Appendix

Questionnaire administered to the respondent households

- Name: Age:
- Educational qualifications
- Details regarding education:

<table>
<thead>
<tr>
<th>Degree</th>
<th>Where</th>
<th>When</th>
<th>Private/Governmental institution</th>
<th>Caste hostel? (If yes, name of the hostel)</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

- Occupation:
- Details Regarding occupation:

<table>
<thead>
<tr>
<th>Institution/Organisation</th>
<th>Designation</th>
<th>During</th>
<th>Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

- Name your sub-caste/sect
- Marital status: Unmarried/Married/Widow/er/Divorced
- Your marriage:
  a) Was within religion? Yes/No
  b) Was within Brahmin caste? Yes/No
  c) Was within Sub-caste/Sect? Yes/No
  If the answer to any of the above is 'No', please state what else it was?

- Which Matha (like Udupi, Sringeri) does your family belong to?
- What is the relationship that your family shares with the Matha?
- Total income of the household:
- Food Habits:
  Are you/your family a vegetarian or a non-vegetarian?
  Do you/your family eat wherein people from other castes too are partaking food?
  Do you/your family eat wherein non-vegetarian food is being served?
- Does your family own a house? Yes/No

When asked for their 'caste' most of the respondents used to say "Brahmin". And the word sub-caste was used by them to denote to the specific Brahmin castes they belonged to. The usage in the questionnaire is consistent with the respondents’ invocation.
Is it rented out: Yes/No
If Yes, what caste does the tenant belong to?
If you/your family is residing in a rented house, state the caste of the owner of the house.

- Family history of education and employment:

<table>
<thead>
<tr>
<th>Residence of</th>
<th>Education</th>
<th>Employment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paternal Grandfather</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paternal Grandmother</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maternal Grandfather</td>
<td></td>
<td></td>
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<tr>
<td>Maternal Grandmother</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Father</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mother</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siblings (Brothers'/Sisters')</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children (Sons'/Daughters')</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grandchildren</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Marital History of the Family:

<table>
<thead>
<tr>
<th></th>
<th>Sub-caste</th>
<th>Caste</th>
<th>Religion</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paternal Grandfather</td>
<td></td>
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<td>Paternal Grandmother</td>
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<td>Father</td>
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<tr>
<td>Mother</td>
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<tr>
<td>Siblings and their spouse's</td>
<td></td>
<td></td>
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<tr>
<td>Children and their spouse's</td>
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<td></td>
</tr>
<tr>
<td>Grandchildren and their spouse's</td>
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</tbody>
</table>

- Details about the history of migration of your family:
(Beginning from your grandparents' generation till the generations of children and grand children (wherever applicable), provide details briefly regarding migration. The details required are: the place of birth; if migrated, what were the reasons - education, employment, marriage etc.)

- Membership in associations:
  Are you a member of your sub-caste association? If yes, name the association?
  Are you a member of your caste association? If yes, name the association?
  Is any other member of your household a member of such associations? If so name such associations and the member(s) of the household who hold(s) membership?
  Are you, or any member of your household, member of any other associations - resident welfare associations, recreation clubs, and religious associations?
  Briefly summarise the reasons for which you or any other member of your family decided to become (or not become) sub-caste/caste association members.

- List the rituals that you and your family members perform daily. Do you think these practices have come down in the recent past?
- Do you or your family members wear caste markers in public?
- List the religious functions - life cycle and others - that have been held in your household over the last one year:
- Of the following, how frequently do you or your family interact with?
  - Relatives
  - Friends
  - Neighbours

**Interview schedule for individual Brahmin respondents**

- Name: Age:
- Education: Occupation:
- Sub-caste: Marital status:
- The personal history of the respondent -
  In terms of life trajectory;
  Details about educational and occupational choices;
  Circumstances of marriage (‘arranged’, if so how; ‘love’, if so how);
  If a migrant to the present locale, ties that exist with the ‘native’ place;
  Details regarding income and property.
- The everyday life of the respondent -
  Primarily in terms of the rituals observed;
  Wearing caste markers;
  Values attached to the observation of such rules;
  Networks of primacy.
- Retrieving the history of the Brahmin self and community -
Who are Brahmins and what is their origin?
The evaluation of the Brahmin self by the society;
Evaluating the idea of caste itself;
Evaluating the past of the Brahmin.

• Reflecting upon the 'presents' of being Brahmin -
  How to describe the contemporary state of Brahmin community?
  Being Brahmin, a state of siege?
  Is Brahmin an oppressor?
  Questions about the non-Brahminical othering.

• Questions of identification -
  Would you identify yourself as a Brahmin?
  Would you identify yourself as being part of a putative community of Brahmins?
  Questions about the project of self-realisation of the identity (the 'ideal' Brahmin)
  and the attendant evaluations of its current state (the 'real' Brahmin);
  What does it mean to be a Brahmin in contemporary situations?
  What are the positives and negatives of being born in a Brahmin family?

• Strategies of the self –
  Perceiving and relating to the space of caste associations;
  Political behaviour;
  What is to be done? - Questions about Brahmin unity etc.

Interview schedule used for caste activists

• Name: Age:
• Education: Occupation:
• Sub-caste:
• Details of the association working for:
  Name of the association:
  Year of establishment:
  Affiliated to AKBMS?: Yes/No
  Membership strength:
  Who are eligible to become members?
  Membership fee
  The purpose and requirements of the organisation
  Activities undertaken in the last one year
  Important activities undertaken since the inception of the organisation
  Ever since the organisation began, has there been a consistent growth in the
  number of members?: Yes/No. What are the reasons?

• Perceiving the constituency:
  Is 'Brahmin' the name of a caste? Which individual can be called a Brahmin?
  What is Brahminism? Is there a need for it to change in the present times?
  What is the significance of the sub-castes among Brahmins? Is there a
  significance for these differences in the present times? If so, in what aspects?
  Is it true that 'there is no unity among Brahmins'? What are the reasons for it?
In the present situation, what are the challenges before the Brahmin community? How should it face these challenges? Is there a need today for the Brahmin community to unite? What are the reasons? In today's situation, should the Brahmin community continue with practices like ‘Madi/Mailige’ [largely purity/pollution] and rituals/traditions specific to the community like ‘Upanayana’ (Thread ceremony)? Reasons? Are the Brahmins losing interest about their own community, and in the practices of the community? Is this seen more among the youth? Reasons?

- The space of caste associations:

  What is the significance of Brahmin organisations? What are the activities in which they should involve themselves?
  What is the relationship between Brahmin community and Brahmin organisations as it exists? What should the relationship be like?
  Is the elite in the Brahmin community (in the economic/political/cultural/educational fields) concerned about the upliftment of their community? Does this category of people show interest in the activities of your organisation?
  Largely, to which economic classes do most of your members belong?
  Which are the incidents (positive as well as negative) in the last two decades that have made an impact on the Brahmin community? Has the community reacted sufficiently to these incidents?
  Has the AKBMS been effective in instilling unity among the Brahmins?
  How have the Brahmin organisations reacted to people who have had inter-caste marriages? Do you have such members in your own organisation?
Appendix 2

List of Brahmin associations sourced and interviewed

I. Corporate Brahmin associations:
   a) Federating association:
      Akhila Karnataka Brahmana Maha Sabha, Bangalore

   b) District and Taluq Level associations:
      1. Bengalooru Jilla Brahmana Sabha, Bangalore
      2. Bidar Jilla Brahmana Sabha, Bidar
      3. Dakshina Kannada Jilla Brahmana Sabha, Udupi
      4. Holenarasipura Brahmana Sabha, Hassan
      5. Hospet Brahmana Sabha, Bellary District
      6. Mysore Jilla Brahmana Sabha, Mysore
      7. Shimoga Jilla Brahmana Sabha, Shimoga
      8. Taluq Brahmana Sabha, Nelamangala
      9. Tumkur Jilla Brahmana Sabha, Tumkur
      10. Udupi Taluq Brahmana Sabha, Udupi

   c) Locality-specific associations:
      1. Barkoor Brahmana Sabha, Udupi District
      2. Brahmi Welfare Trust, Rajajinagar, Bangalore
      3. Hosakote Brahmana Sabha, Bangalore Rural District
      4. Jayanagara Brahmana Sabha, Bangalore
      5. J. P. Nagara Brahmana Sabha, Bangalore
      6. Kengeri Upanagara Brahmana Sabha, Bangalore
      7. Kundapura Brahmana Sabha, Kundapur, Udupi
      8. Uttara Rajajinagar Brahmana Sabha, Bangalore
      9. Vijayanagara Vipra Vrinda, Bangalore
      10. Vipra Trust, Shimoga

   d) Organisation/institution-specific associations:
      1. Karnataka Rajya Sarkari Naukarara Brahmana Kshemabhivriddi Sangha
         (Karnataka State Government Employees Brahmin Welfare Association),
         Bangalore
      2. Indian Telephone Industries Brahmmins Welfare Association, Bangalore
      3. Hindustan Aeronautics Limited Brahmin Employees Welfare Association,
         Bangalore

   e) Issue-specific associations:
      1. Anathalaya, Mysore
      2. Brahmana Vaidika Dharma Sahaya Sabha, Bangalore
      3. Brahmana Vidyarthi Sahaya Sangha, Bangalore
      4. Brahmins' Finance & Welfare Trust, Bangalore
      5. Magadi Karanikara Veda Patha Shale, Bangalore
      6. MGSK Vadhu Varaanveshana Kendra, Bangalore
7. South Indian Brahmin Marriage Bureau, Bangalore
8. Sri Raghavendra Go Ashrama Trust, Bangalore
9. Tejaswini Brahmana Mahila Seva Sangha, Bangalore
10. Vedabhashya Prakashana Samithi, Bangalore

II. Caste-specific associations*:
1. Akhila Bharata Madhva Maha Mandala, Bangalore
2. Ananda Balaga, Bangalore
3. Babboorkamme Maha Sabha, Bangalore
4. Badaganadu Sangha, Bangalore
5. Canara Union, Bangalore
6. Dakshina Kannada Koota Brahmana Mitra Mandali, Bangalore
7. Hebbar Srivaishnava Sabha, Bangalore
8. Hoysala Karnataka Sangha, Bangalore
9. Maithri Samooha, Bangalore
10. Mulkanadu Maha Sangha, Bangalore
11. Poornaprajna Vidyapeeta, Bangalore
12. Shivalli Smartha Brahmana Parishat, Bangalore
13. Shri Shukla Yajurveda Yuvaka Sangha, Bangalore
14. Sri Akhila Havyaka Maha Sabha, Bangalore
15. Telugu Smartha Vedike, Bangalore
16. Uluchukamme Brahmana Mahasabha, Bangalore

* Most of these caste-specific associations are Bangalore-centred, both in terms of their activities as well as membership. Accordingly, the main offices of all these associations are located in Bangalore. A few, nonetheless, like the Hoysala Karnataka Sangha have a history of running caste hostels in other cities, particularly Mysore.