectively done by inserting a filter, or foreign element, into
the intimate relationship between a reader and a book. This is most obvious in the case of magnifying devices or prismatic spectacles, which literally have to be looked through, but the principle also applies to page-turning machines and certainly, although in a different way, to spoken-word recordings. For example, new illuminated magnifiers have great potential for making it possible for older readers with sight problems to read any library material. The less intrusive aids are more readily accepted by the readers and they may be more effective. Book rests are simple devices which support books in a reading position. They are used when the reader is unable to support the book either at all, or for any length of time.

2.3 RECORDED MUSIC

Music is very popular among Punjabis, and is enjoyed equally by both men and women. A majority (86%) of the respondents said they listened to music. Of those who said 'no' to this music question, 12 out of 17 were Moslems. It is felt by some Moslems that listening to music is contrary to their religious traditions. Out of the twelve, three expressed this view very strongly. However, Moslems are divided in their views on listening to music. Though it is felt by some that it is against their religious beliefs,
others see no harm in the enjoyment of music. The
strict and orthodox Moslems who wish to adhere to
their religious restrictions are mainly from
Mirpur, the Pushtu-speaking regions and the North­
West frontier areas. Hindus and Sikhs enjoy
listening to music, and they find no religious or
cultural barriers relating to this. The five who
said 'no' to the question on listening to music
indicated that it was their personal choice.
Women, irrespective of their religion, seem to
enjoy music, and like the opportunity to listen to
it. Overall, records and cassettes are very
popular with elderly Punjabis.

2.3.1 SOURCES OF RECORDED MUSIC
The main source of recorded music is the personal
collection: 82.5% of the respondents buy their
own sources of music. Even though it is illegal
to record from radio, television and video, these
are the sources most often used to build up their
personal collections. Libraries are rarely used
to borrow recorded music: only 12 replies quoted
libraries. These 12 did not say whether they make
exclusive use of the library, or combined
libraries with other sources of music. This
indicates that the libraries are not a major
source of recorded music for this client group.
Six elderly Punjabis in the survey indicated that
they were unaware that music is provided by their
local library. Though the chief source of records and cassette tapes is their personal collection, records are also borrowed from, and exchanged with friends.

2.3.2 TYPE OF RECORDED MUSIC

It appears from the survey that religious music is enjoyed by most elderly Punjabis, irrespective of their religion. They frequently mentioned different forms of religious music such as Kirtan, Salok, Gurbani and Nads. In addition, Sikhs listen to folk and film music. They noted Gurdas Mann, Prakash Kaur and Surinder Kaur as popular folk-song singers. Hindus also seem to enjoy folk music, whilst Moslems like to listen to ghazals and qawwalis. A ghazal is a Persian and Arabic verse-form of not more than eighteen couplets, the first two lines and the even-numbered lines thereafter rhyming together: such verses are mainly amatory and bacchanalian. A qawwali is folk-based religious traditional singing indulged in by a Moslem congregation, and especially by sufi groups. Abida Praveen, Anoop Jalota, Aziz Mian, Ghulam Ali, Malika Pukhraj, Mehdi Hassan, Muni Bai, Nasrat Fateh Ali, Rehmat Qawwal and Sabri Brothers were singers frequently mentioned in the survey. Old film songs were enjoyed and loved by all. Asha Bhonsale, C.H.Atma, Mohinder Kapoor, Jagjit Chitra, Suraiya and Talat were some
of the common preferences here. Some Punjabis also said that they liked to listen to instrumental music, such as that of Ravi Shankar.

Only one reply mentioned Western music. The specific pieces of music mentioned by those who were interviewed are listed in Appendix 2 (Q 18a). The list indicates that the elderly Punjabis are fond of songs from old films, songs by old and established singer artists, religious, folk and Punjabi music, ghazals and qawwalis.

Libraries providing services in recorded music for Punjabis need to be very careful in selecting appropriate music. The music should reflect the regions, rather than the countries which the Punjabis come from. Variations from region to region are quite significant, and can often explain why a record or cassette collection is hardly used.

Elderly Punjabis prefer to use cassettes when listening to music. The survey shows that 50.8% use cassettes, whilst 30.8% use both cassettes and records. It may be that cassettes are easier to use and also easily portable, so that they can be used in any part of the house. Cassettes of devotional/religious music are particularly liked by elderly Punjabis. This can provide early
morning hymn singing which women would have taken part in while doing the household chores.

2.4 VIDEOS

Video films are very popular with Asian families, including Punjabis, and in many cases, they are the only source of entertainment for them. Films are equally popular with both men and women. Those who can afford to buy video players will definitely do so, except for the Moslem community, where views are divided. Some Moslems believe that it is against Islamic principles, whereas others feel that there is no prohibition, if one is sensible about what one watches. Out of 36 who said that they did not have video sets, 19 were Moslems. Out of these 19, six clearly stated that their reason was religious. Video players are seldom used to record television programmes, except for Asian songs, films and programmes. They are used almost exclusively to watch Indian and Pakistani films.

2.4.1 SOURCES OF VIDEOS

The main source for hiring video films is commercial shops, though some Punjabis borrow from their friends. No elderly people use the library for this purpose; neither do many libraries stock Asian films. Bradford libraries started stocking Asian films, but found it hard to
compete with commercial suppliers and therefore stopped the service. Amongst the respondents 68 out of 98 borrow exclusively from commercial shops; 18 use a combination of other sources, e.g. borrow from a friend, buy their own, whilst twelve made multiple arrangements, such as going to their son's house to watch the film. Not a single reply quoted the library, perhaps because of the non-availability of Asian video films in both authorities when the survey was conducted. Derbyshire libraries later started a pilot project on Asian video services at Chesterfield and Long Eaton libraries, where it was found that the service was fairly popular. This service was not made available in the libraries in Derby.

2.4.2 TYPE (S) OF VIDEOS

Elderly Punjabis prefer to watch religious and popular films. They feel that religious films can be watched in the company of other members of the family, and also that they are good for morale. Religious films like Bharat Milap, Ganga Maiya, Mahabharat, Chintpurni, Dukh Bhanjani Tera nam, Guru Manio Granth, Nanak Nam Jahaj hai, Sat Sri Akal, Uchcha Dar Babe Nanak Da, Rajni, Ramayan, Allah-o-Akbar, Bismillah di Barkat, Hajj and Pyare Paighamber are very popular with elderly Punjabis. They can sit in the family and watch these films with their grand-children and in the
presence of their daughters-in-law without any hesitation. They also prefer to watch popular films, mainly old films which have a good family story with a moral and full of songs. Mangati, Sardar Kartar Singh, Mother India, Waqt, Pakeeja, Masoom, Avtar and Taj Mahal are some of the examples of the old films, elderly Punjabis like to watch with their families.

Out of the 94 respondents who watch films, 11 said they only watch popular films; 24 said that they watch popular and religious films; 20 watch popular, religious and documentary films; 26 said that they only watch religious films; 13 watch religious, documentary and any other types of films. Almost everybody said that they did not like the new trends developing in Asian films. They thought that these new Asian films neither reflect Asian culture, nor have good stories, but tend to be more linked to Western thinking and style. The list of the films mentioned by the elderly Punjabis is given in Appendix 2 (Q. 22b).

Elderly Punjabis go by the film star, rather than the name of the film. Film stars such as Balraj Sahni, Nutan, Manoj and Raj Kapoor appear in social films, whereas Dev Anand is known for romantic films. Meena Kumari’s films are serious, whilst Mehr Mittal’s films are humorous. Amitabh
Bachchan, Dalip Kumar, Dharmendra, Pran, Rehman, Rekha and Vijayantimala are other very popular film stars with this age group. To select a film, they will go to the shop and ask if they can have a film by a particular film artist.

It is equally important to make provision for non-print material, not only because of the low literacy level of this client group, but also because of their liking for such material as recorded music and video-films.

2.5 PICTURES
No mention was made of picture loans by any interviewee. This service is very common in Derbyshire and it may be that this aspect of the library service is unknown to elderly Punjabis. This may be a useful service to introduce. A picture could be a very welcome change of scene to people unlucky enough to live their lives surrounded by four walls. For elderly Punjabis, scenes from village life or paintings based on folk-lore can be very popular. Although the take up for such a service will probably be small, the opportunity should still be offered.

2.6 JIGSAWS
Elderly Punjabis, when asked about jigsaws expressed no knowledge of this service. In fact,
many elderly Punjabis have never done jigsaws, for this is something which is not popular on the Indian sub-continent. However, they have heard of them and seen them in shops and homes. Jigsaw puzzles can be very therapeutic and are often a helpful pastime for some people at a time when they do not feel able to read. They can also be a joint venture, in which family and friends can be involved. Although some authorities may purchase jigsaws, at least initially, donations from the public or existing readers are the usual source of provision. Avid jigsaw puzzlers are more than happy to use an exchange system, rather than having to keep doing the same puzzle time and time again. This provision is in existence in Derbyshire, but not in Bradford. This particular hobby needs to be developed among elderly Punjabis, especially for women and the housebound.

3.0 USE OF LIBRARIES

Elderly Punjabis who use the library normally read and borrow what is available on the shelves. They are not keen to make enquiries in case of difficulties, or reservations if they need any particular book. They may ask for something if they see Asian staff. Some elderly Punjabis gave the impression that they feel grateful to librarians for library services in community languages. They did not realise that this is
their right as rate-payers, and they should get value for money. So it is important for the authorities to have a multicultural dimension built into the library structure in order to give fair and equal services to the ethnic minorities.

It is evident from the survey that 71.6% of the respondents are currently using a library and 28.4% are not. The findings of a similar survey conducted in the indigenous community revealed that a majority (70%) of the sample used the library [Simes, 1980:77]. The survey also suggests that all religious groups within the Punjabi community have a more or less similar pattern of library use. This is obvious from the responses made by elderly Punjabis, eg 38 Sikhs out of 50; 35 Moslems out of 50; 13 Hindus out of 20; and 11 women out of 25 who were interviewed use the library. It has to be pointed out here that Punjabi women visit the library less frequently than men. Their use of the library is minimal. In Bradford, elderly Punjabis mainly use the Central Library, because of the large stock in Indic languages and the easy access. Only five out of thirty-five use branch libraries. In Derbyshire, they mainly use Peartree library and to a lesser extent Derby Central library.

This survey reveals that, in Derby, the libraries
are the main source of reading materials. Community and religious centres are hardly used: only two out of fifty-three used the community and religious centres at the time of the survey. Peartree library in Derby is heavily used: 37 out of 53 use this library. It is important to point out here that at the time of the survey, the community centres in Derby did not have appropriate library resources, though the situation has subsequently changed. Book collections are deposited in the centres, and are regularly exchanged. Some centres are privileged to have newspapers and periodicals which are subscribed to by the local library: for example, the Over 60 Club in the Peartree area. Elderly Punjabis make a heavy use of the Over 60’s Club, the Indian Community Centre and the Pakistani Community Centre. They can talk in their own language without prohibition, read aloud and discuss topics of interest with their friends. Reading is not enough for some people. They crave the companionship of their fellows, the chance to exchange ideas and to share their pleasures with others. This is only possible in community and religious centres or library clubs (normally a separate room) in the library buildings. This is one of the reasons why community and religious centres are very popular with this client group despite the inferior stock to that of the library.
It is certainly the case that the book stock of community and religious centres is normally inferior to that of the library, though a deliberate policy was adopted in Derbyshire to buy an extra copy of each popular title for these centres. Used reading material was sent to community and religious centres in Bradford due to more limited resources. Where there are limited resources and extra copies can not be bought, it is very important that a book mobile equipped with hydramatic lift should make regular visits to these centres providing an opportunity for regular exchange. This will allow elderly Punjabis to view and borrow new titles. The survey seems to indicate that no such steps were taken at that time.

It was observed during the survey that the elderly Punjabis felt disappointed at not being valued. Their skills are not recognised. Braun maintains that library programmes for the aged may encourage the latter to acquire the feeling of being wanted and being useful (Braun, 1951:43). Richards also points out that library programmes for the aged help them discover how to create for themselves an effective and satisfactory position in the society of which they are a part (Richards, 1955:243-47). This can be applicable to such activities as
recording reminiscences of elderly Punjabis. Recording their reminiscences can be helpful not only to preserve their history and experience, but also to give them a sense of achievement. Bradford at that time had a heritage unit for recording and editing the memoirs and they did record memoirs from ethnic minorities. Derbyshire did think in this direction, but lack of resources blocked this programme. Art and craft activities are another example.

Very few women use the library. Moslem women are not allowed to go there due to their cultural and religious traditions. Hindu and Sikh women pointed out that they were not brought up to venture out independently, even though there are no religious restrictions on their movements. A few expressed self-consciousness as a problem inhibiting library use, though they can go and visit other places. Those who visited the library expressed the opinion that there were no proper facilities for women in the library. Women have to share the same tables with men for reading newspapers and periodicals. The newspaper and periodical tables are very near to the shelves of Asian books in Bradford, and the Asian men often stare, which embarrasses many Punjabi women. The situation is different at the Peartree Library, where the shelves of Asian books and the
newspapers and periodical tables are far apart. More women use library facilities in Derby. There may be two reasons for this: a) the situation of the Asian stock b) the less traditional outlook of Derby Punjabi community. Perhaps Punjabi women would make more use of the library if there were separate facilities for women, since women who are currently using the public library felt that they are looked down upon by certain groups of the community. These people, even though living in Britain, still see women in their very traditional role—cooking, cleaning and looking after their families. They do not approve of women coming and using an institution used by men.

The survey revealed that the libraries with a large stock of Indic languages material, and with Asian staff, are well used. In Bradford, users of the libraries use the Central Library. Laisterdyke Library is very close to the area where Punjabis live, but the library’s stock was very poor compared to the Central Library’s stock. It had a good collection in Urdu, but the community also wanted to read Punjabi in Gurmukhi script, suggesting that the stock did not reflect local needs. Peartree Library, within Derbyshire’s Libraries, has the largest Indic languages stock and is also situated very close to the Punjabi area. Its situation, stock and the presence of
Asian staff with necessary language skills make it convenient to use this library. Other libraries, except Derby Central, are less used because of the distance, inadequate stock and a scattered community.

The libraries of religious and community centres in Bradford are second in use to the Central Library. Users of these centres expressed the view that they find it easier and more convenient using them, as they are not bound by strict library rules. The material they want to read is easily available and they do not have to worry about paying fines when books are overdue. Observations made during the survey suggest that the resources of the centres are limited. They can buy the material with money available to them at the time but they are not always able to support their stock by adding new and discarding the old and worn-out material. This makes their stock static.

These centres are usually situated within easy reach of the community for whom they cater. In Derby, the community and religious centres did not have reading material or library facilities at the time (1986-87) the survey was conducted (except for an over 60’s club, where novels, religious books, newspapers and periodicals were available). It appeared, that the community centres were keen
to increase their resources and provide services to their relevant communities. Recently the situation has changed, with increased facilities and resources in the community centres in Derby. Subsequent observations indicate that an increasing number of elderly Punjabis are using these community centres. Taking this opportunity, Derby Central Library organised a meeting with ethnic minority individuals and groups in order to make them aware of the resources of the local studies section of the library. They were told that preserving the family heirlooms, stories and genealogies is worthwhile in terms of understanding and preserving the multicultural heritage. It was also added that local history came in many formats, including books, slides, old photographs, postcards, posters and newspapers. Local history programmes in libraries can focus on the recollections of older persons, and they can be assured that later generations will have access to the contributions they have made. Such access is often perceived by the elderly as a measure of immortality.

3.1 MODE OF TRAVEL

The normal mode of travelling to the library by the respondents in both cities is walking, followed by driving and by using public transport. Fifty-one out of eighty-eight library users depend
only twelve on driving and eight on public transport. The remainder (17) use multiple modes of travel. Long distance was mentioned by eight respondents as a specific difficulty in Bradford.

3.2 FREQUENCY

In Derby, users visited the library more frequently than users in Bradford. Twenty-four elderly Punjabis use the library daily in Derby, compared with only eight in Bradford. The reason may be that Peartree Library is within walking distance, whereas the Central Library in Bradford is not so. More Bradfordians use the library weekly and fortnightly. Of the respondents, 16.7% use the library occasionally.

3.3 REASONS FOR USING/ NOT USING THE LIBRARY

The main reason(s) given in the survey (appendix 2 Q 28) for using the library are reading (60), borrowing books (55) and meeting people (28). Among other reason(s) given are seeking information (9) and borrowing cassettes (18). The pattern of use in both authorities was similar except for borrowing cassettes. The type of material read in the library consists mainly of newspapers and periodicals, but some also read books.

The problems experienced while using the library
service are mainly self-consciousness and communication. Language is an obvious barrier. Language problems and self-consciousness were mentioned by sixteen out of fifty respondents as a major difficulty in using library facilities. Lack of Asian staff was a second factor which affected use; this was mentioned by twelve people. This suggests that the libraries should appoint staff with relevant language skills, and should also encourage mainstream workers with language skills to communicate in those languages. The elderly Punjabis pointed out in the survey that the young Asian library assistants seem to be reluctant to speak in their own languages. When this was checked with the Asian library assistants by the researcher they expressed the view that if they speak in their own languages, this causes resentment amongst their white colleagues. The availability of language speakers on the staff will not only encourage ethnic minority people to use the service, but will also help to break down the language barrier.

The reasons given for not currently using the public library service by the respondents are:- lack of time (8); language problem and self-consciousness (5); not allowed to go out (4); ill-health (4); lack of time and personal collection (4); no friend to go with (3); unaware of library
facilities (3); cannot read (2); strict library procedures (2); very old and frail (2); poor eyesight (2); get books through children (1); no parking facilities (1); lazy (1) and do not like to read (1).

3.4 LIBRARY BUILDINGS

There was no question asked in the survey on library buildings. The researcher felt that the library building has an important role to play in the use of a library. The information given is based on the observations of the author. Library buildings used by both authorities are more or less similar. Thus Bradford Central and Derby Central libraries show similarities. Both buildings are in the city centre and well maintained. Manningham Library and Peartree Library are in old and rundown buildings. These two libraries are heavily used by the Punjabis. Manningham library in Bradford is very much a traditional library with virtually no specific effort made to attract ethnic minorities. Peartree library in Derby organises multicultural displays. They are normally sited away from the entrance and are not always eye-catching. Bradford Central library is an attractive and purpose-built library, but there is no multicultural dimension either to the building or to the interior decoration. There are hardly any
initiatives taken to attract Punjabis. There is nothing visible in the designs of the buildings that they serve multicultural communities.

3.5 **OUTREACH WORK**

Both the library authorities did outreach work. Derbyshire's library services are community orientated whereas, in Bradford, the libraries' priority was given to outreach work in 1983-1986. An important point for public librarians is to make sure that they do not sit back, and to involve themselves with all local communities. Working in this field is often called 'outreach', demanding an investment of personal time and effort. It is essential to make personal contact with all communities and win their confidence. Outreach service is time-consuming. It means physically transporting library material, keeping records of circulation, professionally selecting reading material, and, most importantly, introducing books to people on a one-to-one basis. The visits should be made on regular basis at fixed intervals and should not be one-off visits.

Both library authorities have raised awareness of library services in their Punjabi community. It is very important for the take-up of any service provision that the people are aware of the facilities. In Bradford, it was done through
direct contact and by radio. The librarians explained the library facilities and the mechanics of book borrowing, the issue method, membership, the number and category of tickets and the scale of fine charges in Punjabi. All this was directed towards Asians as a whole, rather than elderly Punjabis. There are no special concessions, eg. exemption from fines in case of bad weather or illness, extra tickets for elderly Punjabis, in either authority except reduced or special charges for recorded music.

In conclusion, it can be said on the basis of comments made by the elderly Punjabis that the very old who came with the first wave of immigrants are still very reluctant to use the library. One elderly man asked the researcher if there was a need for such a survey. They needed the books when they came to this country and felt very lonely. They have their families now and they can afford to buy a book if they want to read. They are also not confident about using library buildings with which they are not familiar. In their early days, multicultural provision was not a part of the policies of local authorities. Since the material they required was not available at their local libraries, they never felt the need to go there. Now, unless they are encouraged and taken round
to the library, they will not make use of it.

The library services for Punjabi housebound people are completely non-existent in both the library authorities, so very old and frail Punjabis miss this service, unless they have any family or friends to bring library material to them. One Hindu elderly Punjabi 70+ felt very disappointed and frustrated about not getting this service, especially when his white neighbour regularly got his reading material delivered to his doorsteps.

Anti-racist staff training or cultural awareness staff training was not given to all the front-line staff who worked mainly in these libraries. Derbyshire libraries provided cultural awareness training to some of their front-line staff. Staff attitudes and behaviour play an important role in attracting readership. Lack of good public relations, uncaring manners and impolite behaviour can be very damaging. Front-line staff should have cultural awareness training. This training pack should contain linguistic, religious and cultural information.

Since reading is an important pastime for those elderly Punjabis who can read, the library should provide library material as emphasised by the
elderly Punjabis in the survey. Women should be provided with special facilities in the library. The librarian should create an inviting atmosphere in the library and the staff attitudes should be encouraging rather than inhibiting.

There is no denying the fact that community languages books have become a part of general library provision. Many library authorities have began to take into consideration the needs of ethnic minorities. Librarians should identify through surveys or other means what type of material elderly Punjabis want to read and this should be reflected in their stock. The services offered to different client groups should be developed. This is especially important for elderly Punjabis since the number of elderly Punjabis as projected indicates a sharp growth in the next two decades and the library services need to be prepared. The active elderly (58+) would hopefully be more aware of library services because of the outreach programmes and confidence built by using libraries as places in which to spend their spare time.
INFORMATION NEEDS OF ELDERLY PUNJABIS

The main function of a library is to serve the educational, information and recreational needs of the community. Question 34 in the questionnaire asked 'what extra service(s) would you like the library to provide'? In response to this question, 57.5% replied club facilities for the elderly; 10% said club facilities and information on welfare; 8.3% mentioned information, English as a second language, mother-tongue teaching and club facilities; 6.7% said all the services listed in the questionnaire; 18.5% mentioned multiple choices and 33.3% did not reply to this question.

Twenty-six respondents asked for club facilities and Forty-three asked for club facilities along with other service(s) from a total of eighty replies. This makes it clear that the majority of elderly Punjabis would like club facilities to be provided by the library. In order of priority, the survey suggests that the needs of elderly Punjabis are (i) club facilities, (ii) information and advice (iii) some extension activities, eg English as a second language, mother-tongue classes and leisure-orientated programmes (games, craft sessions, musical, art and cultural events).
Punjabis over the age of fifty-eight, especially in Bradford, asked for a much wider range of services: eg. adult education classes, discussion groups and the council's vacancy lists.

1.0 CLUB FACILITIES
Since 69 out of 80 replies asked for club facilities it is important to explain what they understand by club facilities and what kind of club facilities are available in Bradford and Derby. By 'club facilities' elderly Punjabis mean a facility which provides a place to sit in the company of people of the same age group, people who share the same language, culture and, if possible, the same religion. The place should be warm and comfortable. The facilities available should include information on the various services provided by local authorities and the special benefits available for this client group. There should be advice available on how to utilise the services and claim benefits. Educational and leisure programmes combined with luncheon and tea/coffee facilities should be available.

Asian centres at present cater for men in their fifties and sixties who are either retired or unemployed and who often have nowhere to go during the day. They cannot stay at home with their daughters-in-law because of cultural
dictates. Therefore, they need a place to spend their spare time comfortably. Norman expressed a similar view suggesting that it was not culturally acceptable for them to stay at home with unchaperoned female relatives, or because there was no room for them to invite friends in to talk, or play cards (Norman, 1985:80). Most centres cater for a mixture of Hindus and Sikhs, and meals, if served, are vegetarian.

Moslems generally have separate provisions. When women are catered for, it is usually by allowing them use of a room, or rooms, on particular days, or by setting aside a floor for their exclusive use. Mixing with the opposite sex is not an accepted cultural norm among elderly Punjabis. Separate provision for women is always appreciated and would be well used. Facilities provided for women in some of the centres tend to be focussed on particular activities, such as language classes, dressmaking, traditional crafts, health education or religious practices, while provision for men usually includes card games and a range of papers and magazines in their own languages either published from the country of origin or from here. Video films are very popular when the equipment is available.

These centres and clubs vary greatly in size,
staffing, funding, quality of premises and the range of facilities which they can offer. In some cases the facilities are provided by another organisation which may be either religious or secular (for example, the centres run under the auspices of the Indian Workers Association, Guru Nanak Temple and Hindu Cultural Association in Bradford). These centres form part of religious and cultural associations or organisations and, on most occasions, function in one big room. Some centres are purpose-built and funded from various sources, e.g. Indian Community Centre, Pakistani Community Centre and Asian Club for the over 60's in Derby. Purpose-built centres have more facilities in terms of information and educational services compared with associated centres. They also run play schemes, keep-fit classes and any other course or class on demand, e.g. Bhangra (Punjabi folk-dance).

These centres are generally understaffed and under-financed. The pressures and responsibilities of running a centre are enormous. They include such problems as worrying about the clients, arranging activities, managing staff and volunteers, mobilising equipment and resources, operating a counselling and advice service and developing outreach programmes. They also include duties involved in running the organisation,
relating to the management committee, applying for funding, liaising with other organisations and conforming to council requirements in administrative, financial, personnel, planning and other terms.

The activities described above cannot be effectively provided with less than three people employed at a professional level, plus cooking, caretaking, secretarial and transport back-up, but very few of the organisations have core funding for staffing of this kind. At the same time, very few of the organisers dealing with Asian centres have any professional training for the role. They are typically middle-aged professional men whose backgrounds included teaching, engineering and accountancy. This lack of preparatory training is not usually compensated for by in-service opportunities or induction courses. There is a great deal of scope for local authorities to offer basic induction training concerning the nature and range of their services to new employees in the centres. The main problem is that most of the jobs are for a fixed contract period which can sometimes be renewed only in the case of a manager or a coordinator; for example, people employed under MSC (Manpower Services Commission) schemes were contracted for a fixed period of one year. Workers employed for such a short term
have little opportunity to attend development courses or meetings relevant to their work, perhaps due to a lack of awareness of their existence or sometimes due to pressure of work. Whichever is the case, it is not an auspicious sign for the promotion of good standards. By the time they have some feel for the work and begin to plan, it is time for them to leave. There should be a job description against which an objective assessment can take place and by which the workers could be quite clear about their terms of reference. Most of the job descriptions relating to ethnic minorities are vague and nebulous. The job holders have to spread themselves very thinly over too many duties. This leaves very little scope for efficiency and effectiveness.

The management styles of the centres vary quite considerably. Some have a management committee directly responsible to the membership; some are offshoots of a community centre, religious body or other organisation and have no independent management. These variations do not seem to make a great deal of difference in practice, and the personalities of those mainly involved with running the centre or club appear to be of much more importance than the constitutional arrangements. As is often the case in minority
services, a service owes its quality primarily to one person's vision, determination and hard work. When that person leaves, the work does not always continue. The quality and objectivity is dependent upon the future employee. There is hardly any concept of shared responsibility and democratic decisions.

These clubs play an important role in the lives of elderly Punjabis. They should be able to organise cultural, educational and leisure-orientated activities providing they get the right support and financial help. These centres will have a much more extensive role than a library club within the library building. A library club within the library may be able to provide a neutral venue for elderly Punjabis where anyone is welcomed. It will certainly have limited facilities restricted to library material with possibly some extension activities like ESL (English as a Second Language) classes, information and advice services and memoir recording.

It seems appropriate to mention the history of one or two centres to illustrate how these came into existence and why they are so important to the Asian communities.
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It seems appropriate to mention the history of one or two centres to illustrate how these came into existence and why they are so important to the Asian communities.
The Asian's Over-sixties Club (108 St Thomas' Road, Derby), as the name suggests is a purpose-built centre. This club came into existence as a result of the frustration of elderly Asians at having nowhere to spend their spare time. They used street corners, benches near the local post office, or the park as their meeting place. The men used to congregate in the streets or parks where children laughed at their traditional dress, pushed them and threw stones. In bad weather, they sought shelter in the local library, but since they could not read English newspapers, they talked and were soon thrown back onto the streets (Fullerton, 1987:28). Thus a room was rented in a community centre, with the aid of a grant from Age Concern, where they could congregate daily. The club became a registered charity and they later acquired urban aid funding to buy their own premises and pay a full-time coordinator to develop new projects and activities. The City Council gave them another building in the park and NACRO (National Association for the Care and Resettlement of Offenders) funded five Asian workers who provided a translation and interpretation service, welfare rights surgeries and home visits for the house bound. There has been an increase in NACRO employed workers. There are six full-time and part-time workers employed by NACRO and funded by the Manpower Services
Commission as part of the community programme. The programme offered temporary work for up to one year to unemployed people in receipt of benefit.

The centre provides advice on welfare, housing, health and social services. The centre is also trying to create a comprehensive reference collection of audio-visual materials in Punjabi and English regarding welfare and legal information, thereby circumventing the problem of mother-tongue and English language illiteracy.

Peartree Library- the local public library of that area- agreed to buy and provide six Asian newspapers from their special multicultural fund. These are in Punjabi, Hindi, Urdu and English. Derbyshire Library Services also agreed to purchase Asian language books for their deposit collection. These books will form part of the library stock, but the deposit collection will be provided and exchanged at regular intervals.

The club aims to provide, as stated above, a comprehensive welfare rights service. The users of the clubs are helped and encouraged to develop the skills they need to advocate on their own behalf. Information videos are popular. The reading material is also very heavily used. Community leaflets in the mother-tongue language
are made available in the centre. There is also a newspaper translation service to keep people in touch with the events in this country and abroad.

English language classes are much appreciated and popular. Keep-fit classes are well attended. Regular outings are arranged to places of interest and luncheon and tea/coffee facilities are also provided. The club is managed by an elected committee.

Derby also has purpose-built centres for the Asian and other black communities. The Indian Community Centre and Pakistani Community Centre were built with urban aid. These centres are for the use of community members and are not restricted to any particular age group.

These centres provide advice surgeries, library facilities, drop-in facilities, play group sessions, English-as-a-second language classes, mother-tongue classes, keep-fit classes and luncheon facilities. Their halls are heavily booked for weddings, birthdays and other community functions. These centres have full-time and part-time workers (normally a manager), advice workers and other workers on a part-time or sessional basis depending on the facilities provided by the centres.
These centres definitely provide a place for elderly Asian males and occasionally for females. The facilities are heavily utilised by active elderly Punjabis, who either took early retirement on health grounds or were made redundant as early as fifty and are finding it hard to obtain another job.

In Bradford the situation is different. The centres or clubs usually form part of a religious building, as it appears that the community is divided on the basis of religion. There is a special centre for the use of elderly Moslems situated on Great Horton Road, which provides drop-in, video-watching, newspapers and luncheon facilities. This centre mainly attracts active elderly Moslems. There is also a Pakistani Community Centre and the Karmand Centre mainly used by community members for their cultural, religious and social events with added facilities for educational, keep-fit and any other classes on demand. Advisory services are also provided.

For Hindu and Sikh elderly Punjabis, facilities are provided by religious establishments. The Hindu Cultural Association provides a place for elderly Hindus. This club was in its early stages at the time of the survey. Elderly Sikhs are
catered for in their Sikh temples, which often provide a room or a hall where they can sit, talk, discuss, listen to music and play cards.

As an example two places are mentioned here: The Guru Nanak Sikh Temple, Wakefield Road, Bradford, where a very large room underneath the temple has been converted, with Urban Aid financing, into a hall with a platform for concerts and entertainments. Two long, narrow rooms off each side of this hall are used by elderly men. One is used as a club room and the other is furnished with a bed for emergency use. However, these rooms cannot be centrally heated without heating the whole building, which is prohibitively expensive. The electric fires provided are not adequate. At present, the rooms are also minimally furnished and equipped, although a video is available. The grant has already been spent on alterations, the general high running cost of the building and on buying the video machine. The premises are supervised by a caretaker who also looks after the temple, but there are no other paid staff. There are facilities for tea-making, but meals are not normally provided. Probably because of the lack of comfort, the club room is not extensively used at present in spite of its impressive collection of music cassettes.
The Indian Workers Association, (1210 Leeds Road) Bradford is another example. The Association owns a small shop-fronted terraced house with a small clubroom on the ground floor and a kitchenette upstairs. It is used mainly by older Sikh men for conversation and card-playing. No main meal is provided. The club is run entirely on a voluntary basis by the members of the management committee who share responsibility for opening up, closing and cleaning. Advice sessions are held here.

All this suggests that these clubs are indispensable for the Asian communities. They feel at home in the friendly environment and can express their demands without being prohibited by the language. They need not go through strict and bureaucratic procedures. Even though the facilities provided are not the optimal required, at least the elderly become aware of what is available. The buildings may not be very attractive and the heating may not be adequate, unless they are purpose-built and properly financed. Running costs are often too high to manage without extra resources.

Many of the community and religious centres provide club facilities for elderly Punjabis in Bradford and in Derby. These are used as a
meeting place where discussions can be held and courses can be organised. Elderly people can also organise their leisure pursuits, e.g. playing cards, discussions on current affairs and activities to revive the dying arts and crafts of the Indian sub-continent in this country, depending on the availability of resources.

The available information seems to suggest that these centres are extremely useful in raising awareness of different kinds of services. They can play a key role in identifying the needs of this client group. Elderly Punjabis often prefer to use these centres because of their own cultural environment and language is not a barrier there. Libraries can conveniently use these centres for library orientated activities. These centres could also be used as a bridging arrangement until authorities are ready to meet the requirements of ethnic elders. The ultimate aim should be towards integration in order to receive quality services and adequate resources.

It was indicated by the survey that there is a need for a neutral place (a place not attached to any religious or community centre) where information services can be provided and confidentiality is maintained, since some elderly Punjabis have reservations about use of
these centres for advice and information due to the lack of confidentiality. This may be partly due to two factors: firstly that they know each other in the community and the information can leak out, and, secondly, lack of professionalism.

2.0 INFORMATION

The survey identified that the second most preferred choice was for information. Information was mentioned by 34 (28.3%) out of 80 interviewees. Out of these, 31 replies combined information with club facilities.

The survey also suggested that the elderly Punjabis are in need of information. Elderly Punjabis mainly asked for information on welfare and social services, continuous education in terms of English as a second language and mother tongue classes. Information was also requested on education and leisure-orientated activities, such as keep-fit classes, discussion groups, film watching programmes, art and cultural events. The commonly acknowledged needs of the elderly Punjabis, as demonstrated in the survey, are financial, health care, legal affairs, life-style adjustments, use of leisure time, second careers and, in some cases, housing arrangements (which will presumably be a growing demand in future). These needs seem genuine and real, and the help
provided would enable them to become increasingly independent and confident. Casey (1974:165) and Fischer (1979:21-22) expressed a similar view, stating that the older people need information that will help them survive and information that will allow them to take command of their lives. Casey also lists the following areas of information needs: information about how to maximise opportunities; information about the special needs of the aging in the areas of housing, income, employment, health care and nutrition. Pre-retirement preparation, education to create more constructive attitudes about aging as a part of life to be respected and enjoyed. As the satisfaction of the various needs expressed in the survey are inevitably linked with the processes of obtaining adequate and relevant information it is not unreasonable to refer to them as the information needs of the elderly Punjabis. These are mentioned below in some detail.

2.1 TYPE OF INFORMATION

2.1.1 Finance:— Money matters are obviously of immense importance to individuals nearing or having reached retirement. The new income, in most cases, will be lower than that received during the period of full-time paid employment.
There is an increasing fear of financial problems as retirement approaches. This emphasises the importance of some rudimentary knowledge of the complex array of state benefits and concessions, tax exemptions and advantages and saving/investment opportunities. Many elderly Punjabis actually asked the researcher about their pension rights and supplementary benefits they could claim. Elderly Punjabis, even very active ones, raised the issue of benefits information mainly concerning pensions and supplementary benefits. One actually stated that he was discriminated against when claiming benefits compared to his white neighbour. This elderly couple came to live on their own in a council flat. He was on a low income and quite desperate for financial help. He did not know what he could claim or how to go about it. He was over 70 very frail and tremulous. Many elderly Punjabis had a problem of one kind or another which they were unable to resolve simply because of the lack of information on benefits and claiming procedures.

In the field of state benefits, available for the retired person, there is a combination of contributory, non-contributory and means-tested benefits. The basic retirement pension available to every women aged 60 and men aged 65, may be
supplemented or substituted by 'graduated pension', 'widow's pension', 'person's pension', 'invalidity pension', 'supplementary pension' or the 'additional earnings related pension'. Most of the elderly Punjabis who are retiring or retired have not completed the required years (at least 20 years working in this country) to claim full pension. This client group needs much more information on supplementary pensions and also how to claim them. Early retirement (before state pensionable age) either voluntary, mandatory, or 'medical' as a result of ill-health, or redundancy may necessitate information about unemployment benefit, earnings related supplement, redundancy payments, sickness benefit or invalidity benefit.

Income tax and Capital Transfer tax have a direct bearing on the retired person. For instance, tax rebates may be available to the early retired. There is an Inland Revenue 'Earnings rule' which governs the amount of income derived from part-time employment.

A number of concessions are also available to the retired person. These include free or reduced cost National Health Service (NHS) dental treatment, dentures, free NHS optical treatment and glasses, free travel to hospitals, free legal advice, free or cheap travel on buses and cheap
holidays (even though not many elderly Punjabis take advantage of cheap holidays). Cheap holidays include travel within Britain or on the continent. It is difficult for elderly Punjabis to enjoy those holidays because of language and cultural barriers. The use of such a facility can be encouraged if there is an arrangement for them to share a holiday with their own linguistic group with a guide speaking the same language or by making cheap holidays available to places where elderly Punjabis wish to go, such as Africa, India and Pakistan.

2.1.2 Health:- The provision of information on health-related matters to the person approaching retirement is regarded as of extreme importance by the medical profession, who hold the view that the reduced activity associated with retirement can worsen general health, and may even accelerate the aging process. In the United States, acknowledgement of the fact that increased health needs are a feature of the retired person's demands has stimulated the advocacy of separate 'health education and information programmes' aimed at people approaching retirement (Riggs, 1975). The elderly Punjabis should be given information on the following topics:- the physiological and psychological aspects of the aging process on the human body, age-related
diseases and physical problems, physical fitness and exercises, weight control, diet and nutrition, rest and relaxation, preventative health care, safety precautions and accident prevention, and access to doctors and medical facilities. Most important for them are physical fitness and exercises, diet and nutrition (since many elderly Punjabis came originally from a tropical environment, with a different outdoor lifestyle).

2.1.3 Housing:- Eight out of fifty interviewed in Bradford lived separately from their families. Observations made during the present survey seem to suggest that this number will grow in the future. This may not seem an acute problem at present but the rapid changing style of younger Asians in this country may force elderly Punjabis to live apart. It is therefore important that the prospective retired have information on housing and on the types of accommodation available; heating and maintenance costs, mortgages, proximity to shopping centres and public transport and easy access to religious establishments.

2.1.4 Employment:- The availability of a part-time employment or a 'second career' is one of the most important determinants of the general welfare
of the elderly Punjabis. Many elderly Punjabis were retired as early as fifty-two, not because of choice, but because of redundancy, and are likely to require more information on part-time jobs and second careers. In such cases, they require information and support to get into a 'second career' in terms of access to training and how to find work paid or voluntary. As most of them are not entitled to a full pension. It is important both as a means of making use of abundant free time, and as a source of income.

Retired people looking for subsequent employment may require information about 'job release' schemes, retraining courses, job placement organisations, opportunities for part-time employment, self-employment and setting up a business.

2.1.5 Leisure:— The concept of leisure is the most problematical area to attempt to quantify, as it embraces a whole range of human activities that promote relaxation or act as avenues for creativity and self-expression. The task of making pleasurable or meaningful use of an extra fifty hours a week may be helped by the availability of information on hobbies (indoor and outdoor), arts and crafts, travel, sport, voluntary service and community work; and adult
2.1.6 Attitude:- Important in the consideration of 'attitude' is the education of the retiring or retired people in the emotional and psychological aspects of retirement. This subject involves advice and counselling in losses associated with the termination of the work role (such as job connected status and peer group identity), altered relationship with family and friends, myths and realities of aging, emotional maturity, bereavement, and widowhood.

2.1.7 Everyday Information Needs:- Information needs, which are generated as a result of the approach of retirement vary from individual to individual. These information needs cannot be regarded as uniformly applicable to every person who is approaching retirement. The specific nature and extent of one person's particular need will vary in accordance with vastly differing social, intellectual and educational backgrounds. Facts such as low occupational pension, limited education, manual employment, inadequate housing and poor health may act to make an individual's problems and needs more acute in some areas and less in others. For example, unskilled and semi-skilled workers (categories in which many elderly Punjabis fall), whose employment history has been
punctuated by frequent changes of job interspersed by periods of unemployment, are likely to be receiving either a low occupational pension or none at all. Their need for financial information will be concentrated simply on the problem of having enough to live on in retirement, requiring particular knowledge of the full range of state-benefits available, rather than information on investing large lump sum payments in stocks and shares. The health information needs of blue-collar workers are also inclined to be more profound than those of white-collar workers.

There is a desperate lack of information on local activity and neighbourhood information in languages other than English. A diary of local events relevant to Asian communities may fill this gap.

The information needs of women in retirement are likely to be more pronounced in the area of emotional adjustment than men, owing to the fact that most women can reasonably expect to outlive their husbands or partners. Therefore the majority of women are likely to be faced with the additional problem of having to cope with bereavement and the problems of living alone, which may necessitate provision of separate counselling or information programmes. Punjabi
women are generally very shy in nature. They feel reluctant to use services which are not known to them, especially if they do not speak English. It is important for them to talk to someone who can communicate in their own language.

An information and advice service is important for elderly Punjabis. Access to competent and trustworthy sources of information, advice and counselling are essential. This is not a need which is confined to elderly people or to any particular ethnic group. Norman (1985) is of the view that study after study has shown that lack of accessible information about welfare rights is a problem common to the population as a whole. However, elderly immigrants have grown up in a country with a completely different social system. In addition, they have to cope with language and cultural barriers and racist attitudes, and may have difficulty in providing the documentation needed to prove their entitlement to benefit (Norman, 1985:107).

Epstein's work indicates that this is not only the problem of ethnic elderly, but of any elderly group. The information needs of the elderly are a recognised problem. That the elderly are generally uninformed, rely on family and friends for information and ignore leaflets and other formal
advice sources is well known (Epstein, 1980: 6-7).

Epstein's view applies equally to elderly Punjabis, as confirmed by the findings of this research. Elderly Punjabis, are generally uninformed and tend to be unaware of the sources of information. They do not seem to be confident enough to approach officials and participate in bureaucratic procedures. They may, with some difficulty, be able to understand a document written in plain English.

First generation Punjabis have a tradition of oral communication. They have lived a life where information is spoken and not read. They depend on informal methods of communication. As previously indicated, elderly Punjabis tend to get their information from informal sources. They go to whom they know and think is educated or knowledgeable.

2.2. FORM AND DELIVERY OF INFORMATION

Information is available in many forms. The most commonly used form in Britain is print. Service providers have begun to think of other methods by which they can reach their target groups/clients eg. recorded and visual information. The availability of information of different types is discussed below.
2.2.1 Printed Material:— Distribution of information relies heavily upon printed material in this country and most printed information meant for take away purposes is in the form of leaflets. The language used in printed material and leaflets is often too technical to be understood by ordinary people. The leaflets mainly use 'government prose' and may have dense and off-putting text. The documents are full of jargon and look very official. Such language is normally beyond the grasp of ordinary people. Elderly Punjabis can hardly be expected to understand such documents.

A smaller amount of information on benefits appears in specialist magazines and newsletters generally with a circulation limited to subscribers, group members and club goers. The sample surveyed suggests that hardly any elderly Punjabis go to the clubs catering for indigenous old people and they are not aware of specific periodicals.

Language barriers and cultural differences isolate such groups from information and service systems. To reach these aging persons, programmes must work within their own traditions and beliefs. Agencies working in this field need to review current
literature, with regard to both the range of languages in which it is provided and to the structures and literacy demands of their style. The agencies responsible for producing leaflets may reach more people if they use simple standard language easily understood by ordinary people. These leaflets if translated into other foreign languages according to the needs of the local community can prove useful for ethnic minorities. Some agencies and organisations have already moved in this direction. For example, Age Concern has produced leaflets in simple language, such as 'Your rights.' This is a guide to pensioners financial benefits which is updated yearly. Age Concern was prompted to produce the booklet because of their concern that large numbers of pensioners are not aware of the benefits to which they are entitled. It would be appreciated if Age Concern could also produce these leaflets in as many ethnic minority languages as possible.

The Department of Health and Social Security (DHSS) leaflets are generally too difficult to understand, despite attempts to simplify these leaflets, even though the DHSS leaflets are mostly intended for use by the public. They have recently made some effort to reach out to ethnic elders by producing supplementary benefit leaflets in Punjabi and Urdu along with some other
foreign languages. Similarly, they have also tried to simplify some other leaflets by writing in plain English. One leaflet is quoted here as an example, 'Which benefit - 60 ways to get cash help' is particularly useful. It contains a list and a brief description of the various benefits available from the DHSS. Such agencies may be able to show their sensitivity towards elderly Punjabi if they can recognise the need for provision of translation services especially for the documents relevant to this group's needs. The agencies could liaise with local communities and with the local library services in order to explore ways of exploiting this information.

Community information leaflets are another source of information which can help in finding the facts one needs to know. Community information material is available on a wide range of topics relating to Housing, Employment, Law, Welfare Benefits, Career, Consumer Advice, Health Services and Education. Many of these leaflets are available in Asian languages. Elderly Punjabis can benefit from this information if it is made available for loan backed up with free take-away leaflets. This service is well provided in Derbyshire libraries.

2.2.2 It is important to bring information seeker and information provider close together. Thomas
Childers defined the information and referral as, "facilitating the link between a person with a need and the service, activity, information or advice outside the library which can meet the need" (Childers, 1979:2036). There is a consensus on the most basic concept of information and referral: it exists to connect people with services they need. There is a spectrum of service components from simple information giving to follow-up and advocacy that results in effective connections. This link can only be made if the information is given in the way that is best received by elderly Punjabis, such as face-to-face contact, simple translation in their mother tongue, oral communication by a member of staff or video films. This study indicates that the elderly Punjabis lack this sort of information. Lack of information has proved a serious barrier to claiming their entitlements. There is a need for more sophisticated programmes, rather than simple advice giving, such as encouragement to claiming their benefits. The most efficient method would be for workers who already have regular contact with pensioners to check on information needs and give such information systematically as part of their routine work.

It is important to exploit the information by
organising, hosting and overseeing lectures, films, discussions, talks, or any other weekly programmes and topics which are of interest to older adults such as housing, health, income etc. This approach will make the information available to those who do not normally look for information.

There is no Asian agency to deal specifically with personal problems, but a number of organisations, mainly religious or cultural, have taken on the task. Several of these are well aware of the growing conflicts generated by the joint family system because of the changing life-style in this country, the isolation of the elderly and inter-generational differences. Their methods of responding to such problems may be totally ad hoc or more systematic depending partly upon the strength, size and experience of the organisation. Obviously not all Asians are drawn in times of trouble to their normal faith. Some have found religious organisations rigid or have disliked the risk of exposing personal difficulties to a wider audience. The other main source of help for elderly Punjabis has been a diverse group of local people used sometimes because of their social concern and literacy in English. As Norman suggests, this group of well-meaning key people was thought to respond even more extensively than religious organisations to a
range of problems. They were also used as advisers on different services (Norman, 1985:108). However, both the religious and secular helpers lacked knowledge of services which might have assisted those who turned to them for help.

The basic need to know and trust the information giver remains valid and that is why clubs and centres, even after commenting on the lack of confidentiality, are so important as sources of advice for older people from minority communities. Both centre organisers and other community leaders who are, presently, trusted to provide advice, information, interpretation and advocacy need access to knowledge and training to enable them to do their work. In both the authorities, some of these centres and clubs have sessional advice workers. This service is heavily taken up by Asians.

2.2.3 Written information by itself is not enough. It needs to be used and supplemented by personal visits to community groups of all kinds and to clubs and day centres for elderly people to talk about particular aspects of service provision. This happens occasionally in Derbyshire centres and clubs when service providers come and talk, or show them video-films on particular topic or theme eg. dietary causes of heart diseases.
Bradford Libraries has used radio to convey information to Asian communities in Asian languages. This was not possible in Derbyshire due to the councils' tight control on information. The provision of information via media other than the printed word is very important to people who lack literacy. It will help them to retain links with their ethnic heritage and aid them in dealing with the daily problems of life in Britain. Lack of literacy does not necessarily imply lack of culture or a reduced need for information. It is important to identify the needs of such users and to select the non-print resources necessary to resolve them. These facilities organised by the library should be promoted by formal and informal oral networks, eg. Asian radio, Asian television programmes, video films, talks and discussions.

One potentially useful means of providing such information is much more extensive use of videotapes on appropriate subjects and in appropriate languages. A series of video-tapes with comprehensive information for older people and detailed information on local services and welfare benefits is appropriate. Films are an efficient means of communication. People who will not read a book on consumer protection, health and safety, retirement life styles, will almost certainly
Information is important as a necessary component in all decision-making and in solving the problems of every day life: employment, education, health, welfare, learning English, recreation, quality of life, language and cultural retention. Information relevant for elderly Punjabis should be noted and effectively communicated to them.

2.3. SOURCES OF INFORMATION
The provision of information and education to people approaching retirement in this country is generally made by voluntary associations (which include the Pre-retirement Association and its affiliated local associations; Age Concern; Worker's Educational Associations; local education authorities; University adult or continuing education departments). The efforts of these various bodies are supplemented by the more informal contributions of the media; the general information and advice agencies, such as Citizens Advice Bureau, Community Health Councils, Law Centres and Public Libraries; and the publishing activities (largely in the form of leaflets) of a host of government and quasi-government departments. Agencies both statutory and voluntary, are slowly and gradually changing the character of services in response to sensitivity
to local needs, rather than merely operating a homogeneous service across communities.

The survey seems to suggest that the authorities examined have not made any special information provision for Asian communities. The library services for elderly Punjabis are still very much book-based and provided by the lending library, ignoring the specific information needs of this particular client group. Todd commented that 'the come and get it approach' to information provision must be recognised as inadequate on its own (Todd, 1984:34).

2.3.1 Elderly Punjabis should be made to understand the changed role of the public library. The library service means more than the provision of multilingual books. It includes general information and referral services, community information and, where necessary, advisory services, ESL programmes, community education, art events, cultural festivals and inter-agency projects. The public library is the one agency that can promote the diffusion of new ideas and thus educate first-generation elderly Punjabis in areas where they desperately need information. If this specification of the library role is accepted, the socio-economic conditions of the ethnic community needs to be taken into
consideration for service delivery just as much as its cultural background.

3.0 EXTENSION ACTIVITIES

Elderly Punjabis were asked to comment on extension activities in the survey. In continuing education, they asked for free English language and mother tongue classes. This is not something new, as library services all over Britain have demonstrated their ability to assist the literacy campaign. Similar experience can be utilised to encourage and strengthen links with other groups of non-users whose first language is not English. The library can play a positive role by accommodating these classes. The library may not be able to operate these classes, but it could offer support to existing programmes in the community by providing the appropriate learning materials in English and other languages. Materials produced in the country of migrant origin could be included, as the approach will be more attuned to the experiences and expectations of the migrants.

Some libraries offer formal classes in English as a second language for ethnic groups. Leicestershire Libraries, as a part of their library club activities for senior citizens, has arranged English classes for members of the group
separately from the library club. Stephen Hoy writing on the experience of this club said, 'Having for many years held the view that elderly Asians would be more interested in retaining their own language and culture than in learning new skills.....the main things they wanted were to learn English and to learn about English life, customs and landscape' (Hoy, 1984:102-103). This Leicestershire experience indicates that ethnic elderly are interested and willing to learn new things. This points out that the library should provide information on educational opportunities in Punjabi, for example, where to learn a specific skill and who teaches desired courses.

It is important and reasonable to question whether public libraries are the proper agencies for providing further education programmes, leisure and recreational activities for elderly Punjabis. A possible view is that activities of this kind are not a legitimate concern of the public libraries. The majority of libraries lack the experience and the necessary training to undertake work of this kind. It may be, in certain circumstances, that the public library is the only institution with the accommodation and the facilities for holding meetings and other functions. In these circumstances, the public library can make its facilities available for
group activities for the elderly, but again it may be better that the organisation of meetings and other events should be undertaken by those familiar with the work of the elderly. In normal circumstances, it is more fitting that the public library leaves the provision of educational and other self-development opportunities for the older person to community colleges, community centres and clubs for the elderly.

There needs to be more consumer sensitivity. We are still delivering the kinds of service we think are wanted, rather than those that are needed. There is a need for much more cooperation between agencies. If the growing needs of elderly people are to be met sensitively, then a corporate approach to the problem is needed. The libraries should also develop information programmes on such subjects as consumer issues, health and social security, etc. Packaged programmes containing films, slides, scripts, discussion questions and guidance manuals should be aimed at elderly Punjabis in places where they meet. Libraries, in the interim period till they are ready to provide full service to elderly Punjabis should have information surgeries and advice sessions in the clubs used by elderly Punjabis.

Public libraries are, by tradition, sources of
information; librarians have the expertise to collect and display publications of all types and they have the experience to disseminate the knowledge which they contain. It is a natural function of the public library service to provide the elderly Punjabis with the facts they need in order to enjoy a reasonable existence.

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In the early 1960s, demand for books in Indian languages began to develop. Public librarians having no stock in Indic languages were uncertain how to deal with these demands and were hesitant to handle scripts that were unknown to them. But some enterprising librarians, thinking that these demands should be met, approached the India Office Library, which had stock and professional expertise in such languages.

The India Office Library supplied small loan collections in what they considered appropriate languages to a number of library authorities, unknowingly assuming the role of a national central library for books in Indian languages. This service met the early needs of Asian communities of Indian origin. The growing demand started interfering with the effective working of the Library as a scholarly institution so that they felt obliged to withdraw their services in 1966. Moreover, it was recognised that the collections supplied bore no relation to the real book needs of the communities in public library authorities (Lambert, 1969:44). Their withdrawal and the growing demand persuaded the National Committee on Regional Library Co-operation that a central loan collection should be established to lend books to
public libraries, and it should operate on a self-supporting basis through subscriptions paid by participating authorities. This recommendation was forwarded to the Library Advisory Council of the Department of Education and Science in 1968 (Clough, 1978:4). They decided that, as an emergency measure in the first place, they would support the proposal that a large city should be asked to provide a national loan service.

It was proposed that the collection should be maintained by a public library authority having a large immigrant community so that there would presumably be the experience and the expertise necessary to establish and administer such a collection. An agreement with the Birmingham City Council to take responsibility for such provision was obtained by the Department of Education and Science. The service organised by the India Office Library undoubtedly influenced this decision, and was also a guide in assessing the initial requirement of a collection of 4,000 volumes with an ultimate stock of 10,000 volumes.

During the interim period between the India Office's termination of the service and the setting up of Birmingham Indian Languages Library, several library authorities with large immigrant communities were prompted to acquire books in Indic languages. This
experience in acquisition later played a major role in building stocks in these languages.

The Birmingham Indian Languages Library was established in 1970 with an initial grant of £2,000 made by the Community Relations Commission to meet the cost of the book stock, which was later supplemented by a grant of £3,000 made by the Home Office under the Urban Aid Scheme. This central collection had only partial success, due to limited staff and resources. The stock was based on availability, rather than the demands and needs of the community served. Book trade connections with the Indian Sub-continent were very poor then. Full details of the partial success of this scheme are given in 'Acquisition and Cataloguing of Punjabi Literature in the public libraries of the United Kingdom' (Rait, 1985:26-27).

A scheme of this kind is a good way to test the demand for such languages in a particular authority. It may also be a good way to satisfy a few individuals in an authority which cannot justify a full service and the appointment of specialist staff. It is not possible for it to be the sole source of supply for library authorities with a large Asian population.

The limited resources of such a scheme caused concern among the librarians serving the large Asian communities. This led to the major developments that
took place in the 1970s. The services to ethnic minorities, which had been thought of as short-lived or unnecessary at first, became a continuing part of general public library services.

The provision of books in minority languages is now widely accepted as a legitimate library service. Emphasis was laid on the statutory responsibility of library authorities to make adequate provision for the various communities they served and to evaluate the needs of these communities. It became apparent that there was a growing interest in the role of public library services for ethnic minorities. Various factors encouraged these services. Local government reorganisation in 1974 made library authorities large enough to be self-sufficient. Statutory provision was set up, such as the availability of Urban Aid and Section 11 of the Local Government Act 1966, which empowered the Secretary of State to pay grants in respect of expenditure incurred on the employment of staff by local authorities. Staff appointed under Section 11 were to serve the special needs of the immigrants from the Commonwealth, whose language and customs differ from those of the rest of the community. There were also the Local Government Grant (Social Needs) Act (1969); and the Race Relations Act (1976). Under the latter, the local authority is under an obligation to ensure that the facilities for education provided by it, and any ancillary benefits
or services, are provided without racial
discrimination. Finally, there was a shift from total
integration to preservation of culture and languages
and the stress on mother-tongue teaching. It was
realised that libraries should serve their entire
community and librarians became sensitive to the needs
of ethnic minorities.

Bradford Libraries
Bradford was one of the earliest library authorities
to start collecting Indic language material. Bradford,
with a sizable Asian population, recognised
the need for public libraries to provide books in
Asian languages, rather than depending on the India
Office Library and the Birmingham Library of Asian
Languages. It became increasingly difficult to meet
the demand by borrowing books from other libraries.
The demand for these languages was constantly
growing, which eventually forced the authority to
build up its own stock. Meanwhile the Library Advisers
of the Department of Education and Science carried out
a special examination of South and West Yorkshire's
amalgamation problems, largely because of the
inevitable disappearance of West Riding County Library
service on 21st March, 1974. They recommended, in
their report 'Public Library Service in Metropolitan
areas', the creation of an Asian collection (DES,
1972).
As a result of this recommendation, the authority made an application to the Home Office for Urban Aid (a fund available from the Home Office to fund staff and stock) to fund a library service for Asian immigrants. It was proposed that Bradford and Kirklees should also provide, in co-operation and consultation with each other, a joint library service available at a nominal cost to all Yorkshire and, indeed, all British libraries.

In addition to this, it was proposed they should offer the following services to other authorities at a nominal charge: centralised purchasing, a bibliographic referral centre and limited book loans. The Home Office agreed to the scheme in September 1973. It involved a joint capital expenditure of £18,300, with the authority to start work in April 1974.

Bradford appointed a qualified language specialist librarian on scale 6 and one clerical assistant in 1974. They collected a substantial stock of Indic languages with the help of Urban Aid. Bradford's Asian librarian went on a book-buying trip to India and Pakistan. He bought books in the five most-used Indian languages from India and Pakistan, in spite of the fact that the predominant Asian community in Bradford is Moslem, who mainly read Urdu. Perhaps this decision was made with the intention that
Bradford would offer subscription services to other library authorities. During his book-buying trip, he made some useful contacts with book suppliers in the different regions of India and Pakistan. This helped him later to acquire books.

Bradford in 1974 used a selective method of acquisition, which meant that the titles were selected via trade lists and other bibliographic tools. The order was then placed with the appropriate book supplier(s) of the language(s) on the Indian Subcontinent. Books were not bought in this country, but were imported from the countries of origin, due to the limited choice then available here. The basis for selection was the presumption of the Indic languages librarian concerning which material Asian readers would read. A large stock was bought in Gujarati, Punjabi and Urdu with multiple copies. A small quantity was purchased in Bengali and Hindi.

This method of selection was changed in 1983, when Mr. Ahluwalia— the Asian Librarian— resigned, and the post was taken up by another qualified language specialist librarian who then tried to identify the needs of the local community. As a result of this approach, stock was bought on the basis of identified needs and expressed demands, thus making the services community-orientated. The previous stock was carefully examined and irrelevant stock, depending upon
physical condition of the books, was either discarded or disposed of (Gujarati books were sold to Brent). By this time, there was no extra funding available and the resources were very limited. It was decided by the Library's management team to give priority to local needs and demands rather than to subscription services. An attempt was also made to create client-based services, e.g. services for women, elderly and young readers, but limited resources frustrated this idea. This was the first time since 1974 that the Asian stock and services had been analytically reviewed.

Asian services were publicised through direct and indirect publicity. Community centres and religious places were contacted. Talks were given to the groups on library services and how to use the library facilities. Information was relayed on the Asian programmes on Bradford radio. The Asian librarian also made direct contact with the community and participated in their religious and cultural festivals. Book fairs were organised by the library. The library provided a venue for multicultural fairs and cultural programmes. Extensive outreach work by the Asian librarian raised awareness of library facilities amongst Asian communities and Asians were encouraged to use the library. Library services were also taken to the community, since it was realised that it was not always possible for the community to
come to the library. The only problem with this approach was that the collection supplied was not always in good physical condition, simply because of reduced resources. Multiple copies could not be bought for these centres.

Bradford also introduced a central purchasing scheme, whereby help was provided to those library authorities which wished to build their own stock and did not have language expertise. Day seminars on the different aspects of multicultural librarianship (policy and practices) were organised for other library authorities.

During this period, the Asian librarian raised the issue of structuring these services into the mainstream in order to integrate them. The time had come to introduce a multicultural dimension into the whole approach in order to integrate Asian languages services into main-stream library services. This did not appeal to management and no concrete steps were taken to introduce this approach.

The year 1986 saw further changes whereby the situation more or less returned to that of 1974, rather than keeping pace with the latest developments in the profession. On the resignation of the Indic languages librarian, the post was given to an unqualified librarian. This new librarian was moved
from the Central Lending Library to the acquisition section with little possibility of public contact.

Bradford followed a practice of recording their Indic languages stock, which goes through a process of cataloguing and script conversion. The catalogue entries are made simple and entered in Roman script using phonetic transcription. The books are catalogued by the Asian librarian and the records are computerised by the acquisition section. Other library authorities can have access to this catalogue for a small payment. Bradford was not a member of CILLA (Co-operative of Indic languages LASER Library Authorities) or any other co-operative at the time of this survey.

Derbyshire Libraries

Derbyshire Libraries had a late start in providing library services to ethnic minorities in terms of community languages. They started thinking in this direction sometime in 1984. They were encouraged by the Equal Opportunities thinking of the County Council. A greater awareness of multiculturalism was created by appointing an Afro-Caribbean onto the library staff. Two years later, they appointed a co-ordinator who was not only qualified, but also fluent in three Asian languages, and three language specialists covering Punjabi, Urdu and Gujarati in 1986. Considerable thought was put into structuring
this service in such a way as to avoid the mistakes committed by other library authorities. This effort was undermined by the political decision to place the co-ordinator in the Equal Opportunities Department whilst working for the libraries. The motives behind this decision were good, but, unfortunately, it did not work out as expected. The situation soon became tense and uneasy. Working in two departments proved impossible and resulted in the resignation of the co-ordinator. Consequently, the authority was not able to retain the structure for very long. Even though the situation looked grim, Derbyshire libraries were still able to build a large stock of multicultural material. It is important to mention here that the multicultural collection was built up as a result of special funding.

Derbyshire libraries followed a different policy from Bradford libraries. Their services were community-orientated. Asian language specialists made contacts with the community and community organisations in order to find out their reading and information needs. The books were then selected from the approval collections supplied to LNDN (a co-operative formed by Leicestershire, Nottinghamshire, Derbyshire and Northamptonshire, now renamed MILC - Midland Cooperative of Indic languages) every quarter on the basis of identified needs. Since Derbyshire received special multicultural funding, they also made book-
buying visits to other specialist book suppliers, eg. Book Centre, Books from India, Jaysons (details in Appendix 3a) to buy basic stock and to fill gaps in existing stock.

1.0 BOOK SELECTION

Book selection is often by its nature an involved and complicated process. A knowledge of both language and literature is vital in order to develop a balanced collection. It might not be feasible to appoint enough language experts for any single library authority. For example, Bradford at present has an Urdu-speaking language specialist librarian on scale 6 and a Gujarati-speaking clerical assistant. Any monolingual unqualified librarian will find it difficult to handle book selection in other languages, resulting in further disadvantage to minorities within a minority (eg. Punjabi and Bengali reading communities in Bradford are minorities and Moslems are a majority within the ethnic communities). Under such circumstances, an excellent resource to tap, but unfortunately not always available, is the expertise in adjoining library authorities or co-operatives, such as CILLA. The presence of language specialists at meetings and their availability during book selection result in selection on a more rational and informed basis. The publication of the National Committee on Regional Library Co-operation Working Party on Materials for Ethnic Minority Groups interim report
National Committee on Regional Library Co-operation, 1980) provided an impetus for increased co-operation. Selection facilities for materials published on the Indian sub-continent were considerably inferior to those provided for 'mainstream' material. The import trade was mainly in the hands of those who treated it as a spare-time work and their relationship with the public library sector had developed on a piecemeal basis. CILLA was established in 1981, as an informal co-operative of five London Borough authorities. Some library services were soon keen to take advantage of the facilities provided. In 1982 the direction of the co-operative was taken over by the Region, and CILLA became a self-financing activity within LASER in 1983, with the aims of:

- improving the quality of cataloguing of Indic-language materials and laying down guidelines for standardisation
- increasing the possibility of inter-lending of materials
- providing book selection facilities (including approval collections catalogued and graded by language specialists) on a recharge basis
- improving the bibliographical control of Indic-language materials
- enabling Indic-language specialists in LASER to co-operate more effectively.

CILLA is now able to fulfil all these aims except laying down guidelines for standardisation.

The suggested procedure of CILLA is that books should
be delivered to LASER and held for each specialist to inspect and catalogue 2-3 days before a meeting. A meeting would be held of all participating libraries and the specialists would review and advise on their collections. Should any library be unable to attend, another member could, by prior arrangement, select for them. The specialist library would be obliged to take all, or most of the titles supplied in their language. The bookseller would then collect all the books, and deliver those ordered to the specialist library. Their catalogue cards would follow later when the rest of the order arrived from the Indian subcontinent. The marked-up lists would then be returned to the ordering libraries as invoices. CILLA gets approval collections and has established an effective dialogue with book suppliers. LASER produces a quarterly book selection and cataloguing guide, based on the approval collections. The entries are prepared according to agreed transliteration standards and include a Dewey class mark and brief annotation. Such a co-operative does not exist in Yorkshire. East Midlands have established a similar co-operative named LNDN. Leicestershire, Nottinghamshire, Derbyshire and Northamptonshire (LNDN) library services act in collaboration for the provision of library materials for ethnic minorities. The cooperative was established on an experimental basis in 1983, with a special relationship with CILLA. LNDN/CILLA aimed to provide access to CILLA's approval
copies, specialist advice and catalogue data and to enable libraries in member authorities to share ideas and expertise. Each authority paid a special subscription charge to CILLA. The experiment proved a valuable exercise in resource sharing, and, in October 1985, the chief librarians of the four authorities agreed that LNDN should be established on an independent, self-financing basis. The Steering Group was given a remit to establish selection facilities for new and retrospective collections of adults' and children's books, and to investigate the potential for cataloguing, location and bulk loan facilities, and other possible areas of co-operation.

It is difficult to deny the usefulness of such a cooperative in spite of the danger that authorities who wish to provide such services as a good-will gesture will acquire books through such a co-operative and may not provide a real service. For example, they may not appoint specialist staff. Another concern, which may have a damaging effect on the book trade, is that this system will discourage healthy competition among book suppliers. One supplier will have the monopoly over the language supplied to the co-operative. There will be very limited opportunities for any new book supplier to grow and develop.

Book selection, as stated earlier, is often a
difficult and complicated process. Appointment of a
language specialist is not the only solution. Book
selection requires knowledge of the language and
literature, knowledge of the community served,
knowledge of the book trade and the sources of
acquisition. There are some other problems which
restrict balanced selection and are beyond the control
of Asian librarians. The book trade in the Indian
sub-continent mainly caters for the local market and
is not always suited to foreign buyers. Foreign
markets have limited demand and to cater fully for
them is not a commercially viable proposition. British
books are attractively produced and publishers on the
Indian sub-continent find it extremely hard to compete
with that quality. Print runs are normally limited to
one thousand copies. Once they are sold, the book
goes out of print.

The main objective of book selection is to create a
balanced collection, which represents the maximum
number of viewpoints on the subjects covered, and to
provide the materials which readers need. Ethnic
minorities are usually very keen to preserve their own
religions, cultures and languages and, especially in
their old age, they cling to their own values. Public
libraries can do much by providing literature to meet
their demands and also by encouraging them to use
libraries.
1.1 BOOK SELECTION TOOLS

The biggest practical problems are the actual selections from the whole range of literature available and the acquisition of the books themselves. Librarians can consult bibliographical tools for the purpose of book selection such as:

- Indian National Bibliography (INB).
- United States Library of Congress Accession Lists of Indian books.
- National Bibliography of Indian Literature.
- Catalogues of those academic libraries of United Kingdom which collect Indic languages material (India Office Library, School of African and Oriental Studies).
- CILLA's catalogues.

In addition to this there are trade lists, comprehensive catalogues and bibliographies produced on different Asian languages literature.

There is no dearth of bibliographical tools, but they are virtually of no use for the purposes of book selection in British public libraries. The Indian National Bibliography has failed to prove a reliable book selection guide for public libraries in this country, partly because it is seriously out of date and partly because of the nature of the book trade in the Indian sub-continent. By the time the book gets an entry in the National Bibliography, it is out of print. The Pakistani National Bibliography suffers from similar defects. These bibliographies are
therefore virtually useless, in spite of having a wide coverage. The United States Library of Congress Accessions Lists of Indian books make no claim to be comprehensive, but are selective lists of those books which are considered suitable for addition to the various libraries in the United States of America. These do include some fiction, but are not comprehensive in coverage. The Punjabi community in Britain typically asks for material to read for leisure and recreational purposes at a relatively low level. Thus these lists may prove a useful book selection tool for university libraries, but not for public libraries.

The National Bibliography of Indian Literature (published in four volumes) covers literature published in India from 1901-1953 and is a very useful retrospective book selection tool. It also has a good coverage of subject books, e.g. religion, literature. This is published by Sahit Academy which also publishes a quarterly journal called 'Indian Literature'. It includes current publications and can be very useful for public libraries because of its coverage of recent publications. An International Bibliography of novels published in Punjabi by Manmohan Singh Arneja (1980) is a pioneering effort which may also prove invaluable for public librarians in this country. This bibliography gives detailed information about novels written in Punjabi and novels
translated into Punjabi from other languages. It includes novels published from 1898-1978 in alphabetical sequence. Another very useful and up-to-date bibliographical source is provided by the trade lists issued by book suppliers and publishers. Books mentioned in these lists are normally available from their stock, so they are a good source of currently available literature. Where the lists are in Roman script, annotated in English, they can be very useful for British public libraries. Trade lists are the most reliable tool because of the nature of book trade on the Indian sub-continent.

1.2 BOOK TRADE

The Indian book trade is still unorganised and under-capitalised, as is common in all under-developed countries. The individual book-buying habit has not developed appreciably because books are costly. In most developing countries, the major constraint on book buying by those who are literate is low income. The educated middle-class who normally buy books to read show preference for books imported from the West. This situation must be discouraging for book-sellers and publishers alike and contributes towards short print runs, low quality of production and increasingly high prices. Book development depends on a combination of skills. Any list of such skills must include writing, editing, illustration, design and
layout, setting, printing, finishing, costing, marketing and distribution. Where even one of them is missing, book development may remain at a standstill. In developed countries, each of these skills can be the basis of a specialised profession. Many of the developing countries are poor and their technology is very limited. It is necessary for developing countries to make use of ways which are not expensive and do not require elaborate technology.

Librarians in this country often criticise the quality of paper and binding. The quality of paper used in India is poor. The pulp shortage in India results in very expensive books and journals. Their cost is quite out of the economic range of the local citizens who would be interested in reading them. The result is a product of lesser quality than Western books and journals. Diehl said, 'what seems to be shoddy workmanship is the fault of the national purchasing power, the lack of foreign exchange for such things as paper from Norway and not of the editor or publisher or author. They want nice paper; they want nice and clear illustrations; they want good bindings but they can not have them because credit is more wisely used in the national interest for other things' (Diehl, 1964:491). Recycled paper is extensively used for paperback books and newspapers.

Binding is the weakest part of Indian books, since
good paper and boards are not always easy to get. A proper combination of skilled hand labour (which is widely available) and modern machines could improve Indian binding. Indian binders do not always back the books and do not allow proper margins. Their sewing does not offer flexibility of the right tension which makes rebinding impossible. They do not use the same quality glue as used in Britain (they use a mixture of animal glue or even paste and water). Their method of lamination is very poor. They try to wrap the plastic cover round the books. The plastic does not adhere to its cover, so rebinding in this country loses the effect of a jacket. It might be advisable for them, until they can afford to follow the proper technique, to wrap the cover round the book and put the plastic cover round the jacket, rather than laminating in the present inadequate way.

Print runs in India are small. Editions of one thousand are very common; and in some circumstances a thousand copies is unrealistically high for a scholarly publication. There are some other factors which also impede book trade development in India, e.g. level of literacy, publishers' lack of capital, credit and up-to-date equipment, high carriage rates, comparatively free entry of foreign books, restrictive export controls and copyright problems. In the commercial book trade, many firms are booksellers as well as publishers, sometimes acting as agents for
small publishing concerns. A few have overseas agents, but rarely are all their titles available from these agents. In the last few years, the situation has changed rapidly and greater emphasis is placed on the export of books. Foreign clients express some concern over Indian book imports, e.g. reduced trade discount of 30% instead of 50%. On top of this, the Indian exporters insist on foreign importers paying shipping, insurance, customs, brokerage fee and the exporters' bank charges in India. Also, there is hardly any publicity for Indian books in this country.

Export procedures cause problems. Many practices are badly outdated; quotations are given in a currency that foreign buyers do not understand. Unannounced charges may be added; items not ordered are sometimes shipped, and quite often prices are scribbled on the books.

Despite all this, books received in this country have improved a great deal since the 1960s. Popular books produced in the English language have much improved paper, binding and illustration. Book suppliers are putting increasing pressure on publishers to improve book production, especially for foreign markets. The realistic situation is that it is not justifiable to invest much money in foreign export books as the demand is not high enough to make it a commercially viable proposition. Still, there is no denying the
fact that Ferozsons in Pakistan and some Indian publishers have taken positive steps towards improvement. Book suppliers in this country have informed publishers of gaps in the British book market, for example cookery books in Punjabi, knitting, health care and beauty.

Large print and talking books are demanded by elderly people, people with sight disability, and those who are weak and disabled and cannot handle or read fine print. As already stated, this is not a new concept for the Indian book trade since Indian religious scriptures are in large print. The problem is again one of the poor paper and binding.

Talking books are mainly produced for the consumption of foreign markets and the profit margin is not high enough for adequate investment to produce the quality which would compete with local markets. Talking books produced on the Indian sub-continent are inferior both in presentation (in terms of attractive cover) and recording quality.

2.0 ACQUISITION
The two library authorities which have been surveyed in this project now buy their material from book suppliers based in this country. Bradford spends its budget predominantly on Urdu books and uses the Book Centre and Rolex. With the little money remaining for
other languages, they buy Punjabi from Star International, Hindi from the Asian Bookshop and Gujarati from Bidd Enterprise. Derbyshire Libraries use LNDN's approval collection every quarter for their regular book selection. They also use other specialist book suppliers in order to buy retrospectively, to acquire basic stock and also to fill gaps in the stock (e.g. Jaysons in Birmingham and Books from India in London). These suppliers and Star International were briefed on the type of material Derbyshire Libraries require to buy. Both the authorities have acquired books in a number of ways over the years, eg selecting from bibliographies and trade lists, importing directly from the Indian sub-continent, buying off the shelf, placing blanket and block orders and selecting through approval. Journals are bought locally if available, otherwise ABC magazine distributors is used.

Libraries acquire books, as suggested by the survey, in a number of ways according to their requirements and policies. Basically, there seem to be two kinds of arrangements: non-selective and selective. Under the first type, the library expects the book supplier to supply everything published in a specified area/subject. Blanket and block orders are covered by this arrangement. Under the second arrangement, the library requests the supplier to supply books on approval, selects from the shelf stock and selects
from bibliographies, catalogues and trade lists. Blanket orders can be useful for libraries serving a large population of Indian origin with a commitment to subscription services. Blanket orders are favoured in order to establish an efficient and economical means of acquiring current books; they assure adequate coverage and help to get books on the shelves faster. The main criticism of this system is that book selection should not be left to the book suppliers. It is doubtful that an outside agency can develop a collection suitable for an individual library. If a library has a well-defined acquisition policy, blanket ordering gives a better assurance of complete coverage, deliveries are quicker and there is a substantial saving of staff time. This can prove one of the best methods of selecting and acquiring Indic languages literature, if one can find dependable and understanding suppliers.

The most commonly used method by both the libraries is the block order. 'Block order' means that the library specifies the amount it wants to spend and the type of material it requires, or specifies the number and type of titles, for example, books on Punjabi cookery, or on homeopathy. The selection is left entirely to the book supplier. This method is used where staff are short of the time necessary to prepare a book list from bibliographical tools. This method works well to fill in the gaps in stock, but should
not be used for the entire collection. When placing blanket or block orders abroad with a foreign book supplier, librarians should be prepared for the import procedures and other complications associated with importing books from the Indian sub-continent. Ordering individual titles according to one's requirements is not practically possible, as a large percentage of the orders will go unfilled, either because the books have gone out of print, or because the supplier is unwilling to go to the trouble of acquiring the titles.

Book-buying trips to specialist book suppliers at regular intervals are a good method of selecting and acquiring books, providing one can afford the travelling costs. This method offers an opportunity to establish personal contact with book suppliers and provides an opportunity to make use of a variety of book suppliers rather than depending on one.

An approval method is increasingly used by libraries, especially those belonging to co-operatives. This is an agreement between a library and a book supplier, who is given the responsibility of selecting and supplying all current monographs published in the specified area/subject and level. The books not approved by the library are sent back to the book supplier. Approval plans have great potential, but only as long as the power to reject remains firm and
arrangements with dealers are placed under continuous review.

The use of local book-sellers and agents, as opposed to purchasing from abroad, must be an immediate consideration when buying books in Indic languages. It is easy to establish personal contacts with local book-sellers, and there are few problems of communication. Deliveries will be speedy, and the local book suppliers will understand the problems of public libraries in this country. Their response will be more understanding and constructive, whereas a book supplier on the Indian sub-continent might not be able to appreciate the situation. Local book suppliers have improved greatly. Their stock has increased and they are able to provide showroom facilities. There is now a constructive dialogue between public librarians and book suppliers. Book supply from the Indian sub-continent has improved and is more regular. Publishers have begun to listen to the demands of public libraries and produce some of the demanded material, and book suppliers have begun to take pride in the quality of material they supply to public libraries.

3.0 RECORDING

The stock obviously needs to be processed in order to be properly exploited. Recording the material is a part of the processing. Both library authorities,
Bradford and Derbyshire, record their Indic languages material. The reasons are (i) to know what is in the stock; (ii) to make library loans easy; (iii) to find out which author/title is more popular; (iv) to find bibliographical details; (v) to fill gaps in the stock. It was noted that there were problems in cataloguing and recording Indic names, in spite of these, local recording of material is clearly preferable.

Indic languages now form part of public library provision and many library authorities, including the two surveyed, integrate their Indic entries into their main catalogue. Concerns have been expressed by non-Asian librarians, and by language specialists not fluent with all five languages of the Indian subcontinent, over the problems of recording Indic material. There are two aspects of recording: one is the entry element and the other is the form of entry. Computer input is now practical in the original languages. However, many libraries still prefer to make entries in Roman script for the purposes of staff use. British public libraries have been increasingly adopting computerised cataloguing and circulation systems, because such systems can store, manipulate and retrieve large amounts of bibliographic information faster, more easily and more accurately than the manual card systems they replaced. Libraries settle for simple catalogue entries. Even simple
catalogue entries require a consistent entry element and a methodical script conversion scheme to transfer the entries into Roman script. The situation is more difficult in the absence of any recommended guidelines or nationally accepted standards.

The Anglo-American Code (AACR, 1978, 1988) and Names of Persons (IFLA, 1977) are two cataloguing tools of immense value to a general cataloguer, but they are hardly useful for cataloguing Punjabi names. A catalogue code only determines which element may be used as an entry element, but will not help a non-specialist to recognise that entry element among others in the name. Punjabi names differ from Western names, where the last part of the name is usually a surname. An Indian name has several elements and no strict rules to determine which is the 'surname'. The crux of the problem is therefore to recognise one particular entry element among others. Realising that this problem is not solved either by the AACR or 'Names of Persons', some attempts have been made in this direction in this country. The first was made by LASER (London and South Eastern Library Region) when it tried to incorporate ethnic languages in the EMMA (Extra-Marc) project (EMMA, 1978) in order to avoid duplication in cataloguing. An intake analysis and currency survey was conducted by LASER over a period of six months (October 1978-March 1979), based on cataloguing data supplied by
participating libraries processed at BLCMP (Birmingham Libraries Co-operative Machanisation Project). Indic language material was included in this project and data was supplied by Bradford Metropolitan District Library and Kirklees Metropolitan Borough Library among others. Problems of cataloguing Indic language materials observed during the EMMA project relate to the choice and form of heading. The study identified the problems of standardisation of catalogue headings and has provided the impetus for a shared purchasing and cataloguing co-operative within LASER (Co-operative of Indic Language LASER Authorities-CILLA). Further difficulties, especially in the choice of headings for Indic names, were recognised, and it was decided to initiate further work outside the project to improve the cataloguing of Indic language material in this country.

A Working Party on materials for ethnic minority groups was set up by the National Committee on Regional Co-operation (1979), and looked into three areas, one of which was the problems of recording the literature. The Working Party's concern over cataloguing was more marked for non-Roman scripts, and with the National Committee's approval it approached the Library Association concerning the possibility of producing a Code of Practice for the most commonly provided Indic languages. The professional Development and Education Committee agreed, in
principle, and referred the proposal to the Cataloguing and Indexing Group, to produce in the first instance a set of guidelines for the cataloguing of materials in scripts other than Roman.

The Cataloguing and Indexing Group Committee recommended that (1) a one-day conference of public and academic librarians concerned with materials in these languages should be held to identify clearly problems, needs and priorities, (2) short-term work be initiated and co-ordinated to give immediate help to public libraries, (3) a proposal for funded research for a longer-term programme be prepared, (4) a series of Library Association publications giving guidance in cataloguing material in the various languages be prepared. It was also suggested that the academic libraries should be looked to for guidance in preparing any manual of practice. The London Co-operative Scheme (Co-operative of Indic LASER Library Authorities-CILLA), spearheaded by a member of the Working Party, provided an example of practical action research. CILLA came into existence in 1979, one of its briefs being to produce standards for cataloguing and transliteration. CILLA has published quarterly and cumulated annual lists based on the material acquired by them. Though it has worked on cataloguing and transliteration standards since its inception, it has not up to now succeeded in publishing any comprehensive document.
Western codes have so far not treated Punjabi names adequately. Most have been treated under the headings of oriental names, Indic names or Indian names. Most of the codes suggest entry under personal name (first part of the name), family or surname (last part of the name) or under the best-known part of the name. It is very difficult to confirm any entry element without a sound knowledge of the structure of a name. It is not within the scope of this research to refer to each and every code and mention how these names are treated (see Rait, 1983:92-109).

There is a lack of a national cataloguing code in India. Some prominent Indian librarians have tried to do work in this direction, but one of the common difficulties they have faced is that India is a country with so many languages and customs. Names vary in structure and components differ according to the language and region. It is not possible to treat all names in the same manner. Sengupta (1959:57-63) developed a set of rules for the rendering of Indian names in the Roman alphabet. Sengupta (1974) also distinguished Hindu names from Hindi names, and gave separate treatment to Punjabi and Sikh names. Mangla (1966:121-129) analysed the structure of Hindu, Punjabi and Sikh names. R.C. Dogra did some work on cataloguing 'Urdu names' (Dogra, 1973:351-377). He analysed the elements which make up Moslem names and
suggested how they should be entered. His work was aimed at academic libraries, and was a worthwhile analysis of the structure of Urdu names.

Punjabi names are made up of several elements and it is not always the case that the name carries a surname, or that the last part of the name is a surname. Positioning of the element within the name can alter its significance, eg Ram can be a personal name, but can also can be a complementary name depending on its positioning in the name. The crux of the problem is to ascertain the particular element as an entry element among others. The term 'entry element' is used here to make it clear that the entry element is not necessarily the so-called 'surname'. Commonly used elements in Punjabi names are briefly described here to suggest the complexity in selecting an entry element.

3.1 NAME ELEMENTS
The primary object of all human nomenclature is, of course, to distinguish individuals, and every naming system has been directed mainly to this end. The most important element in any name is the given name and this applies equally to Punjabi names. A person is known or called by this name, and is usually given it at birth. It is identified by various words, eg given name, personal name, nam (Punjabi word for personal name), Ism (Urdu equivalent for Christian name).
Sources of nomenclature appear to be the religious aspiration of parents, natural affection, physical characteristics, special superstitions and customs. Some given names comprise two proper names, eg Rakesh Mohan, Ram Prakash.

The usual practice amongst Moslems is to assume a name after the name of their Prophet or one of his followers, to express their devotion to Islam. This Ism can be simple, eg Nayyar, Mumtaz, but can also be compounded and most Moslem names fall into the latter category. A compound name may consist of two personal names, of which the second ends in 'i', eg Sukhlain Naqvi, Sadiq Hashmi. It may also consist of two personal names, of which the first is a compound, eg. Zahiruddin Khurshid, Shamsuddin Tabrez.

A unique element in a Punjabi name is the complementary name. A given name is incomplete without the addition of this element. In other words, it is a complement to the given name. Originally, it appeared to have a religious meaning, to distinguish class or tribe, and also indicate sex. It was applied in Hindu names to distinguish high caste from low caste, eg Ram and Lal as complementary names used by Brahmans (Learned class); Sinh used by Kshatriyas (warrior class); Mall (Mal) and Rai used by Vaisyas (trading class) while the Sudras (menial workers) were not permitted to use any such
distinctive marks. Modern names do not always follow such practice.

Complementary additions are common to Moslem names in order to distinguish individuals. Indian and Pakistani Moslems divide themselves into four main tribes: Sayyids, Shekhs, Mughals and Pathans. Each tribe has its own distinctive complements, eg. Mian, Mir, Sahib, Sayyid and Shah are used by Sayyids; 'Abd', Ali, Daula, Din, Muhammad and Shekh are used by Shekhs; Agha, Aga, Beg and Khanum are used by Mughals; Dad, Khan, Khatun, Bano are used by Pathans. Moslem complementary names can be used both as a prefix and a suffix, eg Mir Taki (Prefix), Ahmed Khan (Suffix). In Hindu and Sikh names they are mainly used as suffix.

A complementary name can also indicate sex, eg Prakash Kaur (female), Kulwant Singh (Male). Religion can be indicated by this element, eg Ram Singh (Sikh), Manohar Lal (Hindu). However, in an educated society, such complementary names are not adhered to, and so consistency cannot be expected.

Given and complementary names are the two most important elements in a Punjabi name. Other elements, which are added to Punjabi names are varna/caste (class system of Hindu society), sub-caste (divisions within the caste system), gotra (family name
equivalent to surname in the West), tribe, baradari (clan collection of families subject to a single chieftain), sept (division of a clan), laqab (honorary title assumed by himself or given by others but not by the ruling authority), khitab/upadhi (honorary title given by the ruling authority), nisba (place name), kunyah/nata (relationship), takhallus (poetic/literary name) and pseudonym. Some names can have further elements, suggesting their regional identification, trade/profession, educational qualifications, religious sects and sex. Certain elements are added to a name simply to show respect to a person. These are the main elements (detailed in Appendix 3b) which make up Punjabi names. Suggestions can be made on this basis for a method of entering Punjabi names. Choice of the entry element is important in Punjabi names, and some guidelines (see Appendix 3b) can be recommended for this.

It is important to enter a name consistently in catalogue entries, but it is equally important to bear in mind that the form of the element should be treated consistently for any one name, whatever language it appears in. For example, Punjabi personal and complementary names are always split. The same name in Bengali or Gujarati (prominent works are often translated into other languages in India) may not be split. This will cause filing problems unless a single consistent rule is applied.
These guidelines may be helpful for public librarians to determine which element should be used as an entry element, but would not help a non-specialist to recognise which word in the name represented that element. It is apparent then that an additional aid is required to solve this problem. This problem could be solved by compiling a dictionary of Punjabi name elements (in alphabetical order using Roman script). Such a dictionary has been compiled, as a preliminary to the present study, giving name elements, their analysis and suggesting whether or not they can be used as entry elements (Rait, 1984). This dictionary is available from Leeds School of Librarianship.

3.2 FORM OF ENTRY

It is normal practice to have an Indic languages catalogue in Roman script. Script conversion is considered desirable in British public libraries for a number of reasons. Although many library authorities are appointing ethnic minority librarians, no borough or county has either the funds or, indeed, necessarily the need to appoint specialists in all five major languages used in this country. It is intended to make literature written in non-Roman scripts accessible to those who are unable to read the original script. This is most important for library staff who cannot read these scripts. It would not be possible for them without romanization to select,
order, or handle books in non-Roman script, nor to file cards in an intelligible manner. Another important point is that the original language publications do not always use Roman script on their title page and, even if they do, it is not always consistent. This suggests that public libraries should use some scheme of script conversion.

The subject of script conversion has long been the Cinderella of the library world and of bibliographical control in general. It has, however, now assumed a greater importance due to the steadily growing flow of literature written in non-Roman scripts, and is further accentuated by the growth of libraries serving a multi-lingual community which in many cases is also a multi-script community.

There are three methods of script conversion used by the libraries in this country, ie transliteration, transcription and romanization. It is common in the English-speaking world to use the term 'transliteration', but there is another similar term 'transcription'. The difference between the two is often obscure even to linguists.

'Transliteration is the operation of representing the characters or signs of any alphabet by those of any other...'. It is a question of representing characters or signs, not sounds. 'Transliteration can, and should, be automatic, so that it can be done by anyone able to identify the language of the original; and it should be possible for anyone with an adequate knowledge of this language to re-establish the text in its original characters'.
'There must be no ambiguity: a given character or sign should always be transliterated consistently and, in principle, a single character in one alphabet should also correspond to a single character in the other(s). The use of two letters for a single character is acceptable only when the Latin alphabet offers no other possibility, and then it should be a two-letter combination ruling out any ambiguous interpretation'.

'Diacritics are added when necessary, but signs not available on (for instance) Latin-alphabet typewriter keyboards are used as little as possible' (ISO/R9).

Transcription is the operation of representing the elements of a language either sounds or signs, however they may be written originally, in any other system of letters or sound signs. The definition of transcription introduces an ambiguity by saying that 'either sound or signs' are converted to 'any other written system of letters or sound signs', thus not recognising expressly that individual letters are not transcribed (qua) letters, but solely as graphic representations of sounds.

'Etymologically, transcription means the shift from one mode or system of writing to another and, in particular, from writing in one alphabet to writing in another' (Frontard, 1961). In other words 'Transcription notes the various nuances of sounds and fixes them graphically' (Zorin-Obrusnikova, 1966:353).

Transcription purely based on pronunciation is called phonetic transcription. Phonetic transcription must inevitably be different for different countries, since pronunciation varies in different languages. This may cause confusion.

Romanization is the general term for any method which converts names or text written in a non-Roman writing system into the letters of the Roman alphabet. The term 'romanization' is limited to conversion into a particular script. There are two principal methods by which this may be accomplished. The first is where
romanization is accomplished letter-by-letter according to a table which equates each of the letters of the original (non-Roman) alphabet with one or more letters, or letters plus diacritics, of the Roman alphabet. The other system is phonetic or phonemic transcription, whereby romanization is accomplished by spelling the proper spoken sound of the name or word as closely as possible according to the orthography of a given Roman alphabet language, eg English. Romanization, as the term is used within the British libraries context, is a crude method used by the book suppliers to make authors and titles comprehensible in Roman script.

It is therefore necessary to find some system which is reasonably acceptable to everyone using the catalogue, as British public libraries cater for all levels of educational achievement. A scientific letter-to-letter form of script conversion (such as the Library of Congress's transliteration scheme) is highly specialised, especially for author entries, and, therefore, unacceptable in general practice. Most of the language specialists working in public libraries take account of natural stress, which is not possible by any means in transliteration. A phonetic method may be ideal for public libraries, but it is not practicable, since it demands a good knowledge of the language. Librarians from different regions will interpret via different spellings and it therefore
fails to maintain consistency.

The functional requirements of script conversion are pronounceability, traditionality and reversibility, though reversibility may not be the top priority of public libraries. A successful transliteration scheme is that which takes care of the sounds when converting graphemes of a source script into the graphemes of a target script. There are three possible ways of enlarging the scope of the target alphabet so as to make it capable of application to a language containing sounds not encountered in the target language, i.e. to use 'digraphs' or 'trigraphs' to represent sounds not provided for by the single letter; to use diacritic marks; by the addition of new letters. There is a problem in using diacritics in the ordinary computer programs used in public libraries. The solution lies in compromise. One has to settle with a scheme where there is a fixed arrangement for conversion from source script (words and vowels) to target script, ensuring that the natural stress of the language can be maintained. Some guidelines are suggested in Appendix 3b.

4.0 PUBLICITY

Selection, acquisition and processing of stock is meaningless unless the stock is properly exploited. In order to exploit the stock, it is important that the target community knows what is available, where
it is placed, and how it can be used. It is equally important that library material should find its users and the users should find what they want to read or use. This is only possible if the potential users are aware of library resources and how to use them. Some of the elderly Punjabis interviewed in the survey remained unaware of the range of library resources; others said that a library was a place from where books could be borrowed. The services should be publicised and the publicity should be organised in a manner that it is well received by those at whom the services are aimed.

Considering the general confusion expressed by the elderly Punjabis, certain aspects of the public library service need to be clarified for their benefit. The role of the public library should be emphasised and misapprehensions corrected. Elderly Punjabis should have it made clear to them that it is not only a place from which books can be borrowed, but it also serves many other purposes, eg. information, non-print materials (recorded music, video films, pictures, jigsaws, slides) and extension activities (educational, art and cultural activities). Libraries maintain links with other purpose-oriented advisory services, such as Legal Aid centres, Consumer Advice centres and other organisations geared towards answering consumers' inquiries. Stress on the public library as a provider of service for all members of
the public remains essential to convince this group of its relevance to their day to day existence.

It is a general practice in this country to publicise activities largely through written leaflets. It would be a good idea if parallel texts were written in other languages and if these other languages were highlighted on the front page, so as to be eye-catching for non-English speakers. Much of the information which needs to be publicised is organised by tapping the media, eg. television, radio, newspapers and magazines. Since all this is in English, it might not be fully understood by Punjabis. Such an attempt should be made through Punjabi media. Outreach programmes are gaining support and popularity in order to make the services community-oriented. This is much more important for the Punjabi community, since they come from a society with oral traditions. They much prefer direct contact and word of mouth practice rather than printed publicity.

Stock selected on the basis of the needs and demands of the community served has a better chance of being used. It is important to acquire and process the stock as quickly as possible to make it available for use. The Punjabi community will be able to take advantage of the resources if they are fully aware of what is available and how it can be used.
ATTITUDES OF LIBRARY AUTHORITIES

It is of importance to illustrate the attitude of the two authorities investigated here towards ethnic minority staff, Asian languages stock and funding on the basis of the information collected from this research. Obviously this has a direct relevance to the development of appropriate services. One important question is whether results from these two authorities are applicable to other library authorities.

Both library authorities assert their belief in equal opportunities, and have a policy statement to this effect. Bradford was one of the earliest library authorities to start library services for Commonwealth immigrants in the late 1960s and appointed a qualified language specialist librarian as early as 1974. Derbyshire, in contrast, was far behind, appointing its first black, unqualified librarian in 1983 (They appointed a co-ordinator and three language specialists in 1986). Both library authorities built up their Asian languages stock making use of special funding (namely, Urban Aid in Bradford and the Special Multicultural Fund in Derbyshire).
1.0 STOCK

British public libraries stocked books in foreign languages before the arrival of Asian communities in the UK. These collections were mainly intended for the majority English speaking population as study collections.

In the late sixties, librarians began to formulate their attitudes to Asian immigrants. Edgar found that 98% of the library staff interviewed were in favour of immigrants being encouraged to use the library (Edgar, 1972). This may be for the simple reason that the public library was seen as one of the channels through which the immigrant communities came into contact with the social and cultural patterns of the indigenous society. The researcher is of the view that many librarians in those days, in spite of the view expressed by Edgar, were not in favour of making library provision in Asian languages. The simple reason was that they did not have the knowledge of language and literature and were hesitant to handle books in these scripts.

The library profession was generally slow in recognising the reading and information needs of Asian immigrants. The understanding that the new arrivals were potential new readers dawned only slowly. Some of the reasons are given in the stock management chapter. One important reason was the general
attitude of librarians towards bilingualism and their belief in the now outdated theory that the stress of learning more than one language can damage children's education. In the early seventies, some librarians began to take an interest in stocking Asian language material in order to fill the gap within their services.

The survey suggests that both library authorities have a commitment towards Asian readers. Bradford started systematically collecting their stock in 1974 before a policy statement from the Library Association and when the concept of multiculturalism was not yet recognised by the Library Association. This step was mainly an initiative of the Bradford chief librarian. Derbyshire, on the contrary, followed the national trend. They took a wider view of multicultural stock, where the collections are restricted not only to Asian languages material but also include English language material related to Asian culture, history and literature. Credit goes to Derbyshire County Council in that their multicultural fund was allocated from the county council's general budget.

Stock-building in the two authorities reflects two different practices within the library field. Bradford represents the standard practice of the 1970s where stock was bought on the preassumed ideas of Asian librarians on what Asian readers would read.
Derbyshire represents the practice of a community orientated service in which librarians began to realise that community needs should be identified and the stock should be reflective of these needs and demands. In either practice, there are limitations. The reasons relate to the nature of the Indian book trade, import complications in the past, the comparatively poor physical quality of books produced on the sub-continent (inferior paper, sub-standard photographs and poor binding) and the different demands of British public libraries. Books produced on the Indian sub-continent do not always cater for the interests of the British readers. These factors not only limit the stock selection, but also create other complications.

The staff employed do not always treat these books in the same way as British books. Some staff even hesitated to touch such books. This happened frequently in the 1970s, when books used to be shipped from the sub-continent. The books would get damp because of inadequate packing and they used to smell of decay. Sometimes, if the books were kept longer at the ports, they became infested with insects. The author heard comments from staff in those days that the books must have had a dip in Ganges. The situation has changed since then. There are now many showrooms and established book suppliers in this country who take a pride in improving their book
stock. The physical condition of the books and import procedures have tremendously improved over the years but the attitude of general staff has not changed much as the survey revealed that the general staff were still reluctant to handle these books.

Some library assistants are still reluctant to shelve these books, because of their unfamiliar language and bias. Both authorities put author, title and classification number on the spines of their book stock. Shelving and weeding are still considered to be a part of specialist work, and are left to the Asian librarians or language specialists.

Acquisition staff, in a similar way, do not always want to handle these books (this has happened in both authorities). There are instances where books have been left packed for a year simply because specialist workers are not available to handle them. There is obviously a need to have some input from the language specialist, but much of the processing can be handled by other staff to aid in integrating the stock. This eventually happened in both authorities after much dialogue and persuasion, so that pasting of slips and cards was undertaken by clerical assistants. In general, it is a common practice that Asian stock is very much left to Asian librarians. Asian staff have to undertake most of the work relating to Asian stock, e.g. selection, acquisition, processing and shelving.
Similarly, Asian inquirers coming to the library are typically referred to the specialist worker. If there is a query regarding Asian languages books that will also be referred to the Asian librarian. If the Asian librarian is not available, then the reader will be asked to look on the shelves. This attitude of the staff in general can discourage Asians in their use of the library. Certain queries obviously need specialist knowledge, but other queries can easily be dealt with, eg. a cookery book in Asian languages could be identified by looking at a classified catalogue. Such attitudes of other staff towards Asian stock can be frustrating for Asian librarians, who are often working under pressure themselves.

It has been noticed in these two authorities that resource librarians are reluctant to allocate money for multicultural material from the general book fund. They often like to buy such stock from a special fund, and this means that the stock will not be properly updated once that fund is spent. This was very obvious in Bradford and Derbyshire. The favourite phrase in Bradford- was why should Asians get two slices of the cake?. In Derbyshire, the multicultural resource librarian frequently noted that no money was available for multicultural material. This was also true of creating a multicultural dimension to new projects. Group librarians were also reluctant to spend their own book funds on buying multicultural
books. It is, of course, a difficult problem when all money in library authorities is limited, but it is obviously essential for the balance between expenditure on general and multicultural stock to be fairly drawn.

Ethnic minority librarians are often involved in the book selection in Asian languages. They are more rarely involved in the selection of English-language multicultural material. This is an acknowledged responsibility of general librarians, whether they are aware of the cultures of these minorities or not. Multicultural material also has racist books and books which are factually inaccurate. It is difficult to make a correct selection unless librarians are knowledgable concerning the culture and subject. A number of library authorities began to reassess their selection policies in an effort to eliminate racist materials from their stock. Professional opinion remained divided on this issue. Some felt the, 'myopia of librarians stems from three basic false premises. Firstly that they are buying a balanced stock; secondly, that they are giving people what they want; and thirdly, that information is value free' (Thompson, 1982:4-5). Librarians have always taken a deserved pride in promoting freedom of expression as opposed to censorship. In providing a service to readers, librarians are expected to abstain from passing their own judgments on their readers' needs.
The professional philosophy presupposes respect for all cultures but also an understanding of the readers. This philosophy can only be implemented if the librarians are aware of these cultures and have a wider knowledge of the subjects. Factually inaccurate and racist material can result in strained relations between the library and the concerned ethnic communities. This could be avoided if the staff from the relevant cultural background were involved in the book selection.

At present, there are hardly any national standards for multicultural stock in Britain. It is very much left to the decision of an individual authority or the librarians if they wish to take guidance from the recommendations in the Library Association Policy Statement, IFLA Standards (1977:34) and the National Committee on Regional Co-operation standards (1980:5). The recommendations in the Library Association Policy Statement on Library and Information services for multicultural society (1985) suggest a strategy for meeting the needs of ethnic minorities. At first sight it seems a step forward, but a critical study suggests that the recommendations set the target too low and were designed mostly for libraries which up to now had neglected such services: there is hardly any encouragement for libraries who are already providing a good service. The 1973 IFLA standard of one book per five people for groups of foreign speakers
numbering 500-2000 and one book per 10 persons for larger groups, is very low considering that the national ratio in the United Kingdom is 2.4 books per person. The National Committee on Regional Library Co-operation standard of 1980 recommends that in any service point purporting to offer a service in a particular language, the minimum provision be 150 titles of shelf stock in that language. It also proposes a minimum exchange rate of such collections to ensure a fresh and attractive stock. The standards set in these documents are rather unrealistic if applied the stock of Asian languages. There are a number of points to be considered when setting the standards, e.g. permanency of stay, literacy level, reading habits, use of the library and, most important, the output of literature in these languages. There are state languages which have a negligible output of literature and limited editions. The standards, even though far from realistic, may not even be met by some of these languages. The quality of stock provided by librarians for their Asian users is important in attracting them to the library, although the present survey has shown that Punjabis are very tolerant and if they have a complaint they do not want to put it in writing. Surely, too frequent disappointments can put them off using the library at all. To keep their Punjabi readers, librarians have to set the standards as high as for the rest of the stock, not necessarily in
terms of providing the same number of volumes, but those they do have must be selected with the same care.

Asian librarians are generally employed at grass-root level, so there is less pressure exerted at the management level to improve the standard of such services. This must presumably await the appointment of ethnic minority librarians to senior managerial posts.

Models of service provision vary considerably between authorities and the development of service provision very much depends upon individual authorities. Practices differ greatly, as a consequence of the lack of a national policy and of nationally accepted standards. Library services aimed at ethnic minorities are now nearly two decades old. Some progress has been made within this period but there is still much to be achieved. The policy makers, both at local and national level, are required to view this type of provision neither as special, nor as a substitute for more traditional services. As community charge-payers, it is the right of minorities to receive a library service which reflects their needs. Staff attitudes must now see the need for a multicultural provision that can be integrated into main-stream services, so giving such services a proper structure and status. However, there is a
real need for a national policy, so that individual library authorities are not left with the sole decision for making multicultural provision.

2.0 STAFF

Both of the authorities investigated here appointed specialist staff to provide services for ethnic minority communities—qualified language specialists in the first place. Bradford Libraries created the post of Asian librarian in 1974 on scale 6 (considered quite high at that time) and appointed a qualified librarian with appropriate language skills. When this post became vacant it was taken up in 1983 by another qualified librarian with language skills on the same scale. The work of these two librarians complemented each other. The first one built up the stock, whilst the second one identified community needs and raised awareness of library services in the Asian communities. However, when the post of Indic languages librarian became vacant in 1986, rather than restructuring and upgrading the post, it was offered to an unqualified person with no library background. Between 1974 and now the post has remained on scale 6 with the job description unchanged.

Derbyshire thought the problem through and avoided these structural problems. They appointed three specialists in Asian languages for the whole county. A co-ordinator was appointed at management level with
a county-wide brief, and responsibility for coordinating and stimulating services across the whole system. A political decision of the council placed the co-ordinator in the Equal Opportunities Department and language specialists with libraries. In Derbyshire, there is an all-party commitment by the County Council to racial equality, and this, together with a recognition of client groups, co-operation with other agencies and effective use of team time, provides an important policy objective of the library service. Placing the co-ordinator in two very different departments made the situation difficult for the post-holder. Without proper support, working in two departments is not an easy situation. The weak and ineffective management of the Equal Opportunities Department and inadequate support from the library division failed to provide the required support and made the post ineffective. In addition, the co-ordinator needed to cover stock, service delivery and training with a county wide responsibility and this naturally gave a very thin cover to the total area. The post was on the SO2/P01 scale (pay scale Senior officer 2/Principal officer 1), whereas two other co-ordinators appointed by the Library Division on P03 scale covered the North and South of the county, respectively, and were responsible only for service delivery. The post was considered a management post with hardly any staff, finance and information management responsibilities attached to it. In
reality, it was purely an advisory position with no status and structure. The responsibility for multicultural services was shared by the library officers and there was no firm line of communication with the Race Relations Officer (Libraries) in spite of the fact that the post-holder was considered responsible to committees and the community forums. This policy of duality defeated the whole purpose of the post. The posts of a language specialist and the co-ordinator became vacant in 1990 and they have remained unfilled since then. At the time of the survey, staff appointed in both authorities were funded by Section 11.

The appointment of Asian staff at all levels and positive attitudes of the general library staff can attract an Asian clientele to the library. Up to the present, the policy of the library authorities has been to appoint staff with Asian language skills only on special grants, e.g. Urban aid in the past, and Section 11 from 1970 onwards. It is difficult to predict what will happen next, since Section 11 funding is now dwindling. These posts are always called specialist posts, mainly because of their special funding. There is hardly any career structure within this particular specialism, as is evident from the Bradford experience. It is important that Asian staff should be appointed not only to work at a grass-root level, but also at management level.
Derbyshire undoubtedly created a post at management level but the nature of the post and the dual line of command defeated the whole purpose.

One of the problems frequently identified by specialist librarians has been the lack of consultation and involvement of middle management and of other librarians in multi-cultural work, so that responsibility and decision-making can become separated. Examples of full participation in decision-making are few and far between. Even Derbyshire's management post failed to provide for this. For example, the Race Relations Officer was never invited to the Management team meetings of the Libraries Division in spite of the practice that the authors of the reports or officers with special responsibility in relation to the topics discussed were invited. This proves the point that there is a duality when responsibility and policy making is completely separated. The general situation is that most Asian librarians start within their specialism and are not given the opportunity of gaining experience of wider-ranging jobs. There is, at present, little chance of management jobs for them (except some tokenism). In addition, little distinction is made between a professional and a non-professional librarian in this field, thus undermining the role of a professional librarian. The same salary grades are offered to qualified and
unqualified ethnic minority librarians, which causes animosity among qualified and experienced professionals (as the Bradford experience showed). One commentator (Rait, 1984:114) has suggested a structure for such appointments, divided in terms of the following categories:

1. Qualified experienced language(s) specialists
2. Unqualified librarians with language skills and appropriate ethnic background.
3. Unqualified experienced community workers with an appropriate ethnic background.
4. Trainees.

Within this structure, staff should be appointed on the grades appropriate to their qualifications and experience. This view has also been endorsed by Kalyan Dutt (Dutt, 1990:498).

Such a structure is also important in order to preserve the good work which has been done by a professional librarian and is often not retained when a non-professional librarian is appointed. This is one of the main reasons why services have not been further developed. Asian librarians have had little opportunity for getting promotion, and for moving from authority to authority to proceed further up the ladder (since, in essence, the work remains the same). It has been argued that this problem applies to other specialist librarians, but there are more examples of movement in other specialisms. Within this specialism, the only obvious contrary example is Brent. Another cause of concern and animosity is
that most work is done by Asian librarians to develop and expand the service and the credit is claimed by some of the 'enlightened' white librarians (it cannot be denied that there are some honest and dedicated white librarians who can be supportive of this cause but one has to distinguish carefully) simply because they have the support of the system. They can speak the language accepted by the management and they know their way through. There is often a conflict between Asian librarians and such white librarians, whose motivation may be promotion rather than dedication to the service. The intelligent and ambitious ethnic minority librarians find it hard to submit to these officers who have little acquired knowledge with hardly any understanding of ethnic cultures and communities. As a result ethnic minority librarians encounter prejudice on several fronts: from the senior managers, from their colleagues, from subordinates and from the community (because of religion, language or faction). The main cause of frustration is denial to them of the experience required to go higher up the managerial scale.

There is a need for library management policies to embrace multi-culturalism in its full sense. So long as services for minorities are kept separate from the main stream library services, they will not receive optimum support and may be vulnerable to economic cutbacks. If they are part of the mainstream, at
least there will be some continuity in the service. Ethnic minority librarians require access to wide-ranging experience in order to have the background for senior management jobs. They should be given the chance to develop themselves within the profession and should not take on the role of 'educating Rita'. Otherwise, they may leave their library profession, as has happened in Leicestershire and Derbyshire.

The presence of ethnic minority staff in the library team is both desirable and useful as it reflects the composition of the multicultural community and encourages ethnic minorities to use the library. Such teams, which contain community librarians of varied background, are likely to possess rare skills such as a knowledge of community language(s) and literature, and first hand experience of their community’s needs.

Many library authorities feel the lack of qualified ethnic minority librarians and the library profession cries out for black librarians. It is said to be difficult to appoint suitable candidates, due to their lack of adequate qualifications. In fact, there is no dearth of academically qualified black people. Academically qualified black people prefer to choose a career which can give them prospects and status. Datta and Simsova (1989:46) said correctly that the problem is, in part, related to the poor image that the librarian enjoys in many ethnic communities.
Parents of bright children do not wish their children to waste their talents in a job like librarianship, which is perceived to have a low reputation. Instead, they encourage them to study for other professions which are either more lucrative (accountancy), or have a higher standing (medicine and dentistry). Another reason for the shortage of ethnic librarians is the fact that in some libraries the management attitudes to ethnic minorities are not positive enough. Dutt points out that most staff conveniently overlook this tokenistic attitude of management (Dutt, 1990:498).

Some libraries support multicultural policies in theory but do not want to get too involved with the implementation of such policies for fear of having to deal with new situations. The author's own experience suggests that no matter how committed someone is to the library profession, there comes a point when one has to make a decision—either to struggle along a blind ally or move in a different direction.

3.0 FUNDING

Financial help is available to public libraries under two acts, the first of which is Section 11 of the Local Government Act 1966. This particular act has played an important part in the development of services to ethnic minorities. Secondly, the Local Government Grant (Social Needs) Act 1969 provides money for urban areas with special social needs. Many
public libraries have used the Urban Aid Grant to establish or improve their collections for ethnic minorities. Bradford Libraries used the Urban Aid Grant to build their stock and to appoint staff. The Urban Aid Grant was a combined fund which financed both stock and staff. Later when the Urban Aid Grant dried up, Bradford took advantage of Section 11 funding.

This survey has shown that both the authorities investigated have appointed their staff on Section 11 funding. This is not unique to these two authorities. Section 11 is the most long-standing example of Central Government support for local race-related initiatives. The essence of the provision under Section 11 is the possibility for certain local authorities to claim grant aid from Central Government in respect of the employment of staff to meet the needs of Commonwealth immigrants.

The origin of Section 11 formally dates from the White Paper on 'Immigration from the Commonwealth, 1965' [Cmd 2739:15]. This White Paper raised the possibility of special grants being made available to local authorities where an appreciable number of immigrants resided. The section was mainly concerned with special provision to meet the needs of 'coloured immigrants'. Thus Section 11 of the Local Government Act, passed in August 1966, made financial support
available to:

... Local authorities who are required to make special provision in the exercise of any of their functions in consequence of the presence within their areas of substantial numbers of immigrants from the Commonwealth whose language or customs differ from those of the community, grants of such amounts as they may with the consent of the Treasury determine on account of expenditure of such descriptions (being expenditure in respect of the employment of staff)'


Section 11 empowers the Home Office to reimburse local authority spending on such special provision. The grant is currently paid at the rate of 75 per cent of expenditure. Payments can only be made towards the cost of employing staff (salaries and employers' National Insurance and superannuation contributions), and only staff directly employed by local authorities are eligible. The money is not cash limited.

Section 11 has been reviewed from time to time, and this has introduced new rules and brought administrative changes. New administrative arrangements for the payment of the Section 11 grant came into force on 1 January, 1983. They were announced in a Government White Paper on Racial Disadvantage (Cmnd 8476: 10) and are set out in
The main features of the new rules are:

(a) the abolition of the so-called 'ten year rule' (a ruling limiting 'immigrant' to someone who has been living in the UK for less than ten years). The definition of 'Commonwealth immigrant' has been extended to include:

(i) all first generation immigrants from the Commonwealth, no matter how long their residence in this country;

(ii) all immigrants from Pakistan who were born in that country before it left the Commonwealth in 1972; and

(iii) all children of the above, whether born in this country or elsewhere, aged 20 or less.

(b) Abolition of the 'two per cent rule' (a ruling that only those local authorities which had two per cent or more Commonwealth immigrant children on school rolls were regarded as eligible). Information about place of birth available from the 1981 Census will, for the next few years, provide the statistical base for applications, but the term 'substantial numbers' will not be defined. The Home Office intends to exercise maximum flexibility in considering applications. Local authorities with localised concentrations of Commonwealth immigrants in parts of their areas, but with a small immigrant population overall, may submit applications for just those parts.

(c) Areas accepted as eligible for funding will not be required to submit further justification until five years have passed.

(d) Grants will be available only for applications satisfying defined criteria: the applications must be for new posts expressly designed to meet the needs of Commonwealth immigrants whose language or customs differ from those of the rest of the community, where the individual postholder can be readily identifiable. The post must represent special provision by the local authority; the needs which the post meets are either different in kind from, or the same but proportionately greater than, those of the rest of the community. Approval will be given to all posts that meet the criteria. Proportions of posts can be funded where they represent 20 per cent or more of the postholder’s time. Staff seconded to non local authority bodies will not be eligible for support, but posts for staff on detached duty (ie not working in local authority premises but still directly
accountable to local authority line management) will be considered. Applications will not be admissible if the postholder commences work before the application is received.

(e) Formula arrangements (for non-specific grant in respect of certain type of staff where individual officers cannot readily be identified) are to be abandoned. There will be a transitional period of until 31 March 1984.

(f) Local authorities are 'strongly encouraged' to consult the local Commonwealth immigrant community and the local community relations council.

(g) In submitting applications for grant local authorities will be required to state the experience and qualifications of the intended postholder in dealing with the needs of Commonwealth immigrants.

(h) Local authorities will also be asked to show that they propose to monitor the effectiveness of the post.

(i) All new grant-aided posts will be subject to a three year (renewable) time limit on the duration of funding.

(j) Existing posts will be subject to review.

The changes in the Section 11 rules have been limited to those which can be made administratively (ie without special legislation to change the terms of the 1966 Act). Because of this, other improvements which have been suggested in recent years to broaden the scope of the legislation- for example, removing the restriction to Commonwealth immigrants and to salary costs only, and to extend eligibility to voluntary and health authorities - have not been made.

On 30 August 1983, the Home Office issued Circular No 94/1983 which set out the arrangements for reviewing Section 11 posts. This contains a number of key points, as follows:

(a) The review of Section 11 grant-aided posts covers
two types of posts. These are existing posts funded under the arrangements governing Section 11 to the revised guidelines which came into force on 1 January 1983 and new posts funded since these arrangements came into force.

(b) The main aim of the review is to monitor the expenditure of Section 11 and to ensure that the funds in question continue to be spent in meeting the special needs of the intended beneficiaries. Where posts no longer meet the Section 11 criteria grant aid will cease to be given. However, where the criteria are still being met Section 11 funding will continue.

(c) The review for both existing and new posts will take place in two stages. In the first stage local authorities will be required to reassess their Section 11 posts to determine whether they still meet the Home Office’s criteria for funding. In the second stage, the Home Office will be directly involved in the review.

(d) The reassessment by local authorities of both existing and new posts should be carried out within the context of an authority’s general strategy "for meeting the needs of the Commonwealth Immigrants in its area".

(e) The report to the Home Office of an authority’s reassessment should set out the objectives the Section 11 posts are designed to meet and the extent to which they are being met. All Section 11 posts should be accounted for by indicating the number of such posts within an authority, their location and job description. It is recommended that the contents of the review are made publicly available for this is not compulsory.

(f) The review of existing posts should be submitted to the Home Office by 31 March 1984. Section 11 grant for any post which an authority believes is no longer merited will discontinue on 1 October 1984 or when the postholder ceases his or her duties, whichever is the earlier. For new posts, six months before the end of the three year funding period, the Home Office will remind an authority that it must review these posts.

(g) The Home Office will notify an authority as soon as possible whether Section 11 funding will continue in line with the authority’s reassessment. In some cases, however, the Home Office "will wish to seek further information about particular posts". In these circumstances Home Office officials may visit an authority to discuss the review further.

3.1 IMPLEMENTATION OF SECTION 11

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In Circular No. 15/1967, the Home Office first presented local authorities with guidelines for the implementation of Section 11. Alongside the procedural details, the circular identified the 'type of staff' who could be considered as satisfying the criteria of 'work attributable to differences of language or customs'.

It is important to establish that the implication contained in the original circular is that Section 11 is aimed at, and has been channelled into, specific use for work with racial minority groups. In terms of implications, Section 11 has been, and is, a compensatory grant for local authorities whom the Central Government sees as providing services to ethnic minorities. Hence, the local authorities were only required to acknowledge the existence of minority groups in order to claim grant aids. This may have had the unfortunate side-effect that Section 11 has encouraged them to deny that they have any additional institutional responsibilities, or that racial minority groups suffer any specific disadvantages in terms of their access to special requirements or educational opportunities.

This tendency of Section 11 to be used simply as a source of extra revenue for local authorities, rather than as a means to the special needs of ethnic minorities highlights a number of problems.

One broad set concerns the scope and interpretation of the grant requirements. According to the Home Office Circular No. 15/1967, a local authority was only allowed to claim for grant aid where 2 per cent or more of its school population was born in the New Commonwealth, or had parents born in the New Commonwealth and who have been resident in Britain for less than 10 years. But after the DES stopped collecting statistics in 1973 on New Commonwealth Immigrant children, there were no official means for establishing eligibility for grant aid.

A second issue has been the definition of 'New Commonwealth Immigrant', which meant that the increasing number of local authorities with communities not falling into this definition, but having 'special needs', were not able to benefit from this grant.

A third area of concern was with the specification that funds could only be used where differences of language or customs created as a result of racial difference or discrimination was officially ruled out from this grant; and Home Office staff appear to have had real problems in advising on whether, say, staff for steel bands within schools could be justified as
resulting from 'difference in language or customs'.

A further broad category of problems was identified with respect to the arrangements by which the grant was administered and its use monitored.

Firstly, there was no machinery to ensure that officials in local authorities were aware of the existence of Section 11 and its potential application. This situation can be partly explained by the lack of direction in Government Circulars on Section 11, the first of which, No 15/67, was addressed to the Town Clerk with one additional copy enclosed for the 'Chief Finance Officer'. Thus it was entirely left to the discretion of one Chief Administrator whether or not the local authority applied for grant aid under Section 11; it was also his decision as to what departments and committees were notified of the existence of this clause.

Secondly, the limited role of the Home Office in terms of its relationship with local authorities and with other central government departments has also constrained the development of Section 11. Thus the Home Office played a purely 'advisory' role with respect to the take-up of Section 11, meaning that no responsibilities were assumed other than that of being available to confirm whether or not new staff fell under Section 11 provision.

Thus the effect of this passive attitude towards advising has been a markedly uneven take-up of funds among local authorities, with no machinery available at central level to ensure that the resources are distributed in a fair and just way.

This limited role of the Home Office was also involved in the second administrative problem identified above: there was no machinery to ensure that staff employed as a result of Section 11 grant aid were allocated any special duties or responsibilities or that their effectiveness was evaluated. Nor was it specified anywhere that local authorities should keep appropriate records and/or make them available.

Revised Guidelines were produced for the operation of Section 11 (Home Office Circular No 97/1982). This was prompted particularly by the Home Affairs Committee Report on Racial Disadvantage, which called for substantial changes in the administration of Section 11, acknowledging that 'there is no single aspect of Section 11 payments which has escaped criticism'.
The Government's new guidelines 'to go some way towards making the provision more relevant to present day needs and overcoming some of the anomalies in the grant' were sketched out in their reply to the Home Affairs Committee in the White Paper on Racial Disadvantage (1982:10). The new administrative arrangements involved the abolition of the '10 year rule' and of the 'two per cent rule', grant-aiding new posts only where the individual postholder is readily identifiable; proposing to review eventually all existing Section 11 posts and encouraging local authorities to consult with local CRCs or the local 'Commonwealth immigrant community'.

The new criteria have certainly allowed a greater latitude to the posts and to the activities that became funded, though anomalies (e.g. lack of availability of Section 11 funding for work with Vietnamese people) remain. It seems, however, that no major overhaul of the administrative machinery is being organised, so that the basis for a serious monitoring procedure has not been established. Moreover, the new guidelines do not ensure a coherent local authority response, proper minority group consultation or effective evaluation.

The availability of Section 11 as a Central Government fund targeted exclusively for work with ethnic minority groups, or to meet their needs, shows that it is clearly a resource of potential benefit in combating racial inequality in terms of access to resources and to decision-making. Thus the very existence of Section 11 funding can be used to encourage some acknowledgement of the special needs of racial minorities and the problem of racial disadvantage. It has also facilitated the appointment of specialist officers, such as ethnic minority librarians who might not otherwise have been appointed had this resource not been available. These posts may play a part, especially in uncovering local authority racial inequalities, in proposing changes in procedures and practices and in developing positive action schemes. Hence, they can play a role in pressing for mainstream changes to reduce racial disadvantage.

This funding may also facilitate a more strategic approach to local authority race relations through the setting up of corporate race relations units with a more global brief than individual specialist officers or advisers. The current guidelines and review plans also enable a process of consultation with local minority groups to take place. This can enhance the
process of local democratisation by encouraging local officials and politicians to share the planning and decision-making process with minority groups.

The new Section 11 arrangements were introduced in October, 1990 (Grant Administration: Policy Criteria) which brought these changes:

- Section 11 applications would be made in line with a regular, annual timetable compared to a rolling programme of bids which could be submitted at any time;

- Section 11 applications would be in the form of projects rather than on a post by post basis;

- Section 11 provision must fall within the new policy criteria accompanying circular 78/1990 rather than just the basic definition of Section 11;

- the emphasis would be put on practical projects working to identified needs, such as a lack of English language or low achievements in schools, and local authorities would bid for funding against such criteria;

- approved Section 11 projects must be regularly monitored and reviewed against recognisable performance targets;

- local authorities would be strongly encouraged to work with voluntary organisations and to identify a proportion of projects for the voluntary sector;

- in advance of formal legislative change, arrangements would be made for some Section 11 funding to be redirected to innovative projects that tackled ethnic minority needs, to be sponsored by the new Training and Enterprising Councils (TECs) with Task Forces and City Action Teams in support;

- Section 11 would be paid quarterly in arrears rather than quarterly in advance;

- the Home Office's overall Section 11 budget would be cash-limited rather than open-ended; (in fact, cash limits were introduced for the last year of the old arrangements, namely 1991/2 (L.A.R.April 1990:245);

The new guidelines covering the administrative arrangements for Section 11 continued a trend begun in the early 1980s. According to the Home Office, they are an attempt to ensure that a Section 11 grant is only awarded where it fully fulfils the Home Office's ever more strict criteria. However, it is unclear how the application of these criteria is going to be monitored by the Home Office for all the bids.
The Home Office argues that local authorities are required to plan well in advance if they are to bid successfully with the new timetable and policy guidelines. Thus, local authorities are now required to collect more detailed data in support of identified needs. In the view of the Home Office, this must be achieved through consultation with local ethnic minority groups, improved links with the voluntary sector over the use of detached voluntary posts and greater clarity when setting performance targets. However, despite conforming to these requirements, local authority bids can still fail because of the Government policy of imposing a cash limit. Also, it is unclear how the Home Office aims to resolve any anomaly that may arise as a result of community consultation and the Government’s policy criteria.

To be sure of consideration for funding applications must be submitted before the annual deadline and be governed by the following criteria:

* authorities should provide details of language and cultural barriers preventing access by members of ethnic minority communities to mainstream provision; how many are affected; the resultant disadvantage, the number affected and the extent; how the project is expected to be successful in overcoming such barriers; what actions the local authority has taken to address the need through adapting mainstream provision;

* proposals should clearly identify the particular purpose of the project, its objectives, targets and job descriptions;

* bids should indicate the likely voluntary sector involvement in the proposed projects, if any. If the answer is none, local authorities are required to state why this is the case. However, local authorities will not be penalised if they judge that voluntary sector involvement is not appropriate;

* applicants must show that they have consulted representatives of a cross-section of the intended beneficiaries of special provision and any other groups that have a useful contribution to make, such as voluntary organisations or government-funded agencies. Consultation must be carried out before an application for grant aid is made with consultees being given adequate information upon which to form a view about the project proposed;

* applicants should also ensure that the application is within the policy criteria.

However, it was felt by many that these criteria were difficult to fulfil. For instance, a number said that
they found the process of consultation difficult and
time-consuming and were unsure at the end whether the
outcome was wholly satisfactory.

With these new changes, starting in October 1990,
funds were cash-limited and were to be awarded for
projects that widened access for ethnic groups to
mainstream library services, instead of the old
emphasis on the provision of materials in different
languages. Some library authorities which failed to
attract funds tried to maintain services by taking
Section 11 posts to mainstream establishments. This,
of course, has, repercussions for general library
services, as mainstream budgets are not being
increased to meet this need. Also many library
authorities are losing staff with years of experience
of working with ethnic minority communities, and the
ones that were transferring to mainstream jobs were
mainly being used in advisory roles. This also has
repercussions on their career prospects, as fund
-holding was taken away from them.

The reassessment came about for a number of reasons -
for instance, a lack of clear objectives for the
grant, no effective system for assessing results, and
token ethnic minority posts being funded. The new
criteria were intended to encourage the promotion of
practical projects aimed at specific needs, where
cultural disadvantage inhibits access to mainstream
services. Some of the concerns the Library
Association and others have expressed are:

* lack of job security (short-term contracts)
* the complicated process of application
* the short time-scale for preparing bids

Forty-seven projects were submitted in 1992-1993; 19
were successful, involving about 37 full-time
equivalent posts. About 100 posts were funded under
the old rules (Brockhurst, May 1992:299). Projects
winning support came from: Bedfordshire, Birmingham,
Bolton, Brent, Cleveland, Enfield, Hackney, Haringey,
Islington, Leeds, Leicester, Manchester, Nottinghamshire,
Oldham and Sheffield. So, on the
face of it, the loss is severe. Some library services
have already got agreement to fund their current S11
posts from their mainstream budgets; some are still
fighting. The situation is far from clear for the
staff involved.

The new rules are forcing many library authorities to
think laterally about how ethnic communities can be
served. This will undoubtedly put pressure on the
mainstream budget by having to take over the funding
of core provision in this area. It is right that the
wider body of library staff should recognise
everybody's responsibility for services to black and
ethnic minority communities, as they are an integral part of the community. But staff are not yet ready to take this on without special support (Dolan, 1992:111).

The picture is far from complete. What is clear is that there are now fewer posts in libraries funded by Section 11. What still has to be assessed is what that will mean for each authority, many of whom had come to rely on this special money to provide a service to the cultural minorities in their area.

Section 11 money provided the means for a number of library authorities to implement their equal opportunities policy. It was the easiest way of looking good and building a reputation for innovation. New sections were created and specialist staff appointed. Many ethnic minority librarians can witness that these new sections were often ill-conceived, scantily housed and poorly resourced. In many instances, they were merely bolted onto existing structures.

Specialist staff, often appointed on low grades, were left without appropriate professional support, or had their professionalism disregarded.

It may be objected that things were not as bad as all that. Perhaps not. There were after all, many successes. So much good work has been done: triumphant launches, exciting cultural events and creative projects widely supported. Unlike progressive alliances were forged and many lasting personal friendships were formed. The challenges of 'outreach', 'community contact' and 'networking' produced a level of cross-cultural understanding which confounded received opinion (Hill, Feb, 1992:111).

The initiators of Section 11 have become acquainted with the administrative problems and have decided to get tough. This will have hard effects on Section 11 staff. Many authorities may not want to keep their staff appointed on Section 11. They may be deployed. The hard-won achievements of these librarians may be jeopardised by any denial of their relevance to a community-based library service.

Short-term projects would be unlikely to attract staff of the necessary calibre and would offer poor career opportunities for ethnic minority specialists. The time-scale for implementation and for the transfer of existing projects is not helpful to local authority budgeting cycles and although many authorities would like to transfer some services to mainstream funding the current financial climate is not favourable.

A very useful pointer was given by Richard Seager, a consultant who had interviewed civil servants at the
Home Office and DES (Department of Education and Science) on successful biddings (LAR, May 1992:299)

‘Increasingly, as money gets tighter, Section 11 money will be directed towards particular authorities which are regarded as having serious needs according to government data, almost regardless of the quality of their bids’.

A seminar organised by the Library Association on Section 11 and reported by Brockhurst (LAR, May 1992:299) asked the Library Association to:

* emphasise to government that cultural as well as language barriers exist;

* remind local authorities that library staff should receive additional pay supplements for language skills;

* press for Section 11 funding to be extended to all cultural minority groups, not just New Commonwealth origin communities;

* express its concern over the future of established heritage language and other collections.

Since 1974, many library authorities have appointed ethnic minority librarians to serve Commonwealth ethnic minority communities whose language and culture were different from the local norm. In the 1970s, efforts were made to appoint qualified librarians, but, in the 1980s, library authorities appointed staff with language qualifications rather than library qualifications. In the words of Kalyan Dutt, ‘These posts were started on a wing and a prayer and in many cases the main qualification for appointment was to belong to an ethnic minority’ (Dutt, July 1990:497). Library authorities appointed the staff because they could get extra funding (75% of staff salary) under Section 11. This brought ethnic minority employees into librarianship and encouraged the authorities to
appoint such librarians. Ethnic minority staff might not have had any place in libraries without this special funding.

However, this situation created a number of problems. The appointments were made, but the activities expected of these posts were not structured. Staff were left to develop the services in isolation, and no support system was created. In many cases, only one appointment was made and it proved very difficult to manage the responsibility single-handed without much support from the authority. One designated post, which was often the usual state of affairs even for long-established services, is not enough. The posts may not be reviewed or upgraded, even if the service grows. Their professionalism is disregarded. It may be that elements of prejudice also tend to isolate ethnic librarians.

4.0 RACISM

The question is to what extent the attitude of library authorities indicates bias towards ethnic staff and stock. Racism has been acknowledged as existing by many local authorities. This is obvious from the equal opportunities units and equal opportunities policies which have been introduced by local authorities. There would be less need for such units and policies if the employment and service delivery had been catering for the community as a
whole. Walters (1974:3) comments that racism is a fact of the public library service. The structure of the service and the values and attitudes of the profession leave it unchecked, not that these are obviously racist in themselves, but by their unthinking adherence to the norms of the majority society. They provide a climate in which racist attitudes can flourish. An article published in the Assistant Librarian in October 1984 underlines and suggests that the problem is rooted more in attitudes and awareness than in inadequate resources or appropriate techniques (Akhtar, 1984:121-122). Even in public libraries with a long-standing policy on stock provision, the issue of racism is unresolved. A recent article by the author identified it as a problem at all levels— from senior manager, colleagues, manual staff and from the public and it was argued that this took place because of a combination of factors. These included a lack of understanding, ignorance about each other, fear of competition, language and cultural barriers (Rait, 1984:123). This fact also has been acknowledged by some library school lecturers in their comment that the library educators should ensure that all students understand the issues concerning multiculturalism and racism (Bowen, 1986:194).

Racism in British society comes in two forms, direct and indirect. Direct discrimination is personalised, whereas indirect discrimination is subtle and
institutionalised. It is easy to challenge direct discrimination, but hard to combat indirect discrimination. Prejudice or discrimination becomes dangerous when it is combined with power. The British management system, which draws a line between practice and decision-making, has tended to result in few members of ethnic minorities having had real access to decision-making processes. The concept of racism is based on a perceived dichotomy between black and white. The politically accepted term 'black' as covering all races other than white gives too much prominence to one race—the white—and replaces the individual identities of other 'non-white' races by an artificial corporate one. This new identity establishes a black and white power relationship and is less helpful for harmonious existence.

Ethnic minorities have to live with racism unless traditional policies and practices are changed. British policies and practices are based on a monoculture and monolanguage. Racial prejudice is a problem. Librarians are aware of racism and racial prejudice which exist in themselves and their environment and they should find a way of handling it rather than ignoring or not admitting to it. This problem is related to attitude and ethics. Attitudes change slowly. The effective implementation of change is dependent on a working partnership between policy makers, middle management and librarians working at
the grass roots level. The other way of bringing about the change is to reflect the community in employment at different levels and not only at the grass-roots level. This means, in conclusion, the library posts discussed here.
SUMMARY, SUGGESTIONS AND CONCLUSIONS

The main aim of this research has been to examine the reading and information needs of elderly Punjabis and how these needs are or could be fulfilled. The types of material that they read have been analysed, as have their leisure interests. This study also looks at their information needs and how they meet them. Particular emphasis is given to the public library as a source of reading and information material. In this section the conclusions and some suggestions based on the analysis will be presented.

Punjabis in Britain represent one of the largest groups from the Indian Sub-continent. The survey suggested that they came from certain cities from East and West Punjab which have already been mentioned in the background chapter. They are the product of a series of migrations of differing sizes, origins and compositions over the last fifty years, which began between the wars and extended into the 1970s with refugees from East Africa. Punjabis are considered to be economic migrants. This may be true for some, but there are also other reasons for migration, for example, family ties, marriage, education and family status. African Punjabis are typically political refugees. The first wave of immigrants have begun to age now though there seem to
be no reliable statistics available on the numbers of elderly Punjabis, in general, and on religion and language in particular. The important fact is that the numbers of elderly Punjabis as projected by census and Social Trends point towards a rapid growth in the next two decades for reasons already mentioned.

It is very important to note for service providers that the elderly Punjabis belong to different religions. Each religion has its own distinct religious values and practices. Punjabis accept religion as a way of life and take pride in leading their lives accordingly. Religions are intricate in some of their cultural values and norms. Punjabis come from different regions and speak different dialects. Their common spoken language may be Punjabi, but they certainly speak different dialects, e.g. Mirpuri, Doabi, Pathohari and many others. There are also large and important differences between East African Punjabis and Punjabis coming from the Indian sub-continent. As Smith points out, the community from the Indian sub-continent itself harbours many further social divisions inherited from India and Pakistan (Smith, 1976). Punjabis from different castes and religions do not commonly associate with one another. Hindus and Sikhs used to mix freely with each other until the storming of Amritsar Sikh Temple and assassination of Indira Gandhi in 1984, which have affected that inter-relationship in India and the
UK. Punjabis speak a common language and they share social values and norms. In spite of this common bondage, Punjabis are sharply divided because of religious differences, caste and region. The divisions persisting within the Punjabi community have strong implications for service delivery.

It became evident from the observations during the survey that the attitude towards elderly Punjabis is gradually changing. This change is frustrating for some elderly Punjabis whose view is that they do not seem to receive the same traditional respect and honour as they would have received in the Punjab. The contributory factors to this change have already been explained in the background chapter. It may be difficult for working daughters-in-law to give elderly people the same care and time as is expected by them. Elderly Punjabis do not seem to realise and accept the fact that this change is also taking place in the Punjab. Some are concerned about the changing attitudes of their children. They commented at the time of their interviews that they came here to earn wealth, but they have lost their real wealth (children and culture). They complained that their children have grown westernised and they only think of themselves. They find it hard to accept the thinking and behaviour of their children who are born and brought up over here. It is only natural that they feel hurt and frustrated as they worked very hard when
they came to this country, and that hard-earned money was spent on their families. They economised on themselves to get their families here, buying houses for them and helping their extended families. In return, they deserve respect and looking after in their old age. Some of them feel psychologically isolated by the neglect of their children. Two very old men said that they would have been better off in India. They could have had family and friends there, whereas they feel so isolated here. They miss the strength of an extended family system, particularly when they cannot create an alternative support system. The survey seems to reveal that this situation is not applicable to all elderly Punjabis, but it cannot be denied for some. Difference in cultural values, such as concepts of hospitality, privacy, attitudes towards the opposite sex, family life and emotional constraint, also distance the elderly Punjabis from the host community. They do not seem to possess the confidence to use the institutions and systems to their advantage in order to find information about their rights and benefits. Many of them have not worked the required years to claim full benefits.

The service providers assume that the elderly Punjabis are being looked after by their families. For this, they are not to be totally blamed. Punjabis find it hard to discuss their difficulties and problems with outsiders. They feel that they may
embarrass their families by exposing them to outsiders which can damage family honour. For this reason, many problems are brushed under the carpet to preserve the family prestige.

It was observed by the researcher during the survey that the literacy level among elderly Punjabis was low. Elderly Punjabis interviewed in this survey were mainly those who could at least read their own language. Even then it came out in the analysis that roughly half of them are educated up to 13+ or GCSE level (appendix 2 Q. 9). A considerable number of Punjabis do not read because of low literacy level, declining vision, poor health and interest in other activities.

It emerges from this study that there is not a single consistent pattern for meeting the reading and information needs of elderly Punjabis. Elderly Punjabis use libraries, community/religious centres, their own collections and contacts for their reading and information needs. Elderly Punjabis, who liked to read when they came to this country, bought their own reading material since there was no provision made by public libraries then. They collected books over the years which they liked to read and take pride in their personal collections.

British public libraries have been buying reading
material in community languages (Stock management chapter). These collections are mainly aimed at a general readership and are bought from special funds and grants. Community centres have made ad hoc arrangements for buying books, newspapers, magazines and recorded music, if resources are available. Some centres have advice workers. General information services are made available by the libraries, but there are no special provisions made for elderly Punjabis. Arrangements for library clubs have not been made by either authority investigated here.

It seems from this research that clubs and community centres are well used by elderly Punjabis because they need a place to detach themselves from their usual surroundings and meet their counterparts. Many of them live with their sons and cannot invite their friends to their homes. They like to discuss news and other topics with their friends, they like to play cards, and those who cannot read like someone to read aloud, which is only possible in the community centres. Community centres provide facilities for making tea/coffee and, sometimes, lunch can be served.

Elderly Punjabis like to retain their own culture and language. One way to do that is to read literature in their own languages. Many educated elderly Punjabis read more than one language— for example, Sikhs read Punjabi, Hindi and Urdu; Hindus read Hindi, Punjabi and
Moslems read Urdu and Arabic. Observation during the survey revealed that Hindus tried to avoid borrowing Punjabi (Gurmukhi script) books. Similarly two Moslems said that they spoke Urdu at home in spite of being Punjabis. They also said that Punjabi was a language of illiterates. This attitude may be attributed to political tension. Public libraries provide reading material for the whole community. Since elderly Punjabis will constitute a significant and growing portion of the Asian population, libraries should plan and provide a meaningful service for them and recognise their needs in establishing budget priorities.

The survey reveals that those who have the ability to read would like to use reading material in one form or another and that the libraries should provide it. Many British librarians share the opinion, expressed by a number of their American colleagues, that the elderly do not wish to be treated as a distinct section of the community (Bromley, 1978:104). This may be true, but some of their special needs and requirements cannot be denied. The possibilities for adapting and expanding the public libraries to accommodate the special needs of the elderly have been explored in recent years, e.g. the adaptation of library buildings and making equipment available for the visually handicapped. These are special requirements for many of the aged but there are
additional needs of elderly Punjabis, which should not be overlooked or ignored, e.g. Punjabi, Hindi and Urdu books, newspapers and magazines; community information in their mother-tongue and recorded music from their countries and regions.

Public librarians have begun to provide reading material in community languages. The book-stock of public libraries should contain material which is of special interest to elderly Punjabis. The survey seems to suggest that newspapers and magazines are read widely as they are curious to know what is happening both at home and in this country. Interviewees mentioned newspapers and magazines in English, Punjabi, Urdu and Hindi published both in this country and on the Indian sub-continent. Librarians should subscribe to as great a variety of newspapers and periodicals as resources allow, giving higher priority to this form of reading material. Following the practice of Derbyshire libraries, these subscriptions should be extended to provide newspapers and magazines for any community centre within their catchment area used by elderly Punjabis. This would provide them with an opportunity to read the papers without having to wait for their turn in the library. Since ethnic papers are very heavily used by this client group, librarians could conveniently use them as a vehicle to reach out to elderly Punjabis by publicising any new initiatives taken by their local
library in these papers.

The reading and information needs of this group, according to the present research, have similarities and variations from one authority to another. This establishes the fact that every library authority should identify the reading needs of the community they serve. This could be done by outreach work, surveys and talking to groups and individuals. The service should be based on the identified reading needs. Elderly Punjabis themselves should be involved at the planning stage to make the service more relevant for this group. This would also boost their self-esteem and provide a sense of being valued.

Selection of the book stock of public libraries has to be sensitive to the needs of elderly Punjabis. The onset of old age does not necessarily bring different reading interests: the books which attract elderly Punjabis are not dissimilar from those borrowed by the rest of the adult community. However, librarians must recognise that the elderly Punjabis may have certain preferences and these expressed preferences, should be reflected in the books selected for them.

The book stock for elderly Punjabis should be based on the authors, titles and subjects mentioned by them in their interviews and listed in Appendix 2.
Collections for this client group should include historical, religious, romantic and social novels. Non-fiction should cover religion, history, biography, literature, poetry, medicine, homeopathy, astrology, philosophy, psychology, politics, cooking, sewing and embroidery. Elderly Punjabis prefer to read established and popular authors from the past. Modern authors writing similar material should be introduced to create a wider range of reading material for the elderly Punjabis. The collection should also include books written and published in their own regions and countries. This is particularly important for books in Urdu as Pakistanis prefer to read books published in Pakistan which reflect their own social and cultural values.

The survey suggests that elderly Punjabis are unaware of new authors and titles due to the lack of continuity in their reading (for which reasons have already been stated). New books should be introduced through outreach programmes and they should be encouraged to look at these books. Book stock should also be made attractive for those who have their own personal collections by adding relevant material of their taste to the library stock. Librarians should offer them the material of their liking so that they can feel that the library is a worthwhile institution to visit. Popular poetry which can be sung should form part of the collection. Religious and spiritual
books, including books on ideology, doctrine, philosophy, biography, pilgrimage and translations of holy scriptures, should be added to the collections for the elderly people. Religious books are frequently asked for by Punjabis. Keeping this in view, detailed information has been given on three religions in the background chapter. It would be useful for librarians to understand the religions of Punjabis in order to provide a meaningful collection. For example, the simple book list for Hinduism, prepared from this information, will be: Hinduism, comparative study of Hinduism, Hindu way of life, Hindu eating habits, Hindu mythology and philosophy, Hindu gods (the elephant headed god-Ganesha, the war god Kartikeya, Hanuman) and goddesses (Saraswati, Laxmi and Parvati), the Hindu trinity (Shiva, Brahma, and Vishnu), Reincarnation in Hinduism, Hindu beliefs, concept of atma and brahman in Hinduism, four ashramas, Hindu doctrines, Hindu religious books, e.g. Vedas, Puranas, Ramayana, Mahabharata; transmigration of soul and the caste system. It is important for librarians to note that Punjabis treat their holy scriptures with special care and respect and quite often ask for special treatment of these scriptures, such as keeping them in a glass cupboard. Sikhs and Moslems would like to see their holy scriptures kept higher than other books. These should be wrapped in a special cloth and should be touched after washing hands. Women particularly prefer to read socio-
romantic novels and family stories whereas men like to read thrillers, historical and religious books. The reading material preferred by elderly Punjabis should form the basis for the collection and should be made readily available so that they are not discouraged from reading. The survey points out that if Punjabis do not find what they want to read, they do not read at all. Large print books in Asian languages should also be added to the stock for the visually handicapped. Some Asian book suppliers have established their businesses firmly in this country, which makes acquisition in these languages comparatively easy now. There is an effective dialogue between book suppliers and public librarians through co-operatives. The book trade on the Indian sub-continent has been gradually improving and publishers are beginning to listen to the demands of British public libraries and to fill the identified gaps.

Reading lists in Punjabi, Urdu and Hindi can be an effective method of demonstrating the range of books and other materials available to members of the library. This technique for exploring the book stock should be used to draw the attention of the older people to reading material likely to be of interest to them. These lists should be thematic and would be more appreciated by elderly Punjabis if produced in large print. This is not a difficult or expensive
exercise. Asian languages software is now easily available and very reasonably priced.

This recommended collection, based on the choice of elderly Punjabis, may, with some adaptations, be helpful to other authorities. The survey indicated that neither of the two authorities studied has maintained special provision or collections for elderly Punjabis. They are served from within the main stock and hardly any consideration has been given to their special needs— for example, good paper not showing the print on the reverse side of the page and good binding. Asian languages provision in the authorities surveyed has not yet covered services for special client groups, although junior books were bought by both the authorities. It is important now to think that an adequate and relevant service provision should be made for the elderly Punjabis, who will be a growing segment within the Asian population in future.

If a decision is reached to provide a separate collection of material for elderly Punjabis, it is essential that such a collection be properly supported. It would be better if this collection were housed in a defined area of the library with an appropriate caption in Punjabi, Hindi and Urdu: 'your leisure years', 'Retirement Bonanza', or any other heading appropriate to indicate the scope and purpose
of the collection. This defined area might be a quiet corner of the library away from the bustle and noise of a busy public library, where they could browse through books, select from material chosen with their special interests in mind and talk with their friends.

There are elderly Punjabis whose eyesight is failing. Libraries should provide them with large print books. This will encourage them to read especially if they cannot or have difficulty in reading normal sized print. Librarians should look at the quality and type of paper when selecting large print books. Glossy and shiny papers should be avoided as they are not good for the visually handicapped because of reflection. The library should also provide reading aids such as magnifiers, prism glasses and page turners. The instructions on the use of this equipment should be translated into Punjabi. In addition, libraries should provide talking books, which are not only necessary for those elderly who cannot read, but also for those who find it hard to read because of their failing vision. This is an important provision, and producers of talking books should be encouraged to produce more material on religious and spiritual topics.

There is no provision made for housebound Punjabis by either authority studied. In Bradford, the reason given was the lack of resources in terms of staff and
money and, in Derbyshire, the service in Asian languages was not developed enough to cope with the housebound. A second reason given by Derbyshire libraries was lack of volunteers within the Asian communities and the impression that they are looked after by their own family members and extended families. This should not be made an excuse for not making the services available. Staff should be appointed with appropriate language skills to serve this client group. It is a normal practice that ethnic staff are appointed under Section 11 funding and normally one post is considered enough for the whole service. It is important that staff from ethnic backgrounds should be appointed in different sections and different levels. In the absence of such appointments, volunteers from within this group should be used. This may provide an opportunity for the active retired to be employed by the library in a paid or voluntary capacity. These volunteers can select material with the help of professional librarians. Appropriately trained volunteers with clearly defined responsibilities may supplement the professional staff in serving housebound Punjabis. This system could be used to provide both library materials and company for elders. This is a very important service for the ill, old and frail with language problems and for those not allowed to go out.

A public library should organise discussion groups
for elderly Punjabis and the medium of communication should be Punjabi. A programme of weekly discussions covering a selection of topics of their interest should be introduced. Such aids as films, books and music may be useful to supplement the talks and discussions. If resources allow, public libraries in the first instance, should form their own library clubs for the ethnic elderly, where discussions on books, current affairs and other subjects can take place. If this is not possible for the library from within its own resources, community and religious centres should be used as venues for such activities.

It is evident from this survey that these centres try to fulfil the requirements of elderly Punjabis even though their resources—human and economic—are limited. They do not always have professional expertise. The survey suggests that it would be valuable if these centres could be used as a venue for library-sponsored activities. Centres should not buy reading material from their own resources, simply because it is difficult for them to support it in the long run. Instead, the librarians should organise deposit collections at the centres, subscribe to newspapers and magazines and provide other relevant library material. Special materials (large-print books, picture books, films, filmstrips, audiocassettes) should be loaned to the centre members. Librarians can also help in stimulating reading interests among elderly Punjabis by organising reading
aloud, story hour and book discussion sessions. Elderly recipients of a service should be involved in the reading aloud sessions. Story hour for elderly people could be based on a theme in which they are interested, for example a particular country, showing interesting items typical of that country, playing music and songs from that country along with the stories drawn from it. For those who do not enjoy reading as their pastime, and this certainly is applicable to those who have a low literacy level, alternative provision of, for example, card games and other table games should be made along with tea and coffee facilities. They crave the companionship of their fellows and a chance to exchange ideas. These activities can quite easily be organised by the centres. In some cases, libraries are providing club facilities within library buildings, so organising card parties and teas is not something new or unique to elderly Punjabis. Such programmes have been arranged for elderly people in Brooklyn Public library in America (St.John, 1953:531). Library clubs would help in attracting the ethnic elderly to the library. Another method of encouraging the elderly to make use of the library is to give them a guided tour explaining library facilities in the language they speak.

Punjabi women should be encouraged to use library facilities by making special arrangements, such as
organising activities for them on the half day closing. This should be applicable to any group of women, but especially for Asian women who are restricted by their cultural values from mixing with the opposite sex. Asian society is very much male dominated, and the role of women as seen by this generation of elderly Punjabis is very much home-based (cooking, cleaning). Men may find it hard to accept the presence of their women in public institutions such as libraries. This approach could prove very useful for Punjabi women who could use the library as a venue to meet with other women. They could share their views and could ask librarians to organise events of their liking. This would not only encourage women to use the library but also build their confidence. Organising tea clubs in their local areas can be another way of attracting Asian women to use libraries. Quran clubs already formed by Bradford Moslem women can be used for such purposes.

It has already been said in Chapter 2 that the libraries should stock both printed and non-printed material in Asian languages. There should be more emphasis on recorded music, video films, slides, photographs, pictures and jigsaws. Music is particularly popular among elderly Punjabis, as is suggested by the survey result that 86% elderly Punjabis listen to music. The library should provide the music of their choice, such as religious, film,
folk and Punjabi music on cassettes, video, cassettes and records. They prefer to listen to regional music, and librarians should bear in mind the need to include regional music in their collections.

The main source of entertainment for Punjabis is video films. Almost all Punjabis who can afford to buy video sets like to watch films. They like old films with family stories and songs. Libraries should provide religious and Punjabi films, and popular old films with long established stars/artists. It is now possible for librarians to compete with commercial suppliers as they are legally bound to stock original copies of films. With the introduction of this legal provision, they can not stock copies. Since they have to pay higher prices for the original copies of the films, these suppliers are not in a position to hire films on cheap rates as they use to do before.

A picture loan collection in libraries can be a very useful service and librarians should introduce picture services for elderly Punjabis. They should build a small collection of particular interest to this client group, such as scenes from village life or paintings based on folk-lore. Jigsaws are therapeutic and these should be introduced for elderly Punjabis. Elderly Punjabis are not aware of the whole range of library services. For them libraries are places for borrowing books. They should be introduced to non-print
Elderly Punjabis are disheartened by the thought that they are not valued and their skills are not recognised. They should be encouraged to record their heritage in terms of their early years as immigrants. The customs, traditions, ways of life, languages, songs and personal biographies could be of immense value to the library collection. It should also include items pertaining to the homelands of the immigrants, their journey, and arrival. It would be useful to gather information from first and second generation immigrants. Private letters, diaries, photographs, maps, souvenirs and sketches not only help to establish dates, they also bring life to visual presentations enabling viewers to picture their early social, religious and political life. Tape-recording their experiences and memories will create living history which is urgently needed to provide a record of a unique generation whose experience will never be repeated. These records would be invaluable in enabling younger people from the same community to understand their cultural roots and also in informing members of other communities about their experiences. Recording their heritage may not necessarily be financed by the library, but it can certainly make this information available for use. Libraries can encourage other agencies such as heritage units, in this direction. Community centres can make it a joint
venture with appropriate agencies. These reminiscences of elderly Punjabis should be recorded before their individual experiences are lost. Reminiscences will not only have historical importance, but also give elderly Punjabis pride and a sense of achievement.

Another way of recognising the skills of elderly Punjabis is to revive the dying arts and crafts of the Indian sub-continent. This is possible by encouraging them to use their skills. Community centres can contribute in collaboration with other fund-raising agencies and by raising money from selling their products. Libraries can publicise such skills by providing facilities to run work-shops on the dying arts and crafts of the Indian sub-continent. This will not only generate income but also give the elderly a sense of achievement and value.

Punjabis belong mainly to a traditional rural culture. Many of them are not acquainted with the bureaucratic ways of urban industrial societies. They are not used to reading information. They do not look and search for what they want. They like to ask and hear information from those they know, believe and trust.

It is clear from this survey that elderly Punjabis (i) need information on practical living, (ii) are not used to the bureaucratic systems of urban society,
(iii) have a language barrier, (iv) cannot always comprehend the written information, (v) are not aware of the sources of information, (vi) lack confidence to go to the library or advice bureau and ask someone for help. They are used to different situations.

Elderly Punjabis are mainly dependent on the familial network for information. Kinship takes precedence over peer groups in Indian society. Unlike the traditional extended family, which is geared to meet the information needs of elderly Punjabis, stem or nuclear families in Britain cannot fulfil this role satisfactorily. Linguistic factors reduce the access of elderly Punjabis to the alternative sources of information available. The excessive reliance on informal communication is subject to many disadvantages which interact to reinforce the barriers between the individuals and the necessary information. Since a majority of the elderly Punjabis interviewed rely initially on informal communications (family, friends, educated person from the community and religious places), they remain heavily subject to its disadvantages.

The fact remains that the accuracy of the information available through informal means cannot always be relied upon, since the accuracy of the information available through such means is influenced by the level of education, linguistic skills and social
status of individuals. The contents of information change quite frequently and it may be difficult for informal sources to remain up-to-date. As elderly Punjabis feel comfortable with their own families, librarians in order to make informal sources effective, should train younger Punjabis in retrieving information so that they can help older Punjabis. They should also be shown how to use reference tools and where they are placed in the library.

While informal sources of information for most elderly Punjabis remain inadequate, their use of formal sources is also negligible. It is evident from this study that a number of complex social and cultural factors are responsible for this. Some elderly Punjabis express the concern that they cannot use their community and religious contacts as they are unsure whether confidentiality is maintained. A collective pool of social information to which elderly Punjabis may have equal access is hardly possible because of persisting divisions within the Punjabi community.

The library can find a solution to this problem by organising information services for this client group in Punjabi. Appointment of Punjabi-speaking staff can not only help and facilitate communication but also encourage them to use the service. A staff member with adequate linguistic skills and training should be
responsible for such services. Many of the issues affecting elderly Punjabis require them to have access to official publications (leaflets, booklets) issued by central and local government departments, which explain their rights and detail the financial and other benefits to which they are entitled. Librarians should collect such information, especially produced in Punjabi, Urdu and Hindi. The material published and received should be prominently displayed and fully categorised. Those responsible for this collection should be given the opportunity of examining the literature regularly and familiarising themselves with any changes in benefits, so that they are in a position to advise those with enquiries. Librarians should collect community information leaflets on topics relating to housing, employment, career, law, welfare benefits, consumers advice, health services and education. Many of these leaflets are available in Asian languages. These should be made available for loan, backed up with free take-away leaflets.

The library should also liaise with other information agencies and act as an information and referral centre for inquiries about social welfare, pensions and other civic rights. Libraries should organise programmes of events and activities of direct relevance to the information needs of elderly Punjabis either in the library or in their community centres as the local arrangements stand. Some useful information directly
relevant to elderly Punjabis, such as pensions and supplementary benefits, welfare rights and special concessions, should be recorded on video-tapes. They will definitely watch a film even though they may not read a book.

Community centres in collaboration with libraries and other agencies should organise talks in Punjabi on health-related matters, such as the aging process, age related diseases, physical fitness, weight control, diet and nutrition. Information on employment and second careers may be important for active elderly Punjabis who are forced into early retirement. Information should be made available on job release schemes, job placement organisations and setting up a business. A bulletin board placed in a permanent place most visible for elderly Punjabis should be used to display items of current interest and use.

Although public libraries do collect and display the publications of government departments and other agencies which relate to elderly people, the information which these documents contain should be exploited. This is more important in the case of the ethnic elderly, as the lack of awareness from which the elderly suffer can be calculated by the benefits which remain unclaimed each year. Sometimes this is the result of pride, but more frequently through ignorance, or an inability to grasp the complex
regulations which govern the award of social security payments (Bromley, 1978:108). Translation and interpretation services should be made available where required. Frequently needed information should be translated into easy and readable language. Many authorities are establishing central translation and interpretation units. Libraries and community centres should make use of them.

The library should maintain a list of organisations, both national and local, which supply information on benefits and services to the aged. If the library is unable to answer any inquiry by an older person on the facilities available to them, the inquiry can be referred to the appropriate agency.

Libraries should use these centres as a vehicle to pass on information to elderly Punjabis. Speakers should be invited to talk on a wide variety of topics which should be selected in consultation with the elderly Punjabis. If the traditional approach of "come and get it" does not work with one group, there is no harm in using alternative methods. It may be that information needs to be taken to where elderly people are, or where they congregate (Todd, 1984:34). The latter author further adds that public libraries have enormous potential in this respect, as they constitute an acceptable venue to most, if not all, retired people, and there is surely scope for locating
advice centres of various kinds within their walls. Information should be supplied by the library. Though it may be difficult to make all sorts of arrangements immediately, still it would be useful if libraries could provide information surgeries in the clubs and community centres in collaboration with centre coordinators. Some centres may be fortunate in having their own advice workers. These advice workers should work closely with the librarians.

Elderly Punjabis expressed the desire to learn, when they were talking to the researcher, and this view has been confirmed by Stephen Hoy from his experience in Leicestershire. Educational programmes, such as ESL (English as a Second Language), MTT, (Mother Tongue Teaching) and including art and craft classes, should be organised by local schools in the area. These classes could be held after school or in the evening. Elderly Punjabis would prefer local schools to colleges because of their greater familiarity and ease of access. Recreational programmes, such as keep fit, tea/coffee facilities, playing cards, jigsaws and other table games, can easily be organised by centres. These programmes can be expanded if the resources are available.

The success of any public service is dependent on its familiarity with its potential users and their needs. The image of the Punjabi community has been presented
by the media as a cohesive unit. The idea that elderly Punjabis are served by their own families is ingrained in the minds of service providers. This may be true to some extent. Nevertheless, they should be provided with the service in their own right, and adequate arrangements should be made to reach out to this group.

Considering the general confusion expressed by elderly Punjabis, certain aspects of the public library service need to be clarified for their benefit. A library publicity campaign aimed at elderly Punjabis may usefully concentrate on four main topics.

Firstly, the role of the public library should be emphasised. Stressing the public library as a service for all members of the public remains essential to convince this group of its relevance to their day-to-day existence. Secondly, publicity should emphasise the services available from the local library. The elderly Punjabis interviewed in the survey remain unaware of the whole range of library resources. Thirdly, libraries should provide information and the fact that oral advice is also available from the library information services would be of great interest to elderly Punjabis, who have traditionally been dependent on 'oral' communication. Outreach methods should be utilised fundamentally to reorient the functions of the library institutions. Fourthly,
the library should demonstrate that it is a multicultural and multilingual institution. The sample gave the impression that the library is still very much a middle-class institution with very little understanding of ethnic culture, even though provision for Asian books and periodicals is made.

Lack of well-designed publicity material by the libraries and the formal information services remains a contributory factor to the low level of awareness and take-up of services within the Punjabi community. The techniques of establishing initial contact with this group consequently deserves greater attention. In the existing situation, informal sources of information remain, for the elderly Punjabis, one of the most important ways of hearing about the public library service and other information centres.

Publicity material requires imaginative presentation and design to elicit and serve the interests of elderly Punjabis, who will remain a growing segment of society. The impact of publicity materials could be strengthened by concentrating on those areas which prove most problematic to the elderly Punjabis. The contents should be multilingual to ensure that those with no knowledge of the English language will also benefit.

Imaginatively produced publicity material should
primarily aim to introduce individuals from a largely rural environment to the network of information services used in an urban industrial society. Major advisory information services likely to be of interest to elderly Punjabis, such as the Immigrants Advisory centre, Community Relations Councils (now Councils for Racial Equality), Citizens Advice Bureau, Department of Health & Social Security and public libraries, need emphasis.

Depending on the type of message, the format of publicity materials should range from posters, pamphlets, tapes, slides and films to advertisements on local radio, cinemas, local minority press and television. The dissemination of such material is equally important. Community and religious centres, places of worship and shop windows might be suitable places. Reaching this group may involve the building of local contacts and the use of information networks existent within the community as a means of publicising the service.

Personal one-to-one contact is indispensable in introducing library services to the aging. Effective publicity should have an element of oral tradition and direct contact. This contact can also be maintained by enabling local organisations for the elderly to hold exhibitions in the library of art and handicrafts produced by their members. Librarians can invite
experts to deliver lectures in Punjabi on matters that are specifically relevant to the problems of elderly Punjabis. Such events, in addition to providing the elderly with useful information, will also bring them closer to the library. An additional method of attracting elderly Punjabis into the library is by developing services particularly aimed at elderly Punjabis, eg: story-telling, or reading aloud sessions in the Punjabi language. Involvement of the elderly Punjabis in the area could be increased by allowing elderly Punjabis from the community to conduct the session. This would not only allow them to participate, but also help them in confidence building.

On the basis of this survey, it may be suggested that the success of the public library service is dependent on its ability to become an integral part of the local community. Involvement of the library with festivals, such as Diwali, Gurpurab and Eid, is a way of reinforcing the stability and confidence of the Punjabi community as a group. Contact with the community may be further strengthened through close association with the activities of local clubs, societies and social organisations, which not only enrich cultural life, but also consolidate the ability of the community to be self-sufficient.

Some elderly Punjabis need work and not books.
Specifically in relation to employment, a close connection between the community centres, training and employment agencies would be of immense value. In the case of people whose needs are more than 'just books', a combined effort by the various services could advise individuals about the opportunities for acquiring skills and developing linguistic expertise for employment purposes. The public library should consider employing retired people in those areas where their experiences and knowledge will be of value. Their assistance can be especially useful in serving housebound readers, and their advice can be sought in planning any extension programmes for the elderly.

The length of stay in England does not necessarily make the elderly familiar with such institutions as the public library. A favourable environment, a positive attitude of the staff and the appointment of Asians could attract this clientele to the library.

The severity of the multi-faceted problems of elderly Punjabis points to the need for a co-ordinated approach from a team of professionals. This might ensure that elderly Punjabis in need of help do not remain without the benefits of the welfare state. Provision of information swiftly will not only reduce the stress on individuals, but increase the efficiency of the social and welfare services for those who use them most. Librarians should use their
own judgment and promote special programmes for the aged on the basis of their own experience. However, a successful event provided by one public library does not necessarily mean that a similar programme in another library will automatically meet with the same favourable response. Librarians who are working with older members of the library will need to recognise that they are serving a section of society whose needs, wishes and attitudes are as diverse as the entire adult community.

Discrimination and prejudice by the host community may have an impact on the take-up of services. It gives a sense of isolation, of being 'different', of being black in a white society, and of being rejected, increasing natural insecurity and making it less likely that a black person will use the facilities provided by local authorities for retired pensioners (Pyke-Lees, 1974:4). Staff should be given training to work in a multicultural society. Multicultural services should be the responsibility of the whole staff rather than just of Asian librarians and other specialist staff. Staff should reflect the community they serve.

It is important to make libraries attractive and welcoming for elderly Punjabis in order to overcome communication and other barriers. The changes made should be in the areas of physical library appearance,
stock selection, lay-out and staff attitudes. One aspect of traditional librarianship is a failure in recognising and acknowledging multicultural values as embodied in the distinctive design and decoration of library buildings. This could be done simply by designing eye-catching directional signs and subject divisions within the library buildings in ethnic languages along with English. A large sign in appropriate ethnic languages on the front of the building would draw attention to the library. In addition, there should be a multicultural influence in the design and decoration of the library, especially when it is the main library for ethnic minority communities.

Librarians should accept the multicultural composition of British society. They should understand that traditional systems and practices can no longer meet the requirements of the community as a whole. Services should be based on identified needs and demands. Multicultural services should not be considered as a favour done for ethnic minorities and nor should it be a special or an extra service. It should be an integrated part of the main service. Library authorities should not be left to make their own decision on the level of service they provide. There should be national standard for this service provision. On similar lines, there should be guidelines or standards on the acquisition,
cataloguing and transliteration which can facilitate inter library loan. Cilla has not produced standards up to now, even though its work is not underestimated.

Multiculturalism is a philosophy. It is a way of thinking. It is important to train library staff to develop and encourage such thinking which can help in implementing such a philosophy so that the services can be provided without bias or prejudice. Library services need to relate to the community they serve. They should also be sensitive to the aged. This philosophy of making services relevant and client-based is certainly different to that of traditional librarianship.

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General Household Survey see under Office of Population Censuses and Surveys

National Dwelling and Housing Survey see under Department of Environment.

SECTION A: Background

1. Name: ________________________

2. Address: ________________________
   Postal code: ________________________

3. Sex
   Male [ ]
   Female [ ]

4. Religion:
   Sikh [ ]
   Moslem [ ]
   Hindu [ ]

5. Are you retired?
   Yes [ ]
   No [ ]

6. When did you retire?
   Year [ ]

7. Did you come from:
   India [ ]
   Pakistan [ ]
   Africa [ ]
8. Did you come from:

Village [ ]
City [ ]

9. Have you studied up to:

1. Middle (13+)
   [ ]
2. Matriculation (CSE, GCE)
   [ ]
3. B.A
   [ ]
4. M.A
   [ ]
5. Any other qualification(s)
   [ ]

10. Which language(s) do you speak in your home?

   English [ ]
   Hindi [ ]
   Punjabi [ ]
   Urdu [ ]

11. Which language(s) do you read?

   English [ ]
   Hindi [ ]
   Punjabi [ ]
   Urdu [ ]

12. When did you come to England?

   Child (1-12) [ ]
   Teenager (13-19) [ ]
   Young Adult (20-35) [ ]
   Middle Age (36-50) [ ]
SECTION B: Use of reading materials

13. Which of the following do you like to look through or read:

Books [ ]
Periodicals [ ]
Newspapers [ ]
Any other(s) (Specify) [ ]

14. What is your chief source of books/periodicals?

Buy your own [ ]
Borrow from a friend [ ]
Borrow from a library [ ]
Other(s) (Specify) [ ]

15. What is your chief source of newspapers?

Buy your own [ ]
Borrow from a friend [ ]
Borrow from a library [ ]
Other(s) (Specify) [ ]

16. Do you like to listen to music?

Yes [ ]
No [ ]

17. What is your chief source of recorded music?
Buy your own [ ]
Borrow from a friend [ ]
Borrow from a library [ ]
Other(s) (Specify) [ ]

18. Which of the following types of music do you like to listen to:

Film music [ ]
Folk music [ ]
Classical music [ ]
Instrumental music [ ]
Religious music [ ]
Ghazal, Dadra, Thumri [ ]
Other(s) (Specify) [ ]

19. Do you listen to music on:

Cassettes [ ]
Records [ ]

20. Do you have the use of a video-recorder?

Yes (If yes go to Q21) [ ]
No (If no go to Q23) [ ]

21. What is your chief source of video films?

Buy you own [ ]
Borrow from a friend [ ]
Borrow from a library [ ]
Borrow from a commercial shop [ ]
Other(s) (Specify) [ ]

22. Which of the following types of films do you like to watch:

Popular films [ ]
Religious films [ ]
Documentary films [ ]
Other(s) (Specify) [ ]

23. Do you currently use the library?

Yes (If yes go to Q24) [ ]
No (If no go to Q36) [ ]

24. Which library do you go to?

**Bradford**

Central Library, Prince’s Way [ ]
Manningham Branch [ ]
Great Horton Branch [ ]
Laisterdyke [ ]
Book Bus [ ]
Community Centre [ ]
Religious Centre [ ]
Other(s) (Specify) [ ]
Derbyshire

Peartree Library (Derby) [ ]
Derby Central Library (Derby) [ ]
Community Centre [ ]
Other(s) (Specify) [ ]

25. Why do you use this library?

Near your home [ ]
Friendly staff [ ]
Your friends go there [ ]
Any other reason(s) (specify) [ ]

26. How do you go to the library?

Walk [ ]
Drive [ ]
Public transport [ ]
Any other(s) (Specify) [ ]

27. How often do you go to the library?

Daily [ ]
Weekly [ ]
Fortnightly [ ]
Monthly [ ]
Irregularly [ ]
Occasionally - Summer/Winter [ ]
28. What is the main reason that you go to the library

- Read [ ]
- Borrow books for home use [ ]
- Borrow cassettes/records/video films [ ]
- Meet people [ ]
- Obtain information [ ]
- Other(s) (Specify) [ ]

29. If you read in the library, what do you read?

- Books [ ]
- Periodicals [ ]
- Newspapers [ ]

30. What types of books do you like to borrow?

- Novels - Social, Romantic, Religious, Historical [ ]
- Short story books [ ]
- Religious books [ ]
- Biographies [ ]
- Poetry [ ]
- Plays [ ]
- Any other(s) (Specify) [ ]

31. How many books did you read/borrow last year?

- None [ ]
32. Please state your favourite books/authors:

33. What do you do if you have difficulty in finding what you want?

- Use finding aids; eg catalogue [ ]
- Put in a request [ ]
- Do nothing about it [ ]
- Have no difficulties [ ]

34. What extra service(s) would you like the library to provide?

- Information on Welfare and Social Services [ ]
- Adult Education Classes [ ]
- English as a Second Language Classes [ ]
- Mother tongue language Classes [ ]
- Club facilities for elderly people [ ]
- Other(s) (Specify) [ ]

35. Have you experienced any of the following difficulties using the library?

- Long distance from your home [ ]
<table>
<thead>
<tr>
<th>Reason</th>
<th>[ ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inconvenient opening hours</td>
<td></td>
</tr>
<tr>
<td>Language problems</td>
<td></td>
</tr>
<tr>
<td>Unhelpful attitudes of the staff</td>
<td></td>
</tr>
<tr>
<td>Racist attitudes of the staff</td>
<td></td>
</tr>
<tr>
<td>Self consciousness about using the library</td>
<td></td>
</tr>
<tr>
<td>Lack of Asian staff</td>
<td></td>
</tr>
<tr>
<td>Inaccessible book shelves</td>
<td></td>
</tr>
<tr>
<td>Inadequate physical access to the library (lifts/steps)</td>
<td></td>
</tr>
</tbody>
</table>

If you replied no to Q23, please answer Q36

Q36. Why do you not use the library?

Too far from home                                                     [ ]
No friend with whom you can go to the library                         [ ]
Do not like to read                                                   [ ]
Any other(s) (Specify)                                                [ ]

**********
APPENDIX 2

120 people were interviewed.

Question 1 & 2 related to name, address and postcode.

Question 3 indicated sex: male / female

<table>
<thead>
<tr>
<th>Number interviewed</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>120</td>
<td>95</td>
<td>25</td>
</tr>
</tbody>
</table>

Question 4: Relating to the number of people interviewed according to religion

<table>
<thead>
<tr>
<th>Ethnic Group</th>
<th>Number Interviewed</th>
<th>%</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>20</td>
<td>16.7%</td>
<td>12</td>
<td>10%</td>
<td>8</td>
<td>7%</td>
</tr>
<tr>
<td>Moslems</td>
<td>50</td>
<td>41.7%</td>
<td>42</td>
<td>35%</td>
<td>8</td>
<td>7%</td>
</tr>
<tr>
<td>Sikhs</td>
<td>50</td>
<td>41.6%</td>
<td>41</td>
<td>34%</td>
<td>9</td>
<td>7%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
<td>95</td>
<td>79%</td>
<td>25</td>
<td>21%</td>
</tr>
</tbody>
</table>

Question 5: Are you retired or not?

<table>
<thead>
<tr>
<th>Ethnic Group</th>
<th>Number Interviewed</th>
<th>%</th>
<th>Retired</th>
<th>%</th>
<th>Not retired</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>20</td>
<td>16.6%</td>
<td>16</td>
<td>13.3%</td>
<td>4</td>
<td>3.5%</td>
</tr>
<tr>
<td>Moslems</td>
<td>50</td>
<td>41.7%</td>
<td>24</td>
<td>20%</td>
<td>26</td>
<td>22%</td>
</tr>
<tr>
<td>Sikhs</td>
<td>50</td>
<td>41.7%</td>
<td>29</td>
<td>24</td>
<td>21</td>
<td>17.5%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
<td>69</td>
<td>57%</td>
<td>51</td>
<td>43%</td>
</tr>
</tbody>
</table>

Question 6: When did you retire?

Retirement Year No.

300
1959 1  
1970 2  
1971 1  
1973 2  
1974 2  
1975 3  
1976 4  
1978 3  
1979 2  
1980 2  
1981 2  
1982 5  
1983 6  
1984 7  
1985 3  
1986 9  
1987 1  
1988 7  
1989 7  
Total  69

Question 7: Did you come from:

<table>
<thead>
<tr>
<th>Country of origin</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>51</td>
<td>42.5%</td>
</tr>
<tr>
<td>Pakistan</td>
<td>48</td>
<td>40%</td>
</tr>
<tr>
<td>Africa</td>
<td>18</td>
<td>15%</td>
</tr>
<tr>
<td>Malaya &amp; Singapore</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 8: Did you come from a village or a city

<table>
<thead>
<tr>
<th>Country of migration</th>
<th>City</th>
<th>%</th>
<th>Village</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>11</td>
<td>9.2%</td>
<td>40</td>
<td>33.3%</td>
</tr>
<tr>
<td>Pakistan</td>
<td>25</td>
<td>20.8%</td>
<td>23</td>
<td>19.2%</td>
</tr>
<tr>
<td>Africa</td>
<td>18</td>
<td>15%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Malaya &amp; Singapore</td>
<td>3</td>
<td>2.5%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>57</td>
<td>47.5%</td>
<td>63</td>
<td>52.5%</td>
</tr>
</tbody>
</table>

301
Question 9: Have you studied up to :

### Educational level by religion

<table>
<thead>
<tr>
<th></th>
<th>13+</th>
<th>CSE</th>
<th>BA</th>
<th>MA</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>5</td>
<td>4</td>
<td>2</td>
<td>-</td>
<td>9</td>
<td>20</td>
</tr>
<tr>
<td>Moslems</td>
<td>11</td>
<td>8</td>
<td>5</td>
<td>3</td>
<td>23</td>
<td>50</td>
</tr>
<tr>
<td>Sikhs</td>
<td>15</td>
<td>14</td>
<td>2</td>
<td>-</td>
<td>19</td>
<td>50</td>
</tr>
<tr>
<td>Total</td>
<td>31</td>
<td>26</td>
<td>9</td>
<td>3</td>
<td>51</td>
<td>120</td>
</tr>
</tbody>
</table>

### Educational level - village

<table>
<thead>
<tr>
<th></th>
<th>13+</th>
<th>CSE</th>
<th>BA</th>
<th>MA</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>12</td>
<td>10</td>
<td>1</td>
<td>-</td>
<td>17</td>
<td>40</td>
</tr>
<tr>
<td>Pakistan</td>
<td>7</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>12</td>
<td>23</td>
</tr>
<tr>
<td>Africa</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>14</td>
<td>1</td>
<td>-</td>
<td>29</td>
<td>63</td>
</tr>
</tbody>
</table>

### Educational level - city

<table>
<thead>
<tr>
<th></th>
<th>13+</th>
<th>CSE</th>
<th>BA</th>
<th>MA</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Pakistan</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>3</td>
<td>9</td>
<td>25</td>
</tr>
<tr>
<td>Africa</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>-</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td>Malaya &amp; Singapore</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
<td>12</td>
<td>8</td>
<td>3</td>
<td>22</td>
<td>57</td>
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</table>

### Educational level by country

<table>
<thead>
<tr>
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<th>CSE</th>
<th>BA</th>
<th>MA</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>15</td>
<td>13</td>
<td>3</td>
<td>-</td>
<td>20</td>
<td>51</td>
</tr>
</tbody>
</table>

302
<table>
<thead>
<tr>
<th></th>
<th>11+</th>
<th>13+</th>
<th>CSE</th>
<th>BA</th>
<th>MA</th>
<th>Language literate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Moslems</td>
<td>12</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Sikhs</td>
<td>7</td>
<td>9</td>
<td>6</td>
<td>1</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>4</td>
<td>2</td>
<td>7</td>
</tr>
</tbody>
</table>

Educational level of not retired

<table>
<thead>
<tr>
<th></th>
<th>11+</th>
<th>13+</th>
<th>CSE</th>
<th>BA</th>
<th>MA</th>
<th>Language literate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Moslems</td>
<td>2</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Sikhs</td>
<td>3</td>
<td>6</td>
<td>8</td>
<td>1</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>6</td>
<td>13</td>
<td>13</td>
<td>5</td>
<td>1</td>
<td>13</td>
</tr>
</tbody>
</table>

Educational level of females

<table>
<thead>
<tr>
<th></th>
<th>11+</th>
<th>13+</th>
<th>CSE</th>
<th>BA</th>
<th>MA</th>
<th>Language literate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>4</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Moslems</td>
<td>1</td>
<td>4</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Sikhs</td>
<td>4</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>9</td>
<td>10</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>5</td>
</tr>
</tbody>
</table>
Question 10: which language(s) do you speak in your home? replies were:

<table>
<thead>
<tr>
<th>Language(s) spoken</th>
<th>No</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punjabi+English</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Punjabi+English+Urdu</td>
<td>8</td>
<td>6.7%</td>
</tr>
<tr>
<td>Punjabi + Urdu + Hindi</td>
<td>2</td>
<td>7%</td>
</tr>
<tr>
<td>Punjabi + Urdu</td>
<td>14</td>
<td>11.6%</td>
</tr>
<tr>
<td>Punjabi</td>
<td>74</td>
<td>61.7%</td>
</tr>
<tr>
<td>Punjabi + Urdu</td>
<td>14</td>
<td>11.6%</td>
</tr>
<tr>
<td>Punjabi + Hindi + English</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Punjabi + Hindi</td>
<td>5</td>
<td>4%</td>
</tr>
<tr>
<td>Punjabi + Hindi + English + Urdu</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Urdu</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 11: which language(s) do you read? replies were:

<table>
<thead>
<tr>
<th>Language(s) read</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>English + Urdu</td>
<td>20</td>
<td>16.6%</td>
</tr>
<tr>
<td>English + Hindi + Punjabi</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>English + Hindi + Urdu</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>English + Punjabi + Urdu</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>English + Hindi + Punjabi + Urdu</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Hindi</td>
<td>9</td>
<td>7.5%</td>
</tr>
<tr>
<td>Hindi + Punjabi</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Hindi + Punjabi + Urdu</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Punjabi</td>
<td>21</td>
<td>17.5%</td>
</tr>
<tr>
<td>Punjabi + Urdu</td>
<td>12</td>
<td>10%</td>
</tr>
</tbody>
</table>
Question 13/305: Which of the following do you like to look through or read?

<table>
<thead>
<tr>
<th>Reading material</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>100</td>
<td>83.3%</td>
</tr>
<tr>
<td>Periodicals</td>
<td>68</td>
<td>56.6%</td>
</tr>
<tr>
<td>Newspapers</td>
<td>102</td>
<td>85%</td>
</tr>
<tr>
<td>No reply</td>
<td>4</td>
<td>3.33%</td>
</tr>
<tr>
<td>Punjabi + English</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>-------------------</td>
<td>---</td>
<td>------</td>
</tr>
<tr>
<td>Urdu</td>
<td>31</td>
<td>25.4%</td>
</tr>
<tr>
<td>No reply</td>
<td>2</td>
<td>1.6%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

**SECTION B: USE OF READING MATERIALS**

**USE OF READING MATERIALS**

**Question 13:** which of the following do you like to look through or read?

<table>
<thead>
<tr>
<th>Reading material</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>13</td>
<td>11%</td>
</tr>
<tr>
<td>Newspapers</td>
<td>8</td>
<td>6.7%</td>
</tr>
<tr>
<td>Books + Periodicals</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Books + Newspapers</td>
<td>27</td>
<td>22.6%</td>
</tr>
<tr>
<td>Periodicals + Newspapers</td>
<td>8</td>
<td>6.7%</td>
</tr>
<tr>
<td>Books + Periodicals + Newspapers</td>
<td>59</td>
<td>49%</td>
</tr>
<tr>
<td>No reply</td>
<td>4</td>
<td>3%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>
Question 14/306: Chief source(s) of books/periodicals

<table>
<thead>
<tr>
<th>Sources of books/periodicals</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buy your own</td>
<td>65</td>
<td>54.16%</td>
</tr>
<tr>
<td>Borrow from a friend</td>
<td>11</td>
<td>9.16%</td>
</tr>
<tr>
<td>Borrow from a library</td>
<td>83</td>
<td>69.16%</td>
</tr>
<tr>
<td>Other sources</td>
<td>4</td>
<td>3.33%</td>
</tr>
<tr>
<td>No reply</td>
<td>5</td>
<td>4.16%</td>
</tr>
</tbody>
</table>

Question 15/306: Chief source(s) of newspapers

<table>
<thead>
<tr>
<th>Source(s) of newspapers</th>
<th>No</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buy your own</td>
<td>74</td>
<td>61.66%</td>
</tr>
<tr>
<td>Borrow from a friend</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Borrow from a library</td>
<td>46</td>
<td>38.33%</td>
</tr>
<tr>
<td>Others</td>
<td>3</td>
<td>2.5%</td>
</tr>
</tbody>
</table>
Question 14: chief source(s) of books / periodicals

<table>
<thead>
<tr>
<th>Source(s) of books/periodicals</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buy their own</td>
<td>30</td>
<td>25%</td>
</tr>
<tr>
<td>Borrow from a library</td>
<td>40</td>
<td>33.3%</td>
</tr>
<tr>
<td>Buy their own + borrow from a Library</td>
<td>30</td>
<td>25%</td>
</tr>
<tr>
<td>Borrow from a friend + a library</td>
<td>5</td>
<td>4%</td>
</tr>
<tr>
<td>Borrow from a library and other sources</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Buy their own + borrow from a library + a friend</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Borrow from a friend + a library + other sources</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Sikh temple + own books</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Borrow from a friend</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>No reply</td>
<td>5</td>
<td>4%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 15: chief source(s) of newspapers

<table>
<thead>
<tr>
<th>Source(s) of newspapers</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buy their own</td>
<td>53</td>
<td>44%</td>
</tr>
<tr>
<td>Borrow from a library</td>
<td>27</td>
<td>22.6%</td>
</tr>
<tr>
<td>Buy their own + use of library</td>
<td>18</td>
<td>15%</td>
</tr>
<tr>
<td>Buy their own + borrow from a friend</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Borrow from a friend + a library</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Borrow from a friend + community centres</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Buy their own + borrow from a friend + borrow from a community centre</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Do not read newspapers</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>------------------------</td>
<td>---</td>
<td>------</td>
</tr>
<tr>
<td>Other replies</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>No reply</td>
<td>10</td>
<td>8%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Q.15 (a) **NEWSPAPERS AND MAGAZINES**

<table>
<thead>
<tr>
<th>NAME</th>
<th>LANGUAGE(S)</th>
<th>FREQUENCY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily Express</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Daily Mirror</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Daily Telegraph</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Daily Express</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Evening Post</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Guardian</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>News of the World</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Telegraph And Argus</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Times</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Yorkshire Evening Post</td>
<td>English</td>
<td>Daily UK</td>
</tr>
<tr>
<td>Asian Times</td>
<td>English</td>
<td>Weekly UK</td>
</tr>
<tr>
<td>Film Fare</td>
<td>English</td>
<td>MonthlyIndia</td>
</tr>
<tr>
<td>India Today</td>
<td>English</td>
<td>Fortnightly UK</td>
</tr>
<tr>
<td>Mag</td>
<td>English</td>
<td>Weekly India</td>
</tr>
</tbody>
</table>

**HINDI**

<table>
<thead>
<tr>
<th>NAME</th>
<th>LANGUAGE(S)</th>
<th>FREQUENCY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amerdeep</td>
<td>English/Hindi</td>
<td>Weekly UK</td>
</tr>
<tr>
<td>Dharamyug</td>
<td>Hindi</td>
<td>Weekly India</td>
</tr>
<tr>
<td>Om</td>
<td>Hindi</td>
<td>Weekly India</td>
</tr>
</tbody>
</table>

307
PUNJABI

Arsi Punjabi Monthly India
Daily Ajit Punjabi Daily India
Darpan Punjabi Monthly UK
Des Pradesh Punjabi Weekly UK
Jagriti Punjabi Monthly India
Nagmani Punjabi Monthly India
Preetlari Punjabi Monthly India
Punjabi Guardian Punjabi Weekly UK
Punjabi Times Punjabi Weekly UK
Punjabi Tribune Punjabi Daily India
Quam-e-Awaz Punjabi Weekly UK
Sher-e-Awaz Punjabi Weekly UK

URDU

Akhbare Jahan Urdu Weekly Pakistan
Akhbare-Watan Urdu Weekly India
Biswin Sadi Urdu Monthly India
Daily Millat Urdu Daily India
Daily Wattan Urdu Weekly UK
Hind Samachar Urdu Weekly India
Nawai Waqt Urdu Daily Pakistan
Ravi Urdu Fortnightly UK
Shafiq Urdu Monthly UK
Shama Urdu Monthly Lahore/Delhi
Urdu Digest Urdu Monthly Pakistan

USE OF RECORDED MUSIC

Question 16: do you like to listen to music?

One hundred and three (86%) said 'yes' and seventeen (14%) said 'no'.
18 (a)

Singer Artists
Abida Khan
Abida Parveen
Anoop Jalota
Asha Bhonsale
Aziz Mian
C.H.Atma
Farida Khanum
Firdosi Khanum
Firdoshi Begum
Ghulam Ali
Gurdas Mann
Hari Om Sharan
Ismail Azad
Jagjit Chitra
Malika Pukhraj
Mehdi Hassan
Mohinder Kapoor
Mubarak
Muni Bai
Nahid Akhtar
Nandlal Noorpuri
Nasrat Fateh Ali
Prakash Kaur
Ravi Shankar
Rehmat Qawwal
Sabri Brothers
Sehgal
Shamshad Begum
Sharda
Suraiya
Surinder Kaur
Tahira Sayyad
Talat
Ustad Ali Khan

Music In General
Question 17/309: Chief source(s) of recorded music

<table>
<thead>
<tr>
<th>Source(s) of recorded music</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buy your own</td>
<td>99</td>
<td>82.5%</td>
</tr>
<tr>
<td>Borrow from a friend</td>
<td>17</td>
<td>14.16%</td>
</tr>
<tr>
<td>Borrow from a library</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>Others</td>
<td>10</td>
<td>8.33%</td>
</tr>
</tbody>
</table>
Question 17: chief source(s) of recorded music

<table>
<thead>
<tr>
<th>Source(s) of recorded music</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buy their own</td>
<td>70</td>
<td>58.3%</td>
</tr>
<tr>
<td>Buy their own + borrow from a friend</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>Buy their own + borrow from a library</td>
<td>10</td>
<td>8.3%</td>
</tr>
<tr>
<td>Buy own + others</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Buy own + borrow from a friend + library</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Buy own + from a friend + others</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Others</td>
<td>5</td>
<td>4%</td>
</tr>
<tr>
<td>No reply</td>
<td>16</td>
<td>13.3%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>120</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Question 18: which of the following types of music do you like to listen?

<table>
<thead>
<tr>
<th>Type(s) of music</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>27</td>
<td>22.5%</td>
</tr>
<tr>
<td>Religious and other</td>
<td>10</td>
<td>8.3%</td>
</tr>
<tr>
<td>Film + folk + religious</td>
<td>15</td>
<td>12.5%</td>
</tr>
<tr>
<td>Folk + religious + others</td>
<td>7</td>
<td>5.8%</td>
</tr>
<tr>
<td>Religious + ghazals + others</td>
<td>8</td>
<td>6.7%</td>
</tr>
</tbody>
</table>
Bhajan
Kirtan
Salok
Gurbani
Nads (Islamic religious)
Khiyal
Mussaira
Qawwalis
Instrumental music
Folk music
Punjabi folk music
Punjabi songs
Old film songs

Question 19: do you like to listen to music on cassettes / records?

<table>
<thead>
<tr>
<th></th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cassettes</td>
<td>61</td>
<td>50.8%</td>
</tr>
<tr>
<td>Records</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Cassettes + records</td>
<td>37</td>
<td>30.8%</td>
</tr>
<tr>
<td>Radio</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>No reply</td>
<td>17</td>
<td>14.1%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 20: Do you have the use of video recorder?
84 (70%) said 'yes' and 36 (30%) said 'no'.

Use of a video recorder
Question 22/312: Which of the following types of films do you like to watch?

<table>
<thead>
<tr>
<th>Type(s) of films</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Popular</td>
<td>55</td>
<td>45.83%</td>
</tr>
</tbody>
</table>
| Religious        | 71  | 59.16%
| Documentary      | 21  | 17.5%
| Others           | 18  | 15%  |
Question 22/312: Which of the following types of films do you like to watch?

<table>
<thead>
<tr>
<th>Type(s) of films</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Popular</td>
<td>55</td>
<td>45.83%</td>
</tr>
<tr>
<td>Religious</td>
<td>71</td>
<td>59.16%</td>
</tr>
<tr>
<td>Documentary</td>
<td>21</td>
<td>17.5%</td>
</tr>
<tr>
<td>Others</td>
<td>18</td>
<td>15%</td>
</tr>
</tbody>
</table>
Question 21: chief source(s) of video films

<table>
<thead>
<tr>
<th>Source(s) of video films</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commercial shop</td>
<td>68</td>
<td>56.6%</td>
</tr>
<tr>
<td>Commercial shop + buy own</td>
<td>10</td>
<td>8.3%</td>
</tr>
<tr>
<td>Commercial shop + borrow from a friend</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Commercial shop + borrow from a friend + buy own</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Commercial shop + buy own + other</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Other replies</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>No reply</td>
<td>22</td>
<td>18.1%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 22: which of the following types of film you like to watch?

<table>
<thead>
<tr>
<th>Type(s) of films</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Popular films</td>
<td>11</td>
<td>9%</td>
</tr>
<tr>
<td>Popular + religious films</td>
<td>24</td>
<td>20%</td>
</tr>
<tr>
<td>Popular + religious + documentary</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Popular + documentary films</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Popular + others</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>Popular + religious + others</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Popular + documentary + others</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Popular + religious + documentary + others</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious films</td>
<td>26</td>
<td>21.7%</td>
</tr>
<tr>
<td>Religious + documentary</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Religious + other films</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Religious + documentary + other films</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>---</td>
<td>------</td>
</tr>
<tr>
<td>Documentary</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>No' reply</td>
<td>26</td>
<td>21.5%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

**FILM ACTORS / ACTRESSES**

Q. 22 (a)

<table>
<thead>
<tr>
<th>Name</th>
<th>Nationality</th>
<th>Dead/ Alive</th>
<th>Male/ Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amitabh Bachchan</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Balraj Sahni</td>
<td>Indian</td>
<td>Dead</td>
<td>Male</td>
</tr>
<tr>
<td>Dalip Kumar</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Dev Anand</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Dharmendra</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Manoj</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Meena Kumari</td>
<td>Indian</td>
<td>Dead</td>
<td>Female</td>
</tr>
<tr>
<td>Mehr Mittal</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Pradeep Kumar</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Pran</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Raj Kapoor</td>
<td>Indian</td>
<td>Dead</td>
<td>Male</td>
</tr>
<tr>
<td>Rehman</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Rekha</td>
<td>Indian</td>
<td>Alive</td>
<td>Female</td>
</tr>
<tr>
<td>Shashi Kapoor</td>
<td>Indian</td>
<td>Alive</td>
<td>Male</td>
</tr>
<tr>
<td>Vijayantimala</td>
<td>Indian</td>
<td>Alive</td>
<td>Female</td>
</tr>
</tbody>
</table>

Q. 22 (b) FILMS

**PUNJABI FILMS**

Dhanna Jatt
Dhee Rani
Gulabo
Mangati
Nimmi
Sardar Kartar Singh
Sardar Udham Singh
+ Other Punjabi films
+ Folk films
+ Video films containing Punjabi folk songs and also Alap, Ramta, and Punjabi jokes.

**HINDU RELIGIOUS FILMS**

Mira
Rajni
Ramayan
Sai Baba
Santoshi Man
Sarwan Kumar
Sita da viiah

313
PUNJABI RELIGIOUS FILMS

Dukh Bhanjani Tera nam
Guru Manio Granth
Guru Nanak Dev ji
Nanak Nam jahaj hai
Sat Sri Akal
Seva Lakh se eak Larau
Sikhi Pravan
Tere Rang Niare
Uchcha Dar Babe Nanak Da

ISLAMIC FILMS

Allah-O-Akbar
Bismilla di Barkat
Hajj
Holy Mecca
Pyare Paighambar

HINDU RELIGIOUS FILMS

Bharat Milap
Chintpurni
Ganga Maiya
Hari Chand
Mahabharat
Mata dian bhaintan

PAKISTANI DRAMAS

Ankahi
Tanhayan

USE OF LIBRARIES

Question 23: do you currently use the library?

Use of the library No. %

<table>
<thead>
<tr>
<th>Yes</th>
<th>86</th>
<th>71.6%</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>34</td>
<td>28.4%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Pattern of the use

Religion   No. Male % Female %

<table>
<thead>
<tr>
<th>Hindus</th>
<th>13</th>
<th>10</th>
<th>8.3%</th>
<th>3</th>
<th>2.5%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moslems</td>
<td>35</td>
<td>31</td>
<td>25.8%</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Sikhs</td>
<td>38</td>
<td>34</td>
<td>28.3%</td>
<td>4</td>
<td>3.3%</td>
</tr>
</tbody>
</table>

1 Total 1 86 1 75 1 62.4 1 11 1 9.1 1
CURRENT USE OF THE LIBRARY

Question 24: which library do you go to, replies were:-

<table>
<thead>
<tr>
<th>Libraries</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bradford Central library</td>
<td>14</td>
<td>11.7%</td>
</tr>
<tr>
<td>Central + Manningham library</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Central library + community + religious centres</td>
<td>5</td>
<td>4.2%</td>
</tr>
<tr>
<td>Community + religious centres</td>
<td>11</td>
<td>9.2%</td>
</tr>
<tr>
<td>Laisterdyke library</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Peartree library</td>
<td>37</td>
<td>30.8%</td>
</tr>
<tr>
<td>Derby Central</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Peartree + Derby Central</td>
<td>9</td>
<td>7.5%</td>
</tr>
<tr>
<td>Peartree + Derby Central + Sinfin</td>
<td>2</td>
<td>1.6%</td>
</tr>
<tr>
<td>No reply</td>
<td>34</td>
<td>28.3%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 25: why do you use this library? replies were:-

<table>
<thead>
<tr>
<th>Reasons</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near home</td>
<td>35</td>
<td>29.2%</td>
</tr>
<tr>
<td>Near home + friendly staff</td>
<td>7</td>
<td>5.8%</td>
</tr>
<tr>
<td>Near home + others</td>
<td>13</td>
<td>10.8%</td>
</tr>
<tr>
<td>Near home + friends go there</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Friendly staff</td>
<td>4</td>
<td>3.3%</td>
</tr>
</tbody>
</table>

315
<table>
<thead>
<tr>
<th>Friends go there</th>
<th>4</th>
<th>3.4%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Other</td>
<td>21</td>
<td>17.5%</td>
</tr>
<tr>
<td>No reply</td>
<td>32</td>
<td>26.7%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 26: how do you go to the library? replies were:

<table>
<thead>
<tr>
<th>Mode(s) of travel</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Walk</td>
<td>51</td>
<td>42.5%</td>
</tr>
<tr>
<td>Walk + drive</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Walk + use of public transport</td>
<td>9</td>
<td>7.5%</td>
</tr>
<tr>
<td>Walk + drive + use of public transport</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Drive</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>Public transport</td>
<td>8</td>
<td>6.7%</td>
</tr>
<tr>
<td>Drive + public transport</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>No reply</td>
<td>32</td>
<td>26.6%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 27: how often do you go to the library? replies were:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>32</td>
<td>26.7%</td>
</tr>
<tr>
<td>Weekly</td>
<td>17</td>
<td>14.2%</td>
</tr>
<tr>
<td>Fortnightly</td>
<td>10</td>
<td>8.3%</td>
</tr>
<tr>
<td>Monthly</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Irregularly</td>
<td>20</td>
<td>16.7%</td>
</tr>
<tr>
<td>Twice a week</td>
<td>6</td>
<td>5%</td>
</tr>
<tr>
<td>No reply</td>
<td>32</td>
<td>26.6%</td>
</tr>
<tr>
<td>-----------</td>
<td>----</td>
<td>-------</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 28: what is the main reason(s) that you go to the library? replies were:

<table>
<thead>
<tr>
<th>Reason(s)</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read</td>
<td>18</td>
<td>15%</td>
</tr>
<tr>
<td>Read + borrow books</td>
<td>19</td>
<td>15.8%</td>
</tr>
<tr>
<td>Read + borrow books + meet people</td>
<td>7</td>
<td>5.8%</td>
</tr>
<tr>
<td>Read + meet people</td>
<td>10</td>
<td>8.2%</td>
</tr>
<tr>
<td>Read + meet people + obtain information</td>
<td>2</td>
<td>1.5%</td>
</tr>
<tr>
<td>Read + borrow books + meet people + information</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Read + meet people + others</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Borrow books + cassettes</td>
<td>18</td>
<td>15%</td>
</tr>
<tr>
<td>Borrow books + meet people</td>
<td>4</td>
<td>3.2%</td>
</tr>
<tr>
<td>Borrow books + obtain information</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Borrow books + others</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Meet people + obtain information</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>No reply</td>
<td>33</td>
<td>27.5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 29: if you read in the library, what do you read? replies were

<table>
<thead>
<tr>
<th>Type(s) of material in the library</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Newspapers</td>
<td>18</td>
<td>15%</td>
</tr>
</tbody>
</table>
Question 30/318: What type(s) of books do you like to borrow? replies were:

<table>
<thead>
<tr>
<th>Type(s) of books</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Novels</td>
<td>51</td>
<td>42.5%</td>
</tr>
<tr>
<td>Short stories</td>
<td>11</td>
<td>9.16%</td>
</tr>
<tr>
<td>Religious books</td>
<td>72</td>
<td>60%</td>
</tr>
<tr>
<td>Biographies</td>
<td>42</td>
<td>35%</td>
</tr>
<tr>
<td>Poetry</td>
<td>17</td>
<td>14.16%</td>
</tr>
<tr>
<td>Plays</td>
<td>4</td>
<td>3.33%</td>
</tr>
<tr>
<td>Anyother</td>
<td>15</td>
<td>12.5%</td>
</tr>
</tbody>
</table>
Question 30/318: What type(s) of books do you like to borrow? replies were:

<table>
<thead>
<tr>
<th>Type(s) of books</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Novels</td>
<td>51</td>
<td>42.5%</td>
</tr>
<tr>
<td>Short stories</td>
<td>11</td>
<td>9.16%</td>
</tr>
<tr>
<td>Religious books</td>
<td>72</td>
<td>60%</td>
</tr>
<tr>
<td>Biographies</td>
<td>42</td>
<td>35%</td>
</tr>
<tr>
<td>Poetry</td>
<td>17</td>
<td>14.16%</td>
</tr>
<tr>
<td>Plays</td>
<td>4</td>
<td>3.33%</td>
</tr>
<tr>
<td>Anyother</td>
<td>15</td>
<td>12.5%</td>
</tr>
<tr>
<td>Books + periodicals</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>---------------------</td>
<td>---</td>
<td>------</td>
</tr>
<tr>
<td>Books + newspapers</td>
<td>10</td>
<td>8.3%</td>
</tr>
<tr>
<td>Periodicals + newspapers</td>
<td>20</td>
<td>16.7%</td>
</tr>
<tr>
<td>Books + periodicals + newspapers</td>
<td>9</td>
<td>7.5%</td>
</tr>
<tr>
<td>Periodicals</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>No reply</td>
<td>50</td>
<td>41.5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 30: what type(s) of books do you like to borrow? replies were:

<table>
<thead>
<tr>
<th>Type(s) of books</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Novels</td>
<td>8</td>
<td>6.6%</td>
</tr>
<tr>
<td>Novels + religious books</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>Novels + religious + biography</td>
<td>11</td>
<td>9.2%</td>
</tr>
<tr>
<td>Novels + short stories + religious + biography</td>
<td>7</td>
<td>5.8%</td>
</tr>
<tr>
<td>Novels + religion + poetry + biography</td>
<td>11</td>
<td>9.2%</td>
</tr>
<tr>
<td>Religion</td>
<td>14</td>
<td>11.6%</td>
</tr>
<tr>
<td>Short stories + poetry + play</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Religion + biography + others</td>
<td>13</td>
<td>10.8%</td>
</tr>
<tr>
<td>Novels + religion + others</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Religion + poetry</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Never borrow</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>No reply</td>
<td>34</td>
<td>28.4%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>
Question 31: how many books did you read / borrow last year? replies were

<table>
<thead>
<tr>
<th>Books read/borrow No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than ten</td>
<td>30</td>
</tr>
<tr>
<td>More than ten</td>
<td>48</td>
</tr>
<tr>
<td>None</td>
<td>11</td>
</tr>
<tr>
<td>No reply</td>
<td>31</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
</tr>
</tbody>
</table>

Question 32: state your favourite books/authors, replies were:

**Favourite authors**

<table>
<thead>
<tr>
<th>NAME</th>
<th>ALIVE/DEAD</th>
<th>MALE/FEMALE</th>
<th>ORIGIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amrita Pritam</td>
<td>Alive</td>
<td>Female</td>
<td>Indian</td>
</tr>
<tr>
<td>Bhai Raghuvir Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Bhai Vir Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Bhajan Singh</td>
<td>Alive</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Darshan Singh Awaraj</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Diwan Singh Makhtoon</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Doctor Jodh Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Giani Gian Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Giani Pratap Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Giani Santiokh Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Gurbakhsh Singh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preetlari</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Harbhajan Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Harbhajan Singh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Principal</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Jaswant Singh Kanwal</td>
<td>Alive</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Karam Singh Historian</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Kartar Singh Duggal</td>
<td>Alive</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Nanak Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Narinderpal Singh</td>
<td>Alive</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Professor Mohan Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Rajinder Singh Bedi</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Sahib Singh</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Sant Singh Sekhon</td>
<td>Alive</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Sativir Singh</td>
<td>Alive</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Shamsher Singh Asok</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Shiv Batalvi</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Sohan Singh Seetal</td>
<td>Alive</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>NAME</td>
<td>ALIVE/DEAD</td>
<td>MALE/FEMALE</td>
<td>ORIGIN</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------------</td>
<td>-------------</td>
<td>-----------</td>
</tr>
<tr>
<td>A.R. Khatoon</td>
<td>Dead</td>
<td>Female</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Abdul Hage</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Abdul Kalam Azad</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Ahmed Firaz</td>
<td>Alive</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Aslam Rahi.</td>
<td>Alive</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Faiz Ahmed Faiz</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
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<tr>
<td>Farid</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Figr Tonsavi</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Ghalib</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Iqbal</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Jigar</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Josh Malihabad</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Kabir</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>M. Aslam</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Maulana Madudi</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Meena Naz</td>
<td>Alive</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Minto</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Mir Taki Mir</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Mohd. Saliq</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Mohd. Usman Nadvi</td>
<td>Alive</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Mumtaz Hussain</td>
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<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Nahid Kanwal</td>
<td>Alive</td>
<td>Female</td>
<td>Indian</td>
</tr>
<tr>
<td>Nasim Hijazi</td>
<td>Alive</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Rashid Ahmed</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Sadqi</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Razia Butt</td>
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<td>Female</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Saif-ul-Mulk, Mian Mohd.</td>
<td>Dead</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
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<td>Salma Kanwal</td>
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<td>Female</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Shaukat Siddiqi</td>
<td>Alive</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Talib Hshmi</td>
<td>Alive</td>
<td>Male</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Zubeda Khatoon</td>
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<td>Female</td>
<td>Pakistani</td>
</tr>
<tr>
<td>Bachchan</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Gulshan Nanda</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
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<td>Gurudutt</td>
<td>Dead</td>
<td>Male</td>
<td>Indian</td>
</tr>
<tr>
<td>Krishan Chander</td>
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<td>Indian</td>
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<tr>
<td>Prem Chand</td>
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<td>Indian</td>
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<tr>
<td>Yogirajji</td>
<td>Alive</td>
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<td>Indian</td>
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**Titles/Subject**

**HINDUISM**

- Binti aur Prarthna
- Vicharkosh
- Farid's salok

**SIKHISM**

- Guru Granth
- Guru Nanak Sahib
<table>
<thead>
<tr>
<th><strong>ISLAM</strong></th>
<th><strong>Radhaswami</strong></th>
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<tr>
<td>Hadiah Pak</td>
<td>Gurmat</td>
</tr>
<tr>
<td>Hajj</td>
<td>Gurmati</td>
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<td>Life of Mohd. Prophet</td>
<td>Radhaswami</td>
</tr>
<tr>
<td>Madina</td>
<td>Satsang</td>
</tr>
<tr>
<td>Mecca</td>
<td>Suraj Prakash</td>
</tr>
<tr>
<td>Nabi ke saphnon</td>
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<td>Quran-e-pak</td>
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<th><strong>SIKH HISTORY</strong></th>
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<tr>
<td>Amritbani</td>
<td>12 Mislun</td>
</tr>
<tr>
<td>Bhagatbani</td>
<td>Baba Naudh Singh</td>
</tr>
<tr>
<td>Bhagat Mala</td>
<td>Bhai Gurdas</td>
</tr>
<tr>
<td>Bhai Gurdas dian varan</td>
<td>Maharaja Ranjit Singh</td>
</tr>
<tr>
<td>Gurbani steek</td>
<td>Mata Bhani</td>
</tr>
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<td>Gurbilas</td>
<td>Phul Singh</td>
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<td></td>
<td>Raj Khalsa</td>
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<tr>
<td></td>
<td>Rani Jindan</td>
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<td></td>
<td>Sau saki</td>
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<td>Sikh history</td>
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</table>

<table>
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<tr>
<th><strong>POETRY</strong></th>
<th><strong>NOVELS</strong></th>
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</thead>
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<tr>
<td>Diwan-e-Ghalib</td>
<td>Chattan</td>
</tr>
<tr>
<td>Iqbaliyat</td>
<td>Dastak</td>
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<td>Jungli</td>
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<table>
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<th><strong>MEDICINE</strong></th>
<th><strong>Khuda-na-Khasta</strong></th>
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</thead>
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<tr>
<td>Megh Vinod</td>
<td>Shafiqur Rehman</td>
</tr>
<tr>
<td>Miksan Hiqmat</td>
<td>Shahab</td>
</tr>
<tr>
<td></td>
<td>Vehsi</td>
</tr>
<tr>
<td></td>
<td>Yadon ki barat</td>
</tr>
</tbody>
</table>
LONG STORY IN VERSE FORM

Bhagat Prehlad
Bhrigu Sant
Dadu Dyal
Dhruv Bhagat
Heer Ranjha
Issar Das Da Qissa
Puran Bhagat
Roop Basant
Sati Savitri
Shashi Pannu
Laila Majnu
Sohni Mahiwal

GENERAL NON-FICTION

Astrology
Biography
History
Homeopathy
Medicine
Philosophy
Poetry
Religion
Sikh History
Vedas

Question 33: what do you do if you have difficulty in finding what you want? replies were:-

<table>
<thead>
<tr>
<th>Action in case of difficulty in finding library books</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Use of finding aids eg. catalogue</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Put in a request</td>
<td>17</td>
<td>14.4%</td>
</tr>
<tr>
<td>Do nothing about it</td>
<td>18</td>
<td>15%</td>
</tr>
<tr>
<td>Have no difficulty</td>
<td>24</td>
<td>20%</td>
</tr>
<tr>
<td>Any other</td>
<td>11</td>
<td>9%</td>
</tr>
<tr>
<td>No reply</td>
<td>47</td>
<td>39.1%</td>
</tr>
</tbody>
</table>

-------------------------------l------------------------l
1 Total 120 100% 1

--------------------------1------------------------1

322
Question 34/323: What extra service(s) would you like the library to provide? replies were:

<table>
<thead>
<tr>
<th>Extra service(s)</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Information on Welfare and Social Services</td>
<td>34</td>
<td>28.3%</td>
</tr>
<tr>
<td>Adult Education classes</td>
<td>17</td>
<td>14.16%</td>
</tr>
<tr>
<td>English as a second language</td>
<td>27</td>
<td>22.5%</td>
</tr>
<tr>
<td>Mother-tongue language classes</td>
<td>33</td>
<td>27.5%</td>
</tr>
<tr>
<td>Club facilities for elderly people</td>
<td>69</td>
<td>57.5%</td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
<td>.83%</td>
</tr>
</tbody>
</table>
Question 34/323: What extra service(s) would you like the library to provide? replies were:

<table>
<thead>
<tr>
<th>Extra service(s)</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Information on Welfare and Social Services</td>
<td>34</td>
<td>28.3%</td>
</tr>
<tr>
<td>Adult Education classes</td>
<td>17</td>
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<tr>
<td>English as a second language</td>
<td>27</td>
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</tr>
<tr>
<td>Mother-tongue language classes</td>
<td>33</td>
<td>27.5%</td>
</tr>
<tr>
<td>Club facilities for elderly people</td>
<td>69</td>
<td>57.5%</td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
<td>.83%</td>
</tr>
</tbody>
</table>
Question 34: what extra service(s) would you like the library to provide? replies were:-

<table>
<thead>
<tr>
<th>Extra service(s)</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Information on Welfare and Social Services</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>Adult education classes</td>
<td>2</td>
<td>1.7%</td>
</tr>
<tr>
<td>Mother-tongue classes</td>
<td>5</td>
<td>4%</td>
</tr>
<tr>
<td>Club facilities for elderly</td>
<td>26</td>
<td>21.7%</td>
</tr>
<tr>
<td>Club facilities + information on welfare</td>
<td>12</td>
<td>10%</td>
</tr>
<tr>
<td>Adult education + Club facilities</td>
<td>2</td>
<td>1.5%</td>
</tr>
<tr>
<td>Mother tongue classes + Club facilities</td>
<td>2</td>
<td>1.5%</td>
</tr>
<tr>
<td>Club facilities + others</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>AEC + ESL + MTT + Club</td>
<td>3</td>
<td>2.5%</td>
</tr>
<tr>
<td>ESL + MTT + Club facilities</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Information + ESL + MTT + Club</td>
<td>10</td>
<td>8.3%</td>
</tr>
<tr>
<td>AEC + ESL + MTT</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Information + ESL + AE + Club facilities</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>All services as listed</td>
<td>8</td>
<td>6.7%</td>
</tr>
<tr>
<td>No reply</td>
<td>40</td>
<td>33.3%</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question 35: have you experienced any of the following difficulties in the library? replies were:-

<table>
<thead>
<tr>
<th>Difficulty(ies)</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Long distance</td>
<td>5</td>
<td>4%</td>
</tr>
<tr>
<td>Self-consciousness</td>
<td>4</td>
<td>3.3%</td>
</tr>
<tr>
<td>Lack of Asian staff</td>
<td>7</td>
<td>6%</td>
</tr>
<tr>
<td>Language problem + self-consciousness</td>
<td>8</td>
<td>6.7%</td>
</tr>
</tbody>
</table>
No problem 18 15%
Multiple answers 8 6.7%
No reply 70 58.3%

Total 120 100%

Among multiple replies, it was stated long distance + lack of Asian staff + inaccessible shelves (1); noisy (1); poor stock (1); long distance and lack of Asian stock (2); racist attitude + self consciousness (1); language problem + self consciousness + lack of Asian staff (2); long distance + language problem + unhelpful attitude of the staff (1).

If you replied no to Question 23, please answer 36.

Question 36: why do you not use the library?

Too far from home - -
No friends with whom you can go to the library 3 2.5%
Do not like to read 1 1%
Any other(s) 39 32.5%
No reply 77 64%
Total 120 100%

Among any other reason(s), it was said lack of time (8); not allowed to go out/ not used to go out (4); ill health (4); strict library procedures (2); unaware of library facilities (3); language problem + self-consciousness (5); very old and frail (2); poor eyesight (2); cannot read (2); lack of time + personal collection (4); get books through children (1); no parking facilities + lack of time (1); lazy (1).
In these replies are included some of the replies given by the community and religious centres library users.

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Appendix 3

STOCK MANAGEMENT

3a  Book Suppliers

A.B.C. Magazine Distributors:- 7, The Broadway, Southall, Middlesex. Tel. No. 081-574-1319.

They mainly supply Indian newspapers, magazines and periodicals in all the Indian languages. They also supply Indian languages books but the stock is very limited.

Asian Book Shop:- 45 Grafton Way, London W1P 5LA Tel. No. 071-387-5747

Supplier of Asian languages books and books in English. They also supply large print books and talking books. They are Hindi supplier to CILLA and LNDN (now MILC)

Book Centre, Bradford:- Express House, White Abbey Road, Bradford. W. Yorkshire. BD8 8EJ Tel. No. 0274-727864/5

They are specialist library supplier in Urdu books from India and Pakistan and also books for Gujarati Moslem readers. They also stock books in English, dual language books, talking books and books in other Indian languages. They process requests which normally take eight weeks if the book is available. They regularly produce catalogue of their stock in Roman script using phonetic transcription. They also have their own bindery and introduced a process of unsewn binding with clear covers which has proved to be generally acceptable. In addition to books, they stock cassettes, records and artifacts. They are supplier of Urdu books from Pakistan to CILLA.

They also have another branch in Manchester on 247 Wilmslow Road, (Tel. No. 061-256-3108). This branch only stocks books and supply to the libraries.

Books from India:- 45 Museum street, London WC1A 1LR Tel. No. 071-405-7226.

They stock books in the five mainly used Indian languages and also books published in English. They are both a publisher and book supplier. They also
They supply books in Punjabi, Hindi and English. They stock music cassettes, magazines and posters. It was suggested that this business has been closed down.

Rolex Books and Music Shop: - 81-83 Wilmslow Road, Rusholme, Manchester M14 5SU Tel. No. 061-225-4448

They specialise in Urdu books from India and Pakistan. They mainly stock fiction though books on religion, literature, education, teach yourself, travelogue and cookery are also available. They also keep newspapers and periodicals and have a large stock of cassettes. They supply cassettes, records and video-films to libraries. They have commendable collection in English on Islam, travelogue, cookery and biographies. They regularly produce computerised lists of their stock in English. Authors and titles are transcribed. They are the supplier of Urdu books from Pakistan to LNDN. They also supply Urdu books to many other library authorities thus providing a healthy competition. Requested authors and titles are supplied if available. They also stock dual language, large print and talking books.

Rolex Trading Company: - 6-8 Hallfield Road, Bradford BD1 3RQ Tel. No. 0274-731908.

They specialise in Urdu books from India and Pakistan. They stock English books especially on Islam. They are an importer of newspapers and magazines from Pakistan. They also keep dual languages books, cassettes, cultural and religious artifacts.


They stock books in Bengali, Gujarati, Hindi, Punjabi and Urdu. They are the leading supplier of Punjabi (Gurmukhi script) and Urdu from India to CILLA and LNDN. They stock both fiction and non-fiction. Non-fiction covers biography, cookery, travel, essays, beauty, embroidery, palmistry, humour, history, religion, literature and arts. They also stock well produced English books of popular demand on travel, religion, history and cookery. They are the major
publisher and supplier of dual-languages books. They publish under the name of Magi Publications. They have also published many titles demanded by libraries thus filling the gap within Punjabi literature, and produce and supply talking books and large print books.

3b Cataloguing

Name Elements

Varna

Earlier sources divide Indian society into four varnas (classes). Caste was then considered to be a division of varna. In later sources, varna and caste were considered synonymous. The word caste is used now.

Caste

Caste is a social class in India. It is the rigid framework of the Hindu society. Originally the division into caste was a sort of occupational identification: Brahmins were priests, Kshatriyas were warriors, Vaisyas the commercial class and Sudras menial workers. These divisions once based on occupation became hereditary and rigid. Hindus believed that they were born within a caste and could never change their caste.

Sub-Caste

Sub-castes are further divisions of castes based on economic and religious functions. They are exclusively dedicated to a particular function. For example, the mercantile and shopkeeping caste (Vaisyas) are divided into Banyas, Suds, Khatris and Khojas.

Gotra/Family Name

Gotras are the further sub-division of these sub-castes. A gotra is a common factor in an extended family; a group of relatives tracing descent from a common ancestor.

B Tribe

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A tribe is a group of people, generally constituting a homogeneous unit, speaking a common language, claiming a common ancestry, living in a particular geographical area and having a social structure based on kinship. This element is added to the name to indicate ancestry eg Pathan, Balochi. Tribe can be divided into clans and clans into septs.

Clan/Baradari

A clan is a collection of families subject to a single chieftain, commonly bearing the same surname, and supposedly having a common ancestor, eg from the Jat tribe there are clans, such as, Chima, Ghuman, Kahlon, Dhillon, and Virk.

Sept/Families

A sept is a division of a clan. It is a group of families proceeding from a common progenitor.

Honorary Title/Laqab

A conventional courtesy or honorific title assumed either by an individual or given to him/her by others, but not by a ruling authority. It is commonly used element in Moslem names. It can indicate a personal quality or defect or religious zeal. It is generally prefixed to the name. If laqab becomes hereditary, it is suffixed to the name.

Khitab/Upadhi/Honorary Title

A khitab is an honorary title given to a person, usually by a ruling authority. Originally, it was conferred on scholars alone, but later it was given to other important personalities. It is generally prefixed to the name, eg Padamshri Nargis Dutt, Dabir-al-Daulah given to Mirza Ghalib.

The main difference between khitab and laqab is that the former should be conferred by a ruling authority, whereas the latter can be assumed by anyone. Khitab are always prefixed to a name and sometimes become a part of the name as Sir Sayyid Ahmed. Laqabs can be used both as a prefix and suffix. Some laqabs become hereditary and are used by the family continuously.

Place Name/Nisba

The Nisba denotes birth place, relation of a person to a town or country. It is quite common to use the name
of birth or dwelling place among some authors. Some of these places in due course become family names eg Thanvi, Kairon, Sarabha whereas others remain very obvious place names eg Ludhianvi, Lahori, Firozpurhi. Some suggest that it is also associated with tribe, institution, religious sect, saint or trade.

Generally, the term known as 'Ansab' in Indic names denotes names of denomination, religious sects or saints. Trade and institutions are rarely used by Sikh and Moslem Punjabis though commonly used by Gujaratis. It is also quite common in Gujaratis to use the name of birth or dwelling place.

**Kunyah/Nata/Relationship**

The term 'Kunyah' literally means patronomic and sometimes indicates descent. It is mainly used in Arabic names and hardly used in Indian and Pakistani names where the Walidiyat or system of relationships is so different. Kunyah usually contains either Abu (father) or Umm (mother) at the beginning, eg. Abu Bakr, Umm Bilqis. Persons using such names are popularly known by them. A Kunyah showing descent makes use of the words Ibn (father) and Bin (son), eg Ibn Bai, Yakub bin Hashim.

Nata and relationship elements are also very common in Gujarati names. They usually adopt either the father's or the husband's name, eg. Mohan Das Karam Chand Gandhi, Sukanya Narendra Desai.

In Hindu and Sikh names, sometimes the husband's or the wife's or father's name is added, eg. Amrita Pritam (Sikh name); Kamla Rameshvar; Radha Krishan (Hindu names).

**Poetic/Literary Name/Takhallus**

A name by which the author wishes to be known, eg. Mir Taqi Mirza Asadullah Ghalib, Jaswant Singh Kanwal.

**Pseudonym**

A false or fictitious name assumed by an author to conceal her/his real identity eg Musafir, Nankanvi Pandhi, Kaka Hathrasi, Iqbal. This is also known as Urf or nickname in Punjabi names.

**Regional Identification**
Some authors feel proud of their regions and use this element with their names to give prominence to them. Pakistan is mainly divided into four regions: Punjab, Sindh, Baluchistan and North-West Frontier and people living in these regions are Punjabi, Sindhi, Balochi and Pathan. Indian people are more known by their states rather than regions, eg Punjabi (Punjab), Bengali (Bengal) and Madrasi (Madras).

Trade or Profession

Elements derived from occupation, trade or profession eg. Darji (tailor), Lohar (blacksmith), Rangwala (dyer), Vakil (lawyer), Vaid (herbalist).

Educational Qualifications

Elements showing qualifications are frequently used by some authors with their names, eg. MA, Acharya, Shastri.

Religious Sects

Some writers use the name of their religions or denominations, eg RadhaSwami, Sunni, Namdhari, Bodhi, Jain.

Elements Showing Respect

There are certain words added to a name simply to show respect to the person, eg. Shri, Sahib, Ji.

Elements Showing Sex

There are elements used to indicate the sex of a person eg. Begum, Bibi, Bahen, Khatoon, Mr, Mrs, Shriman, Shrimati, Kumari, Kanya, etc.

These are the elements which can be added to a name. Some suggestions are made here as how to enter an Indic name for cataloguing purposes:-

1 Enter an author under the best known form, if it is known.

2 If the author abbreviates his/her name and gives prominence to one particular element, enter under the prominent element eg.
   A.B Khatoon enter as Khatoon, A.B;
   M Safi enter as Safi, M.
In the absence of best known form, the following points may be helpful in making a choice of an entry element:

Entry may be made under personal name/given name/Ism if there is no other element attached to the name. Simple name may be entered in the same order as it appears on the title page. In the case of a compound name it may be entered as:

A name consisting of two personal names in direct order; eg. Raza Akhtar enter as Raza Akhtar; Ram Mohan enter as Ram Mohan.

A name consisting of two personal names, of which the second ends in 'i' enter under the second name; eg Sadiq Hashmi as Hashmi, Sadiq; Manzur Jafri as Jafri, Manzur.

-A name consisting of two personal names of which the first is a compound, under the second name; eg. Zahiruddin Khurshid enter as Khurshid, Zahiruddin; Shamsuddin Tabrez enter as Tabrez, Shamsuddin.

-If a name has a complementary element, do not invert or split it. Enter under direct order, eg. Gurudutt not Dutt, Guru; Sukhvinder Singh not Singh, Sukhvinder.

The following may be considered as entry elements:

(a) Sub-Caste
(b) Gotra/family name
(c) Tribe, though not if the name also covers a group of tribes such as Pathan which indicates the tribes of Peshawar (North-West Frontier).
(d) Clan/Baradari
(e) Sept/families
(f) Hereditary laqab (when laqab is used as a suffix)
(g) Ansab
(h) Poetic/Literary name /Takhallus
(i) Urf/Nickname/Pseudonyms
(k) Elements showing religious sects or denomination
(l) Kunyah

Under no circumstances should the following elements
be treated as entry elements, unless the author wishes to use any of these elements as in the sense of a surname.

(a) Complementary names
(b) Varna
(c) Caste
(d) Khitab/Upadhi/Honorary title
(e) Regional identification
(f) Laqab if not hereditary (which is normally used as a prefix)
(g) Elements showing respect and indicating sex
(h) Educational qualifications
(i) Elements showing main religions eg. Hindu, Moslem, Sikh.

Place, trade and profession are considered entry elements in Gujarati names. These are not considered entry elements in Hindu, Sikh and moslem Punjabi names but treated as individualising elements. Those place names which have become surnames in due course and do not sound obvious place names may be treated as entry elements.

If the entry element begins with an article, the article should be dropped, eg. al-Ghazzali should be entered as Ghazzali.

If the author adds to his name the name of father, mother, wife or husband, friend or brother, enter under the author’s name though the other names are included in the entry without a comma, eg. Laxmikant Pyarelal, Amrita Pritam, Sukanya Ravindra.

If an author is best known by a particular form or western form, enter under that form ignoring the suggestions made for an entry element, eg. Ravindra Nath Thakore enter as Tagore, Ravindra Nath.

Compound surnames normally appear in Bengali names and should be entered under direct order; eg. Sen-gupta enter as Sen-gupta not Gupta Sen.

It can be safely assumed that an element followed by a personal name (which is a given and complementary name) can be treated as an entry element unless it appears in the above list of elements not allowed as entry elements. If there is any doubt about the entry element, it is quite safe to make a cross reference entry.
3c Form Of Entry

1. All the Indian languages' consonants have inherent 'a'. Inherent 'a' should not be used at the end of the name unless it is a conjunction.

2. Vowels in Indian languages have three sounds - long, medium and short, eg. Geet (long), Gita (medium), Mil (short). If there are two sounds - long and short, there should be no confusion in script conversion. It can quite easily be done by using 'ee', 'i', 'oo', 'u', 'aa', 'a'. But the medium sound is a source of inconsistencies. Therefore the best solution is to stick to 'a', 'i', 'u', 'e', 'ai', 'au', without giving consideration to long and short sounds. If the typewriters or computers which are in use can provide diacritic marks then long sounds can be indicated by inserting a horizontal bar, eg. 'a' for long 'a' sound, i for long 'ee' sound.

Gutterals in Punjabi and Hindi may be ka, Kha, ga, gha, na. Palatais may be cha, chha, ja, jha, na. Cerebrals and dentals can be distinguished with the use of diacritics. In the absence of diacritics it may be ta, tha, da, dha, na. Labials may be pa, pha, ba, bha, m. Semi-vowels may be ya, ra, la, va. Sibilants have three different sounds and there are only two substitutes for them in the absence of diacritic marks, eg. sa, sha.

The dipthongs ' and " may be transliterated simply by 'ai' and 'au' respectively.

The anusvara and anunasik may be indicated by 'm' and 'n' respectively. The general rule to follow is to use 'm' with labials and 'n' with other consonants.

The visarga may be transliterated by 'ha'.

The palatal nasal may be transliterated by 'n'.

For indicating retroflex (also called cerebral) sounds the horizontal bars below the letter may be used.

The Urdu alphabet is different from the above mentioned languages. The main difference is the absence of vowels. One has to insert the vowels oneself, which requires a good knowledge of the
language. It is often found that two Urdu speakers transliterate certain words in different manners. The insertion of vowels according to individual knowledge can be a source of inconsistencies. The Library of congress transliteration scheme has dealt with the Urdu language to a considerable length.

The superscripts bindi and tippi indicate nasalisation. This nasalisation sound may be interpreted by 'm' and 'n' for tippi and 'n' for bindi. The superscript sign 'u' adhak indicates germination of the following consonants. Therefore the following consonant sound may be doubled.

Ligatures, ie. composite characters formed from two consonantal signs, are made by taking the first consonant in its complete form and adding either below or beside it the characteristic outline of the sound eg. Sva, Rha, and when 'ra' is the second consonant in the ligature, a special form is used, eg. pra, gra, and so on.

There are consonants borrowed from other languages. They may be rendered according to the languages from which they are borrowed.

It would be convenient and appropriate to transcribe the author's name. Not all authors are aware of scientific methods of transliteration. They use the most common form of the spellings. Public libraries users should be able to recognise the name if it is transcribed according to the rules suggested in this text. The natural stress should be maintained by missing the inherent 'a' where stress is required. It might seem difficult at first sight but this is not the case. Suggested solutions are;

(a) Inherent 'a' should not be used at the end of the name unless it is a conjunction.

(b) If the name is made up of two letters, then there is no problem. It should be joined by 'a' as Mal.

(c) If the name is made up of three letters without any vowels, join with 'a' eg. Saran. If there are vowels with the first letter and the second and third letters are without a vowel, then join the second and third with 'a' eg. Komal. In the combination of three letters, if the first and third have vowels than avoid 'a' in joining second and third. Maintain natural stress by avoiding the inherent 'a' between the second and third letters, eg. Dogra, Kohli.

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If the name is made up of four letters without any vowels then the inherent 'a' should be missed between the second and third letter, eg. Lachhman. Occasionally the stress is on the first letter when 'a' should be missed between the first and second as Swaran. If the vowels are present, the sound of the vowels should be taken into consideration. If the first and third letter has vowels, miss 'a' in the combination of second and third eg. Gurmukh. If the second and fourth have vowels then miss the inherent 'a' from the third and fourth consonant.

If pure transliteration is insisted on then there will be too many 'see' references, Kohali see Kohli; Dogara see Dogra.

There are Punjabi names ending with Inder, eg Sukhvinder. According to generally accepted rules of transliteration it should be written as Indar but the commonly accepted form is 'Inder'. In this instance 'a' should be substituted by 'e'. Similarly there is f/ph. In authors' names this sound should be converted by only f, eg Praful.

It is often believed that if an author constantly and consistently uses any Roman form, even though wrong according to a script conversion scheme, it should be accepted, which can cause variations in the original form of name. A script conversion scheme should be used for original languages material constantly and consistently, and cross references are advisable for Roman script names, otherwise the results may be confusing, eg. Ajit Kaur who writes in Punjabi language uses the spelling Ajeet Cour in English books which is beyond comprehension for an ordinary reader.

An author's name should be rendered according to the original language in which he/she writes in. This form should be consistently used irrespective of any language into which it may be translated.

Period, regional dialect and local variation should be accepted if possible. If the author is better known by the western form of his/her name, entry may be made under that name and reference should be made from other variant forms if necessary, eg. Rabindranath Thakur is widely known as Tagore rather than Thakur.

Titles in the catalogue entry could be transliterated if preferred. They can also be transcribed by following the above stated suggestions. The inherent 'a' should be missed at the end of a word unless it is
a conjunction to make titles look more natural. Other descriptions, ie imprints, etc should be transcribed.

Place names should be written in standard English spellings. Publishers' names should also be transcribed into popular spellings.

There are some points common to the whole entry which deserve some attention:-

(a) Schwa at the end of the word should not be used, unless it is a conjunction.

(b) In rendering authors' names, natural stress should be preserved. Schwa should not be used where natural stress is felt.

(c) There are certain letters which have a hidden 'y' sound and those who know the language automatically render it with 'e' rather than 'a' which can be a source of inconsistency. These letters are mainly YRLV/WS. When any of these letters are combined with 'h' they would be joined by 'e' rather than 'a', eg Rehman, Sehgal, Veh, Yeh. Apart from authors' names, they should be constantly rendered by 'a'.

There is flexibility in the use of certain consonants. These are V/W; X/KSH; Y/J; J/Z. 'Y' functions both as a vowel and a consonant. It is very important to make a clear distinction between the two to maintain consistency. 'Y' should only be used as a consonant, except where AIA comes together; this should be changed into AYA. 'V' is fricative and 'W' is semi-vowel, though there is only one consonant in Indic languages to represent the sound of 'V' and 'W'. 'V' should be used before 'i', 'e' or 'y', and 'W' before 'u', 'a' or 'o' and after consonants. Though this is not a perfect solution, it is adequate for general purposes. 'X' and 'Ksh' are also represented by one consonant. It is preferable to use 'Ksh' rather than 'x'. 'Y' and 'J' are represented by separate consonants. Similarly 'J' and 'Z' fluctuate, even though represented by separate consonants. Script conversion rules, once decided, should be followed rigidly.

The same word in two different languages can be transcribed differently, eg. Kahanian, Kahaniyan. This will make a lot of difference in a unified sequence. There is need for a decision in such cases, though it will not make any difference if the catalogue is arranged by language.
Foreign words should be treated according to that language, eg Quran, Ghazal. English words should not be transcribed but should be rendered in standard spellings eg. fruit, station, car, guide.

Local variations require care. Some names have an Anglicised version. It is necessary to choose one form and use it constantly.

A knowledge of the language should not result in departure from the chosen transcription/transliteration rules eg Zahar not Zehar; Varma not Verma.

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