

Innovations

Opinion of Non-Resident Indians about Glorification of Weapons in Punjabi Music Video Albums

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Abstract

Ever since the era of Sufism poetry and music has been the pattern of Punjab. Waris Shah, Shah Hussain, Bulle Shah and Kadar Yaar have been some of the most renowned Sufi poets of Punjab. Sufism has always remained foundation of Punjabi poetry. Though it was close to divinity but it used to be voice of the people until Aurangzeb and his decedents compelled Sufis to rush to forests in order to save their lives as the emperors considered it against the Islamic ethos. Punjabi lyrics found new lyricists and singers in 19th and 20th centuries. Prof. Mohan Singh, Shiv Kumar Batalvi, Dhani Ram Chatrik, Dev Thareeke Wala, Shamsher Sandhu and Surjit Patar may be counted among top class Punjabi lyricists who wrote about culture and traditions of Punjab. Surinder Kaur, Noor Jehan, Shamshad Begham, Asa Singh Mastana, Yamla Jatt, Kuldeep Manak and Gurmit bawa have been legendy Punjabi singers. But with the turn of century a new cult of lyricists and singers grabbed the centre stage that started glorification of violence, weapons, intoxicants and drugs in this land of peace and tranquility. Their craze among youth was such that the sensible singers and writers were sent to the back burner. This new cult of singers presented a deplorable, condemnable and notorious image of Punjab the world over as the singers are the ambassadors of culture. These singers would say that they sing such songs as the people demand for these types of songs. This study is aimed at gauging the opinion of Non Resident Indians regarding glorification of violence and intoxicants in Punjabi Music Video Albums. This study will lay bare the reality behind the tall claims of modern singers about the popularity of glorification and the opinion of Non Resident Indians whom they consider as their biggest followers.

Key Words: Sufism, Lyricists, Glorification, Notorious, Intoxicants, Non Resident Indians, Opinion.

Introduction:

Punjab is a piece of land where love has been the essence of life. It is the place where Punjabi as a language took birth and culminated by Sikh Gurus, Sufi Poets and later by a plethora of Punjabi writers. One feels proud to be the decedent of poets like Waris Shah, Bulle Shah and kadar Yaar. Guru Granth Sahib has made Punjabi in Gurumukhi script immortal. Punjabi boasts of the language in which immortal love legends has been written. Numerous writers, particularly poets, have written memorable songs and poems glorifying the love, natural beauty, fields, peasants and devotional feelings of its people apart from rich deeds accomplished by the warriors of Punjab. One can never forget the singers like Surinder Kaur, Parkash Kaur, Noor Jehan, Shamshad Begam, Yamla Jatt, Asa Singh Mastana, Kuldeep Manak, Mohammad rafi, Mohammad Sadiq and Gurdas Maan etc. whose songs not only enthrall the audience but also keep the traditions of Punjab aloft. As the means of Mass Communication increased one witnessed sudden surge of Punjabi lyricists and singers. It is distressing to note that the increased quantity decreased the quality of lyrics. The so called lyricists and self-styled singers started writing on filthy issues. It is here that the quality of Punjabi lyrics took

a nose dive and touched the nadir. Writers kept on writing whatever came their way and singers lend them their voice caring little about the quality of the content. Though there have been singers like Harbhajan Maan, Nachhattar Gill, Satinder Sartaj, Gurmit Bawa, Ammy Virk, Amrinder Gill, Pali Detwalia, Surjit Bindrakhia, Surinder Shinda, Sardool Sikander, Gurdas Maan, Saleem, Kulwinder Dhillon, babbu Maan, Ammy Virk, K.S. Makhan, Balkar Sidhu, Tarsem Jassar, Diljit Dosanjh, Amar Noorie, Sunanda Sharma, Miss Pooja, Nimrat Khaira, Khan Bhaini and Harjeet Harman etc. who have always cherished the rich traditions of Punjab and whose songs glorify the love, romance, people, land, farmer community, traditions and folk songs of Punjab. Some of them are still trying hard to be the custodians of the rich culture and tradition of Punjab.

Punjab boasts of 700 Crore Punjabi Music industries which have made many singers stars and those stars have never compromised the quality of lyrics. But there has been a big chunk of Punjabi Singers who dwell heavily on the glorification of intoxicants, weapons, violence and drugs. Revolver, Pistol, Gun, Klashnikov, ammunition, Barood, Bandook, Rifle, Kartoos, and Round etc. has become the buzz words of Punjabi songs in last quarter of the century. Self-styled lyricists have been writing extensively about the glorification of weapons, singers have been singing those songs and producers have been making violence ridden music video albums. Some time violence music videos are seen even if the lyrics have nothing to do with weapons. It has become a trend with almost all the singers of modern generation to sing songs which glorify and propagate weapons, violence and gang war. It is equally sad to note that the young generation has gone amuck after these songs. People, including females, take proud in dancing on the tunes of these songs in parties and marriages. One fails to find rationale behind the glorification of weapons on the land which has been famous for its peace, tranquility and brotherhood for centuries.

As Punjab is an agricultural state so the glorification of farming community is natural phenomenon. But it is also a harsh reality that Punjab has only 2% of landscape of India but it consumes 17% of the fertilizers used in the whole country. Green Revolution has brought riches in the hands of poverty stricken farming community. As a result the trend of erecting mansions, keeping latest world-class big cars and grand marriages has become a fashion in Punjab. One must admit that this trend has hit the middle class rather hard. Dowry system opened its jaws and parents started taking loans from money lenders or banks. They have become bankrupt in the mad race to spend more than others on the marriages of their off spring. Big Bungalows have become a trend in Punjab. But loan has to be returned. The failure of paying back has lead to farmers committing suicides. But it is sad to note that Punjabi lyricist have chosen not to write about them. The singers have been glorifying the lavish living styles of the farming community but they totally ignored the actual pathetic state of farmers. The glorification of weapons has started the trend of keeping weapons. People started keeping weapons not because of security concerns but just for the sake of showing off to others. It gave birth to the trend of purchasing licensed or unlicensed weapons of all variety. Youth has been the most badly hit in this context. They never desist from opening fires even at a minor scuffle. It has lead to the formation of gangs which later lead to gangsters and gang wars.

One ponders over the fact as to what the parents, society and thinking heads were doing when this trend came with a bang. Why anybody didn't raised voice against this dreadful trend. The gangsters have been loitering scot free. People realized their foolishness when Sidhu Moosewala was murdered in 2022. Bhagwant Maan government came in action mode and put a band on the propagation and glorification of weapons in songs and music video albums. Hate speech has also been banned in November 2023. After that FIRs have been registered against many singers, producers and one feels that the vitiated air has given some breathing space.

Review of Literature:

Review of previously published write ups gives the researchers information how it has been handled, written and researched before. The researcher of this study was surprised to note that absolutely no study on this topic is available while the glorification of weapons got public accolades with Babbu Maan's song 'Chakk

Lo Rivalvar Raflan Bai Kabza Iaina E.' (Take up revolvers and rifles as we are to take possession of land). Since then many Punjabi singers have glorified weapons in their own peculiar way and got eminence but no state government or court of law took notice of the trend though it continued to puncture law and order situation in the border state of Punjab. The following is the review of whatever material has been found available on internet sites:

Swati Bhan in her news report '**Stop Glorifying Guns and Drugs in Your Songs or Else...**' **Punjabi Singers Face Mann Music** (2022) published on news18.com writes that Punjab Chief Minister Bhagwant Maan has called upon singers to desist from the promotion of gun culture and drugs in Punjabi music videos. The Rs.700 core Punjabi music video industry has been under scanner for covertly or overtly propagating violence, animosity and gun culture. She further said that the glorification of gunculture has led a rise to anti-social activities in the state. The chief minister has called upon youth to uphold the rich cultural heritage of Punjab and play a constructive role in upholding the rich cultural heritage of the state. Singers and lyrics should refrain from such songs which often pervert the youth and create bad image in the impressionable minds of youth.

Parvesh Sharma in his news report published in The Tribune on July 18, 2021 under the headline **Avneet Sidhu calls out Moosewala for 'blatant glorification of weapons'** writes that Sangrur and Barnala police are failing to take strict action against controversial Punjabi singer Sidhu Moosewala in the Arms Act cases. She writes that renowned shooter Avneet Sidhu Hundal has advised the singer to avoid glorification of weapons. She has advised the singer to give wrong message to youngsters as he has crores of fans and such music has direct impact on their minds. She further writes that an RTI activist Kuldeep Singh Khaira, along with Parvinder Kitna, has filed a petition in Punjab and Haryana High Court, alleged that police officers were working as security guards of Moosewala rather than taking action against him.

Nikhil Rampal in his news report published on net on June 2, 2022 under the title **Don't single out Punjab for gun violence**, writes that the murder of Moosewala has yet again started the debate about glorification of gun culture in Punjabi songs. He further writes that narrative around gun glorification in Punjab is disproportionate. He says that an alien reader would perceive that Punjab is a land where gang wars erupt every now and then, every second person possesses a gun and a prolonged enmity can cut short your life. He quotes a report of National Crime Records Bureau which narrates that a total of 2073 cases has been registered in Punjab from 2016-2020 which averages about 400 cases in a year. He says that the scenario is very alarming in other parts of the country. He further says that instead Punjab has low incidents of crimes reported under arms and explosives-related matters. He says that Punjab even does not figure in top 5 states in this regard. Rather the Hindi heartland tops the charts. He says that the glorification of arms exists only in Punjabi music video albums.

Sumati Thusoo and **Shivangi Deshwal** in their article published on April 16, 2022 in Economic & Political Weekly under the title **Exploring the Formation of Jat Masculinity in Contemporary Punjabi Music** writes that Moosewala also has a history of eulogizing controversial figures in his songs. They further write that the glorification of drugs and violence in Punjabi music videos seems counterproductive. They still further deplore the fact that in most contemporary Punjabi songs, there is a Jatt protagonist who is a land-owning, revenge-seeking, hyper-masculine, and proudly violent figure. However, Moosewala and Aujla are not the only Punjabi singers to glorify guns, violence, and alcohol in their songs. There are many Punjabi singers who glorify gun culture, narcotics and Jatt protagonist in their albums. In their article both the writers deeply discuss the role of Jatt community in building the modern Punjab.

Kaur, Surleen in her blog entitled '**Why do most of the Punjabi songs talk about guns, arms, and violence?**' on quora.com writes that the depiction of gun culture in Punjabi music video albums is inappropriate and stereotypical. Punjabi songs feature guns, rifles, bazookas and what not. She says that she

has never come across a single guy roaming in dusty streets in Punjab armed with a Klashnikov. She attributes the glorification of arms to the saga of horrible and turbulent times in Punjab in the 80's. She further says that the artists yearn to connect to 'young audience' no matter on how blasphemous and outrageous the context is. She says that the artists think that guns and violence is what flare the adolescents and young minds. She says that more than the lyrics one finds such glorification in video albums. Such songs are becoming more popular nowadays and are a recurrent feature.

A PTI news item published from Chandigarh in **Business Standard** on February 18, 2020 under the headline **Karnataka Professor Fights glorification of violence in Punjabi songs** narrates that Pandit Rao Dharennavar is fighting against glorification of gun culture, drugs, liquor and violence in foot-tapping Punjabi songs which may allure youth into taking a path of hooliganism and violence. An Assistant Professor in Sociology in Chandigarh, Rao Dharennavar says that he is fighting against the promotion of violence, drugs and weapons in Punjabi songs as they are destined to corrupt the impressionable minds of youth. He says that some singers are hell-bent on trying to pollute the rich Punjabi culture through songs which glorify guns and violence. They need to be stopped failing which there will be harmful impact of such lyrics on children and youth. He is ready to take cudgels against the raunchy lyrics and cringe worthy Punjabi songs. As per the news report he further says that he writes to police reminding them about a high court order whenever he gets to know about some singer singing violence-laced songs. He underlines the need to focus more on promoting ethos of Punjabi culture in schools and colleges so that art and culture become part of the life of students

Vasudeva, Vikas in his news report published in The Hindu under the headline **When guns and lives go for a song** mourns the assassination of Sidhu Moosewala in broad daylight in Punjab on 29th May, 2022. He narrates the fans of deceased singer having gathered outside his house to get a last glimpse of their idol. The gun-caressing macho singer had great fan following, mostly teen agers and youth in Punjab. The reporter narrates his killing. He highlights the fact that the glorification of guns in Punjabi music video albums has been on the high of late.

Goswami, Madhushree in **Guns, Songs, and Punjab: Will Govt's Restrictions on Weapons Do the Trick?** Writes a communication to the Director General of Police, Commissioners of Police, District Magistrates, and Senior Superintendents of Police, the Punjab Home Department ordered that "Public display and exhibition of weapons including on social media" as well as songs glorifying weapons or violence are to be banned. She further writes that officers must urgently cancel the armed licences issued to miscreants and FIR should be registered against those who are found making hate speech against any community. The chief Minister Bhagwant man had issued a warning to singers who promote gun culture through their songs.

Kohli, Shefali in Punjabi singer Saleem lauds AAP govt for banning songs glorifying gun culture writes that the singer has called upon people and followers to listen to good songs which can be listened in the presence of family members. The government has authorised police to take stern action against anyone indulged in delivering hate speech against any community throughout the state. The action has been taken in the wake of the murder of Sidhu Moosewala in May, 2022.

Thusoo, Sumati and **Deshwal, Shivangi** in their write up **What Contemporary Punjabi Music Tells Us About the Construction of Jatt Masculinity** write that Moosewala stirred controversy through his song Scapegoat against a political party after he lost an election of MLA by a margin of 63, 000 votes. They write that Moosewala had earlier also hit the headlines with 'Sanju' and a case was registered against him at that time also under Arms Act, 1959. In that song he compared himself with Sany Dutt. An FIR was registered against Moosewala for promoting violence and gun culture as his videos were shown undermining law and

order in the state. In the video of that song he was shown firing in the company of six state police officials, they write.

Lamba, Bikram (2022) writes in his write up Punjab Shifting from Glorifying Farming to the Culture of Songs Glorifying Violence that Moga police had registered an FIR against Punjabi singer Sippy Gill for allegedly promoting violence and weapons through his song 'Gundagardi'. Punjab government has put a blanket ban on public display of weapons and songs glorifying weapons. The order has been issued to curb songs glorifying violence in Punjab.

Nath, Ritika in PTC Punjabi on 10th March 2023 in **Complaint filed against singer Happy Raikoti for promoting gun culture in songs** says that an FIR has been registered against Punjabi singer and lyricist Happy Raikoti for propagating weapons in his song 'Photoshoot.' In light of a Punjab and Haryana High Court ruling against songs that glorify violence, drugs, and firearms, an NGO filed a complaint with the commissioner of police for the immediate removal of his song "Photoshoot" from YouTube.

Scroll Staff on Feb 02, 2020 writes in **Punjab: Two singers booked for promoting gun culture through song lyrics** that Mansa police booked Shubhdeep Singh Sidhu, Mankirat Aulakh and seven others for promoting gun culture and violence through the song 'Panjgoliyan.' A HC lawyer Arora, in his complaint, cited a Punjab and Haryana High Court order that no song, not even in live shows, glorifying liquor, drugs and violence can be played. He alleged that the accused had performed the song in blatant contempt of court. The Ludhiana Police had recently summoned Sidhu Moose Wala and Aulakh on the complaint of a Right to Information activist, Kuldeep Singh Khaira, who alleged they promoted gun culture and violence, in the same song.

According to **ANI** an FIR has been registered against Sippy Gill for violating 2016 orders of Punjab and Haryana High court for glorifying weapons for allegedly attempting to disturb peace and harmony through his song 'GunaGardi'. FIR has been lodged by Chandigarh based Professor Dhaneshwar Rao at Mehna Police Station under section 153 A, 505,117 and 149 of IPC.

Gill, Pushpinder Singh in his article **Punjabi Culture on the Altar of Popular Music** published on June 14, 2022 on internet said that Punjabi has great rapport world over for the essence of its music in love and romance. He cites the examples of Bulle Shah, Bhai Veer Singh, Waris Shah, Shiv Kumar Batalvi, Amrita Pritam, Dhani Ram Chatrik and Surjit Patar. He laments that the flood of music videos glorifying gun culture and violence is doing great disservice to the state known for its deep rooted traditions. He says that Punjab should be proud of its culture but it seems to have lost its way. He laments the blend of different styles and languages in chaste Punjabi songs which is endeared to the youth these days.

An article published on Internet '**Influence of Hip-Hop and Gun Violence in the United States: Analytical Essay**' narrates that gun violence has become an issue to tackle at war front not only in United States but also around the world. It says that the Hip Hop community has impacted gun culture to a great extent and uses lyrics to glorify the use of guns. It further narrates that hip hop has great impact on the teenagers and youth in the guise of a new music genre called Drill Music. This genre of Drill Music has originated in Chicago that has the notoriety of being the city with highest murder rates even more than Afghanistan. It narrates the examples of the infamous group called NWA lead by Dr.Dre and rapper Eazy-E dropped their album "Straight Outta Compton" which included their hit single, "Fu*k The Police" and "Straight Outta Compton". In "Straight Outta Compton" one of the members states, "Straight outta compton a brother with his finger on the trigger", after this many people felt carrying guns was necessary to be cool, by looking up to one of the most famous groups at that time.

Express News Service on November 20, 2022 in its report published under the headline '**Ban on songs in Punjab glorifying weapons: Singer, producer booked in Ludhiana for releasing song '32 bore'**' informs that

police has booked Tari Kasapuria for the Punjabi song, whose lyrics go like 'Dabb Vich Rakhi Da Hai 32 bore' (we keep a 32 bore weapon in our waist pocket), was being shared on social media after its release on YouTube, and it glorifies weapons in the video as well as its lyrics. The report says that it glorifies weapons in Public and on Social Media. Police booked Kasapuria along with producer Satta D K and owners of Love Music Company.

An anonymous article 'Exploring the Formation of Jat Masculinity in Contemporary Punjabi Music' published on internet narrates the journey of Punjabi songs from glorification of Jat masculinity to glorification of misogyny, caste-based violence and popularizing arms and weapons. It further says that some Dalit singers have been hounded and threatened to speak about caste oppression while Jatt singers are hailed for glorifying Jattism in their songs.

Research Gaps:

The above Review of Literature is based on news reports, blogs and write-ups of people written on their walls or published in newspapers. No scientific study has been done to look into this all important problem. Hence a need was felt to study the 'Opinion of Non-Resident Indians about Glorification of Weapons and Violence in Punjabi Music Video Albums' as all the singers visit the foreign countries to enthrall the NRIs and make huge revenues. So it has become necessary to get the opinion of those for whom they say they sing such songs. The study is also necessary to demystify the 'Fake Image' of Punjab created by Punjabi singers abroad. This study will definitely give much needed academic and authentic feed back to producers who make violence-ridden music video albums.

Research Problem:

Opinion of Non-Resident Indians about Glorification of Weapons and Violence in Punjabi Music Video Albums

Research Questions:

1. What is the opinion of NRIs about the glorification of weapons in Punjabi Music Video Albums?
2. What type of songs do they prefer to listen?
3. Who is their favorite singer?
4. To what extent do they like the glorification of weapons in Punjabi Music Video Albums.
5. What is their opinion about putting a ban on the production of such music videos?

Hypotheses:

H0: Non Resident Indians don't like the glorification of weapons in Punjabi Music Video Albums.

H1: Non Resident Indians like traditional Punjabi music more than violence ridden gangster songs.

Objectives:

This study is based on following objectives:

1. To learn the opinion of NRIs about glorification of violence in Punjabi Music Video Albums.
2. To know what type of songs do they like most.
3. To study their music listening habits.
4. To learn their opinion about glorification of violence in Music Video Albums.
5. To know their favorite Punjabi singer.

Research Methodology:

This study has employed Survey Method of research. As Punjabi Diaspora has spread in many countries so getting the opinion of NRIs living in all the countries is next to impossible. Hence countries with huge Punjabi Diaspora have been selected for study. Though a sample of 50 people may look rather small yet, it gives enough and valuable information about the opinion of NRIs about the research problem. A questionnaire comprising of 20 open-ended and close-ended questions was sent to 140 respondents via e-mail and WhatsApp out of which only 50 responded.

1. In which country do you live?

Country	USA	Australia	England	Canada	New Zealand	Others
No. of Respondents	9	8	8	14	3	8
Percent	18	16	16	28	06	16

Table-I

As shown in the above table the Non-Resident Indians were asked about their opinion regarding the glorification of weapons in Punjabi Music Video Albums. These respondents comprised of Punjabi Diaspora in different countries. Majority of respondents (30%) were from Canada, followed by 18% from the United States of America, 16% from Australia, 16% from England and 06% from New Zealand. Rest of the respondents was from Austria, France, Russia, UAE, Germany and Spain.

2. Who has been your all time Favorite Punjabi Singer?

Singer	Gurdas Maan	Surjit Bindrakhia	Sardool Sikandar	Hans Raj Hans	Kuldeep Manak	Others
No. of Respondents	24	13	6	4	2	1
Percent	48	26	12	08	04	02

Table-II

As shown in above table the respondents were asked to name their all time favorite Punjabi singer. In response to this open ended question, a majority of 48% respondents named Gurdas Maan as their all time favorite singer, followed by Surjit Bindrakhia (26%) and Sardool Sikandar (12%) respondents. There were others who liked Hans Raj Hans and Kuldeep Manak.

3. Who is your Modern day Favorite Punjabi Singer?

Singer	Satinder Sartaj	Diljit Dosanjh	Karan Aujla	Amrit Maan	Sidhu Moosewala	Ammy Virk	None of these
No. of Respondents	15	10	6	4	3	2	10
Percentage	30	20	12	08	06	04	20

Table-III

4. How often do you watch Punjabi Music Video Albums?

Response	Sometimes	As & when I get Time	Always	Never
No. of Respondents	36	8	5	1
Percentage	72	16	10	02

Table-IV

When the respondents were asked about their frequency of watching Punjabi Music Video Albums, a huge majority of 72% respondents said that they watch such video albums seldom while 16% opined that they

watch them as and when they get time. Just 10% respondents said that they watch them regularly while there was one respondent who said that he never watches such video albums.

5. Do you think Punjabi songs take up social issues?

Response	May be	Yes	No	Sometimes
No. of Respondents	34	11	2	3
Percentage	68	22	04	06

Table-V

As shown in above table respondents were asked whether they think that Punjabi Singers take up social issues, a majority of 68% of the respondents was unsure and they said that they may be taking up social issues. 22% respondents said that Punjabi Singers do take up social issues while 06% respondents said that they sometimes do so, still 04% respondents said that social issues are not taken up in Punjabi Songs.

6. Punjabi Singer who sings more cultural songs:

Singer	Debi Makhsospuri	Gurdas Maan	Harbhajan Maan	Satinder Sartaj	Ranjeet Bawa	Others
No. of Respondents	8	3	14	11	3	11
Percentage	16	06	28	22	06	22

Table-VI

It is evident from the above table that 28% respondents say that Hrbhajan Maan sings more songs related to the cultural ethos of Punjab, 22% respondents say that Sufi Singer Satinder Sartaj sings cultural songs. In this context 16% respondents voted in favor of Debi Makhsospuri. Surprisingly, just 06% respondents named veteran singer Gurdas Maan in this regard. There are those who named Tarsem Jassar, Amrinder Gill, Kanwar Grewal, Malkeet Singh, Pali Detwalia and balkar Sidhu.

7. Who is your favorite Punjabi Male Singer?

Singer	Babbu Maan	Gurdas Maan	Harbhajan Maan	Jazzy B	Satinder Sartaj	Others
No. of Respondents	8	12	5	4	7	14
Percentage	16	24	10	08	14	28

Table-VII

Above table shows the modern-day favourite Punjabi singer among Non Resident Indians. As shown in the table, a majority of 24% goes with Gurdas Maan, 16% with Babbu Maan, 10% with Harbhajan Maan, 08% with Jazzy B and 14%with Satinder Sartaj. In response to this open-ended question 28% respondents named Amrinder Gill, Diljit Dosanjh, Dilpreet Dhillon, Karan Aujla, Kuldeep Manak, Amar Singh Chamkila, Sardool Sikandar and Ammy Virk.

8. Who is your all time favorite Punjabi Female Singer?

Singer	Amar Noorie	Nimrat Khaira	Satwinder Bitti	Surinder Kaur	Others
No. of Respondents	7	10	4	7	22
Percentage	14	20	08	14	44

Table-VIII

When the NRIs were asked to name their favorite Punjabi Female singer 20% vouch for Nimrat Khaira, 14% for veteran Amar Noorie, 08% for Satwinder Bitti and 14% for legendry singer Surinder Kaur. But a vast majority of 44% respondents are founde devided among Gurlez Akhtar, Jasline Sandlas, Jaswinder Brar, Kaur B, Miss Pooja, Naseebo, Neha Kakkar, Sargun Mehta, Sunanda Sharma and Sudesh Kumari.

9. Do you think Punjabi songs Glorify Weapons?

Response	Yes	May be	Sometimes	No
No. of Respondents	25	16	8	1
Percentage	50	32	16	02

Table-IX

When asked whether there is glorification of weapons in the contents of Punjabi Songs, 50% respondents replied in the affirmative. 16% are found to be unsure about it and 16% respondents say that sometimes there is glorification of weapons in the lyrics of Punjabi Songs.

10. Do you think there is glorification of weapons in Punjabi Music Video Albums?

Response	Yes	May be	Sometimes	No
No. of Respondents	44	3	2	1
Percentage	88	06	04	02

Table-X

When the NRI respondents were asked whether they think that there is glorification of weapons in Punjabi Music Video Albums, a huge majority of 88% respondents said that there is glorification of weapons in such video albums. 06% were unsure while 04% said that sometimes there is glorification in Punjabi Music Video Albums.

11. Which singer glorifies weapons more than others?

Singer	Dilpreet Dhillon	Sidhu Moose Wala	Korala Maan	Karan Aujla	All of these	Others
No. of Respondents	19	10	7	3	8	3
Percentage	38	20	14	06	16	06

Table-XI

When directly asked to name the singer in whose Music Video Albums glorifies weapons more than others, a majority of 38% named Dilpreet Dhillon followed by 20% naming Sidhu Moose Wala. 14% respondents said that there is glorification of weapons in Music Video Albums of Korala Maan, 06% named Karan Aujla while 16% said all these singers' Music Video Albums glorifies weapons.

12. Do you like to watch such videos which Glorify Weapons?

Response	I Hate such Videos	I don't watch such Videos	Some Videos Mislead Youth	I Enjoy such Videos
No. of Respondents	26	10	11	3
Percentage	52	20	22	06

Table-XII

As shown in the above table, a majority of 52% Non-Resident Indians hate to watch Punjabi Musiv Video Albums glorifying weapons. 20% respondents say that they don't watch such video albums, 22% opined that such video albums mislead youth. Just 06% respondents said that they enjoy watching such videos.

13. Is there any need for Glorification of Weapons in Punjabi Music Video Albums?

Response	Absolutely Not	Producers do it to attract youth	Can't Say	People Like Such Videos
No. of Respondents	24	12	10	4
Percentage	48	24	20	08

Table-XIII

The above table clearly shows that a majority of 48% respondents say that there is absolutely no need of glorifying weapons in Punjabi Music Video Albums. 24% respondents say that producers do so to attract youth, 20% respondents stands undecided while 08% respondents like to watch such video albums.

14. Do you think this Glorification of Weapons in Punjabi Music Video Albums has increased craze for weapons among youth?

Response	Yes	May be	No	Sometimes
No. of Respondents	31	19	00	00
Percentage	62	38	00	00

Table-XIV

When asked whether this glorification of weapons in Punjabi Music Albums increases craze for weapons among youth 62% respondents clearly replied in the affirmative. Remaining 38% respondents said that these albums may be the cause of growing craze for weapons among youth.

15. Do you think this craze for weapons has lead to Gang War in Punjab?

Response	Yes	May be	No
No. of Respondents	39	11	00
Percentage	78	22	00

Table-XV

78% NRI respondents say that the craze for weapons has lead to Gang war in Punjab while 22% respondents say that the gang War may be the result of Punjabi Music Video Albums glorifying weapons.

16. What reason do you assign to the murder of Sidhu Moose Wala?

Response	Gang War	Popularity of Moosewala	Glorification of Weapons in his songs	All of these
No. of Respondents	31	5	3	11
Percentage	62	10	06	22

Table-XVI

When the respondents were asked to ascribe reason behind the murder of Sidhu Moose Wala in 2022, a majority of 62% respondents said that it was the outcome of Gang War while 20% respondents said that it was because of the popularity of Sidhu Moose Wala. Just 06% said that it was because of the glorification of weapons in his songs. 22% respondents say that all these reasons might have lead to the murder of the singer.

17. Should Glorification of Weapons in Punjabi Music Videos be declared Unlawful?

Response	Yes	May be	No
No. of Respondents	45	5	00
Percentage	90	10	00

Table-XVII

A thumping majority of 90% respondents say that this glorification of weapons in Punjabi Music Video Albums must be declared unlawful while remaining 10% say that it may be declared unlawful. Hence all the NRI respondents say that the glorification of weapons should be declared unlawful.

18. What type of Music Videos do you like most?

Response	Romantic	Traditional	Weapons Glorifying	Religious	Gang War
No. of Respondents	22	22	4	2	00
Percentage	44	44	08	04	00

Table-XVIII

When asked as to what type of music video albums they like most, a majority of 40% each respondents said they like romantic and traditional video albums. 04% like to watch devotional music video albums while just 085 NRI respondents like to watch the video albums glorifying weapons.

19. Which Female Punjabi Singer's Music Video Albums/Songs Glorify Weapons?

Singer	Gurlez Akhtar	Kaur B	Afsana Khan	Neha Kakkar
No. of Respondents	44	5	1	00
Percentage	88	10	02	00

Table-XIX

A majority of 88% respondents say that among female singers, Gurlez Akhtar sings in the most Punjabi Music Albums glorifying Weapons. Just 10% respondents named Kaur B in this regard.

20. Which singer Glorifies weapons more than others?

Singer	Amrit Maan	Dilpreet Dhillon	Mankirat Aulakh	Sidhu Moose Wala	Others
No. of Respondents	6	19	12	6	7
Percentage	12	38	24	12	14

Table-XX

When asked which singer glorifies weapons more than others in his Music Video Albums, 38% respondents named Dilpreet Dhillon, followed by 24% naming Mankirt Aulakh, 12% each saying Amrit Maan and Sidhu Moose Wala. Those who said others named Karan Aujla, Babbu Maan, Korala Maan comprise of 14% respondents.

Conclusion:

Non-Resident Indians have left no doubt about the type of Punjabi music they wish to listen. Living abroad away from their homes they are keen to listen to traditional Punjabi music which has the capacity to enthrall their souls. A cursory look at the opinion of NRIs stands as witness that they have vehemently rejected the glorification of violence and weapons in Punjabi Music Video Albums. Majority of the respondents reside in Canada, United States, Australia and England which have great Punjabi Diaspora residing there. 74% respondents have regarded Gurdas Maan and Surjit Bindrakhia as their all time favorite Punjabi Singers. So far as modern day Punjabi singers are concerned NRIs have graciously and decisively rejected the violence mongers by stating that Satinder Sartaj and Diljit Dosanjh are their favorite singers. 88%

NRI respondents have admitted that they don't watch Punjabi Music Video Albums regularly. 72% respondents said that they watch such videos on some occasions only. NRIs think that Punjabi songs take up social issues from time to time. NRI respondents have very honestly described and regarded that Harbhajan Maan, Satinder Sartaj and Debi Makhsoospuri sing cultural songs more than others. There are those who like Babbu maan also. Among female singers NRIs regard Nimrat Khaira, Amar Noorie, Surinder Kaur and Satwinder Bitti the most. Every Punjabi Music lover knows that these male and female singers are known for their cultural songs which one may listen to in the company of their family members.

Non-Resident Indians have no doubt that Punjabi songs and Punjabi Music Video Albums glorify violence, weapons and intoxicants. They have named Dilpreet Dhillon, Sidhu Moosewala and Korala Maan as the top-three singers whose songs and Music Video Albums glorify violence and weapons. A huge majority of 94% NRI respondents said that they don't like such songs and videos. 24% respondents said that producers put violence in the videos in order to attract the young generation. 22% respondents also said that such violence-mongering Video Albums mislead youth. All the respondents admitted that such videos has increased craze for weapons among youth. They have also opined without any iota of doubt that such songs and videos have lead for gang war in Punjab. When respondents were asked as to what reason do they assign for the murder of Sidhu Moosewala in 2022, 62% respondents said that it was the outcome of Gang War while 32% said that it was because of the popularity as well as Gang war. NRIs are clearly in favor of putting a blanket ban on the glorification of violence and weapons in Punjabi Music Video Albums. 88% respondents said that they like traditional and romantic Music Videos. Violence propagating songs are usually duets. 88% respondents said that Gurlez Akhtar features in most of the songs which glorify violence and weapons. The NRIs have given loud and clear message through this study that they hate violence mongering Punjabi Music Video Albums.

Succinctly speaking, the study leaves no one in any doubt that NRI Punjabi Diaspora has rejected the glorification of weapons in Punjabi Music Video Albums. They dislike such songs and videos. They like traditional, romantic and devotional music. They like the time-tested singers like Gurdas Maan, Surjit Bindrakhia, Harbhajan Maan, Debi Makhsoospuri, Diljit Dosanjh and Satinder Sartaj which underlines the fact that NRIs like the singers which sing songs glued with Punjabi traditions. Non-Resident Indians wish Punjabi Music Video Albums glorify tradition and culture of Punjab and stop glorifying weapons as they dislike such videos.