In order to develop a conceptual framework, E.F. Kunz distinguishes between free migrants and refugee settlers with their various sub-types. Further, he makes distinction between types of refugee movement by way of their flight and settlement patterns. The first type is anticipatory refugee movement and second is acute refugee-movement.

In the former type the perception and farsightedness of the potential migrant is the critical factor. Since in this situation the would be migrant can perceive the deteriorating shape of things to come in advance, he makes usually possible precautionary arrangement regarding the move to other place before the things would get worse. In his opinion this type of movement follows the push-and-pull motivational factors. Instead the movement follows a push-permit pattern indicating the ample time and place of choice at the disposal of potential migrant.

The latter type i.e. acute refugee movement differs sharply from anticipatory movement both in terms of selectiveness and 'kinetics' as opposed to dynamics a term he chooses to denote refugee flows emphasising that they are devoid of inner direction
and react only to external stimuli. 'Acute refugee movements arises from great political changes or movement of armies. The refugees flee either in mass or in groups and their primary purpose is to reach safety in a neighbouring country which will grant them asylum.'

The 'push' motive is overwhelming and further migration follows only if the refugee's situation further deteriorates to the point of becoming unbearable in the country of asylum. Subsequent administrative economic and psychological pressures would further force them to become immigrants in a country willing to receive them.

Kunz's typology of various forms of displacement and the movement of displaced groups in the acute refugee situation have been shown in his following model:

Where the following terms stand for:

i) Vintagtes: Departure and transit cohorts uniting people with shared experiences before and during displacement holding common views and attitudes.

ii) Waves: Groups of migrants (similar in almost all respects) branching out in a particular direction.

The above depicted model clearly outlines the various forms of displacements, various group-formations

on account of shared experiences i.e. vintages and their convergence on a mid-point which is exactly a 'midway-to-nowhere' situation, which is indicative of statelessness and hopeless situation of refugees. In the forms of displacement the first type i.e. mass flight in the acute refugee situation is a kind of reaction to the overwhelming and concentrated push factor. In this people are impelled to flee by immediate fear, often accompanied by shock caused by the sudden turn of events. 'Individual and group escapes' are refugee moves in acute situations, in which exit is denied or severely restricted, and armed or physical barriers have been erected against exit. In contrast to mass flights, escapes are characterized by planned, prepared and secret actions.

In the displacement by force, people are forced to move outside the border of their countries of origin on account of advancing armies or withdrawing beyond their national borders and separated army units which on the cessation of hostilities find themselves outside their homelands. The displacement can take many forms such as civilian evacuees, prisoners-of-war, expellees and forced population transfers, those

2. Ibid., pp. 140-144.
deported to-captivity or coerced into forced labour outside their homelands.

A further point to be noted here is that all types of displacements causes uprooted people to converge on a mid-point which is indicated as 'Midway-to-nowhere' characterized by the statelessness, asylum intervals, spatial, temporal, psychological and hopeless situation of the migrants. At this juncture, there are three options left to refugees subject to the degree and intensity of push factors before fleeing. The first is that they can take a plunge meaning thereby irrespective of consequences as to what would be the shape of things to come regarding settling down. In the second option, refugees could choose to return if the situation stabilizes a bit back home. In the third situation a push-pressure-stay situation will arise if the refugees succeeds in their efforts regarding not to move from the country of asylum and thus obtain permission to stay. This situation arises when the country of first asylum is a traditional country of settlement; if the refugees are expellees who could not be pushed further; if the refugees are not able to weather the pressures and finally obtain the permission to settle; or if the refugees whether they want to move or not are both un-repatriable and unacceptable to any other country and, therefore, the country of first asylum becomes there de facto home (e.g. most African refugees, Tibetan refugees in India).
MODEL OF REFUGEE MOVEMENTS

FORMS OF DISPLACEMENT (DISPLACEMENT GROUPS)

- Mass Flight
- Deportation
- Army in Flight
- Prisoners of War
- Group Escapes

ASYLUM INTERVAL
SPATIAL, TEMPORAL
PSYCHOLOGICAL DIMENSION

WAVE
WAVE
WAVE

PUSH
PRESSURE

PLUNGE
RETURN
STAY
PULL

SOURCE: E. F. KUNZ

INTERNATIONAL MIGRATION REVIEW
Vol. 7, No. 2, 1973
QUESTIONS TO BE POSED TO PANJABIS AND BENGALIS

1. Name__________ Age and educational status_____

3. Caste__________

4. Household composition:

<table>
<thead>
<tr>
<th>Name &amp; age</th>
<th>Relation to Head</th>
<th>Sex</th>
<th>Educational status</th>
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5. Present occupation:

i. Agriculture

ii. Non-agriculture

If Agriculture:

a. The total acreage holding both irrigated and non-irrigated.

b. Total No. of crops in a season and also cash crops.

c. Total production on an annual average
d. Total income (approx.) per month or annual

If non-agriculture:

a. Nature and type of occupation

b. Total income per month (approx.)

6. Do you think your income is sufficient to pull on properly, if not, what do you do about it: who helps you in severe economic crisis:

7. Your previous occupation: Agriculture or non agriculture.

If agriculture:

a. The total acreage holding

b. The total no. of crops in a season.

c. Total production and income (approx.)

If non-agriculture:

a. Nature and type of occupation

b. Total income per month or annual.
8. Do you remember the year of migration? Please also tell me the area you came from.

9. Upon your arrival where did you stay? And how long you remained in the settlement/transit camp.

10. And which year approximately you came here?

11. Could you recount the amount of help extended by the Govt. both in cash or kind when you came here.

12. What did you do with that money/land? Did you further invest it or was it just sufficient to survive?

13. How do you feel it here considering that most of the uprooted people settled down in the contiguous states where almost everything was familiar to them?

14. What do you think of Panjabis? What in your opinion are the reasons for their coming up economically?

15. What in your opinion are the factors which prevented the Bengalis coming up as compared to those of Panjabis, economically speaking?
6. Why is that the Bengalis are not like you? What do you think are the reasons for their present position.

7. Do you think that people of your community always act in unison over the issues which concern the community as a whole?

3. a. Where are the spokesman or leaders of your community? Their name and occupation:

b. Have they been able to place the demands and rights of your community before the Govt.?

c. Are these leaders elected by you or else they wield power because of their for economic-politico status?

4. When it comes to the exercise of franchise:

a. Do you vote on the basis of merit of a particular candidate:

b. Or you have specific leanings toward one political party:

c. Or you vote on the dictates of your community leader:
d. Or else with the community consensus:

__________________________

e. Any other consideration:

__________________________

20. Do you feel that the political leaders too rely heavily on your community as a kind of vote bank? If so, could you tell me what specific they have done for the upliftment of your community?

__________________________

21. How often do you visit Gurdwara/Temple?
   a. Every day   b. Once a week   c. Once a month

22. Some people attribute their present, past and future to God's will. Do you agree with such an explanation? How does God help you in your present circumstances?

__________________________

23. What are your recreational activities? Do you listen to music, if yes, which one (a) Indian, western, Panjabi, Bangla,
   (b) Do you see movies: If yes, which one Hindi, English, Panjabi or Bangla.

__________________________

24. What about the institution of marriage?
   a. How much money approx.is spent on marriages.
   b. How much dowry (both in cash or bind).
25. What is the role of younger generation who is educated? Are they performing some meaningful role for the welfare of the community?

26. What more in your opinion Govt. should do to improve the lot of your community?

###
QUESTIONS TO BEPOSED TO TIBETAN REFUGEES.

1. Name__________________  2. Age_______

3. Household composition:

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<tr>
<th>Name &amp; Age</th>
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<th>Sex</th>
<th>Education</th>
<th>Occupation</th>
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   If agriculture:

   a. The total acreage holding per family

   b. Types of crops in different seasons

   c. Amount of irrigated and non-irrigated land

   d. Total production on an annual average

   e. Total income (approx.)
If non-agriculture:

a. Nature and type of occupation;

b. Total income per month (approx).

c. Total number of family members employed

Previous occupation:

(i) Abbot (ii) Priest (middle level); (iii) Lama (ordinary) (iv) Servantin Lamacry; (v) Bureaucrat: (a) head of a province; (b) Head of a district; (c) Head of town; (d) Head of village; (vi) Soldier: (a) Served in the Palace Guards; (b) In the General Army; (vii) Landowner: A large holding plus number of live-stocks; (b) The small landowners; (c) Landless labour dependent on the landlord; (vii) Any other occupation.

5. Could you please tell me the year you came over to India and upon your arrival where did you go first, Was that a transit camp?
6. Could you give me some idea regarding the type and form of marital alliance prevailing in the settlement and which type you think you belong to:

   a. One man and one wife
   b. One man and more wives
   c. One woman and more husbands

7. How often do you visit the Buddhist temple?

   Which are the most auspicious days?

   Are they performed by Lamas? _____________

   How do you observe various ceremonies?

8. Some people attribute their present, past and future to God's will. Do you agree with such an explanation? How does Buddha or God help you in your present circumstances?

9. Do you contribute something (cash or kind) for the upkeep of various Lamas in the Buddhist temples?

10. Do you feel that some changes have occurred in the attitudes and beliefs of the younger generation towards Buddhism?
11. Have the attitudes of younger generation undergone change towards their elders in terms of:
   (a) Respect; (b) Obeying commands; (c) Assertion of their own opinion in the matters concerning them.

12. I believe there is a general trend of change amongst the young generation in terms of dress pattern, food habits, recreational activities etc.? What do you feel about this trend?

13. Do you have friends amongst Indians? With whom you generally move around: Tibetans or Indians (Frequency of visits to each other).

14. Could you let me know your preference regarding the type of food and dress:
   (a) Tibetan; (b) Indian; (c) Western

15. What are your recreational activities? Do you listen to music, if yes, which one, Indian or Western? Do you see movies, if yes, which one, Hindi movies or western movies?
16. Given the choice whom would you like to marry
   (a) Tibetan or Indian?

17. Do you think the elders are generally worried
   about you people over loosing your tibetan identity
   looking at the way the things are?
   a. Do you think their apprehension is unfounded?
   b. Do you think the change is far better?
   c. What can you do to dispell the apprehensions
      of elders?

FOR BOTH:

18. Do you feel satisfied by the total income of
   your family? If so, is the amount sufficient
   to live properly? If not, how do you manage?

19. Who helps you in times of severe economic crisis?
   How do you manage then?
20. What are the organisations that help you in earning your income?
   i. Cooperative (name it)
   ii. Local administration or some agency
   iii. Government agencies, which are they?

21. How do these agencies contribute to your well-being? What more do you think they can do to help you?

22. If the above agencies had not existed would you have found it difficult to survive?

23. What has been your experience with Indian traders? Have they been fair in dealing with you? Please narrate the incidents.

24. Could you point out what more is required to improve the lot of people in the settlement?
25. Are you optimistic regarding the possibilities of going back to your motherland, in other words, are you waiting for Rangzan?

________________________________________

________________________________________

26. Is the Tibetan Youth Congress active here? What activities do they indulge in?

________________________________________

________________________________________

Do you support the way they work for Rangzan? If yes, why? If not, why not?

________________________________________

________________________________________

27. If you have a choice would you live outside the refugee settlement? If yes, why? If not, why?

________________________________________

________________________________________

28. Where would you like to live? In big cities or small towns? Why?

________________________________________

________________________________________

29. On the whole can it be said that whether you feel secure/insecure in the settlement?

________________________________________

________________________________________
30. Who are the Indians you come across in your day-to-day life?

Name ______________________

Occupation ______________________

Type of Relationship______________

How often do they visit you?

a. On social occasions___________

b. On purely business trips:________

c. Or any other reasons:_________

31. Are your Indian acquaintances friendly to you? Do you like to maintain your relationship with them?

_________________________________________________________________________

_________________________________________________________________________

32. What is your impression of Hinduism? How does it differ from your religion?

_________________________________________________________________________

_________________________________________________________________________

What is it about the Hindus you like and dislike in terms of: (a) Family; (b) Ritual; (c) Language; (d) Dress; (e) Economic dealings; (f) food; (g) Values; (h) politics.

33. Do you know of any who have moved out of settlement and are now living independently? How did they move out? Are they successful? Do you treat them as: (i) Friends; (ii) Brothers; (iii) Are you indifferent; Would you like to follow them? If yes, why? If not, why?
34. How do you think your youngsters are different from you?

Ist Gen.

What is the difference between your youth and their youth?

35. Do you accept changes occurring in the younger generation?

If yes, why? 

If not, what do you do about it?

36. Is there tension because of this between old and young? How do you think it should be tackled? Should be elder ones be more accepting?

37. Your knowledge of languages (From Ist and IIInd).

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<tr>
<th>Languages</th>
<th>Speaks</th>
<th>Read</th>
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<tbody>
<tr>
<td>1. Tibetan</td>
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<td>2. English</td>
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<td>3. Hindi</td>
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