APPENDIX A

List of interviews at Calcutta, Burdwan and Bamsor used in the different chapters with year of birth and date of the interview.
(Name of people who are not Bengali Muslim women but whose interviews have been used in the different chapters have been marked with an *)

CALCUTTA

Chapter I  
Begum Maryam Ajij, b.1936, 7.8.04  
Dr. Anwara Khatun, b. 1919, 19.9.02  
Rabiya Begum, b. 1920, 31.8.03

Chapter II  
Begum Maryam Ajij, b. 1936, 7.8.04  
* Kazi Md. Ali, Bar-et-law  
Supreme Court of India, b.19355, 17.6.03

  * Md. Fazle Qader, Scientist, 12.8.04  
Miratun Nahar, b.1949, 1.9.03.  
Nasima Banu, b.1930, 19.9.03.  
Sahana Khan, b.1952, 20.8.03.

  * Santwana Choudhury, ex-student and teacher, SMGS, 23.7.03  
Shakila Khatun, b.1936, 16.7.03.

Chapter III  
Anwara Khatun, b.1939, 23.8.04.  
Farida Bibi, b.1932, 7.1.04.

  * Gopa Dutta, Principal, LBC, 13.4.03.  
Ishrat Ara Ahmed, b.1941, 16.10.03.  
Jebunnessa Begum, b.1941, 15.55.04.  
Kishwar Jahan Qader, b.1938, 12.8.04.  
Lailunnesa Begum, b.1952, 18.8.03

  * Leena Sengupta, Principal, SMGS, 17.4.03.  
Miratun Nahar, b.1949, 1.9.03.  
Mumtaz Sanghamitra, b.1945, 5.8.03.  
Munira Begum, b.1954, 7.1.04.  
Nasima Banu, b.1930, 19.9.03.  
* Noor Jahan Shakil, President, ABMWA, 23.8.04.  
Nur Nahar Begum, b.1954, 2.7.03.  
Sabina Yeasmin (1), b.1974, 23.1.04.  
Safina Ahmed, b.1962, 29.7.03.  
Safiunnessa, b.1962, 17.8.04.  
Shama Nizam, b.1948, 12.4.04.

230
BURDWAN

Chapter I
* Arindam Konar, Senior CPI (M) leader, 18.9.02.
  Bajmeara Begum, b. 1940, 28.7.03.
  Jahanara Begum, b. 1939, 19.2.03.
  Masuda Begum, b. 1948, 24.6.03.

* Narayan Choudhury, Senior Congress Leader, 17.11.02.

* Syed Siraj Ali, Senior Advocate, Burdwan Court, b. 1919, 31.8.03.
  Syeda Jolekha Khatun, b. 1927, 8.9.02.

* Tripti Chakravarty, b. 1933, 21.2.03.

Chapter II
* Golam Jilani, Landlord and rent-earner, 11.3.03.
  Jahanara Begum, b. 1939, 19.2.03.

* Layek Moinul Haq, Social Worker and Businessman, b. 1947, 23.8.03.
  Rashida Khatun, b. 1929, 27.4.03.
  Sufi Nur Afroze Selina, b. 1947, 27.5.03.

* Syed Abdul Halim, Retired District Inspector of Schools, b. 1930, 25.2.03.
* Syed Siraj Ali, b. 1919, 31.8.03.

Chapter III
Ashrafi Khatun, b. 1966, 22.8.03.
  Bajmeara Begum, b. 1940, 28.7.03, 30.7.03.
  Irene Mustafa Mondal, b. 1971, 25.5.03.
  Khadija Khatun, b. 1951, 15.8.03.
  Kishwara Parveen, b. 1971, 13.8.03.
  Kismatara Parvin, b. 1964, 23.5.04.
  Mahzabeen Begum, b. 1965, 9.4.04.
  Maya Begum, b. 1981, 24.8.03.
  Monowara Begum, b. 1947, 2.7.04.
  Roshenara Begum, b. 1953, 5.8.03.
  Shayima Khatun, b. 1982, 13.3.03.

* Subhas Ch. Nandy, Principal, Burdwan Raj College, 3.7.04.

* Sukriti Ghoshal, Principal, MUC Women’s College, 11.4.04.

* Syed Abdul Wali, Maulvi, Kantapukur Mosque, 27.7.04.

Chapter IV
* Amanullah Akbar, Senior CPI (M) leader and ex-vice Chairman, Burdwan Municipality, b. 1932, 29.5.03.
  Amina Rahman, b. 1938, 14.2.03.
  Ashrafi Khatun, b. 1966, 22.8.03.
Farida Begum, b. 1948, 17.1.04.  
Firdausi Bibi, b. 1945, 7.9.03.  
Irene Mustafa Mondal, b. 1971, 24.5.03.  
Jahanara Begum, b. 1939, 19.2.03.  
Kazi Sahin Sultana, b. 1949, 28.1.  
Kishwar Parveen, b. 1971, 13.8.03.  
Masuda Begum, b. 1948, 24.6.03.  
Nasima Khondekar, b. 1960, 12.8.03.  
Nesar Fatma, b. 1934, 16.2.03.  
Rahatunnessa Nabi, b. 1956, 18.5.04.  
Roshenara Begum, b. 1953, 5.8.03.  
Ruksan Haque, b. 1951, 23.8.03.  

* Sumitra Konar, Minicipal Commissioner, 19.8.04.  

* Syed Abdul Halim, b. 1930, 25.2.03.  
Ummenadra Farzana, b. 1954, 14.3.04.  
Wahabunnessa Begum, b. 1955, 4.1.03.  

Chapter V  
Masuda Begum, b. 1948, 25.6.03.  
Najmun Nahar, b. 1960, 27.4.03.  
Roshenara Begum, b. 1953, 5.8.03., 6.8.03.  
Syeda Jolekha Khatun, b. 1927, 8.9.02.  

Chapter VI  
* Aditya Majumdar, retired college teacher, senior resident of the town, b 1934, 26.2.03.  
Ashrafi Khatun, b. 1966, 22.8.03.  

* Golam Jilani, 11.3.03.  
Irene Mustafa Mondal, b. 1971, 24.5.03.  
Jahanara Begum, b. 1939, 19.2.03, 27.2.03.  
Mahzabeen Begum, b. 1965, 9.4.04.  
Monowara Begum, b. 1947, 2.7.04.  
Najmun Nahar, b. 1960, 14.4.03.  
Nesar Fatma, b. 1934, 16.2.03.  
Rashida Khatun, b. 1929, 27.4.03.  

* Syed Abdul Halim, b. 1930, 25.2.03.  
Syeda Jolekha Khatun, b. 1927, 8.9.02.  

BAMSOR  

Chapter I  

Chapter II  
* Abul Hossain, School Teacher and Landlord, 2.10.03.
* Md. Asaduddin Layek, Businessman and Landlord, 22.10.03.

Chapter III  
Samsera Khatun, b. 1968, 25.10.03.  
Tufani Khatun, b. 1967, 25.10.03.

Chapter IV  
Hena Begum, b. 1981, 26.10.03.

Chapter V  
Alima Khatun, b. 1954, 23.10.03.  
Bilkisara Khan, b. 1969, 26.10.03.  
Mohini Khatun, b. 1976, 3.11.03.  
Samsera Khatun, b. 1968, 25.10.03.  
Tahuran Bibi, 70 years approx., 18.10.03.  
Zarin Sultana, b. 1983, 26.11.03.

Chapter VI  
* Abul Hossain, 22.10.03.  
Bilkisara Khan, b. 1969, 26.10.03.  
Mohini Khatun, b. 1976, 3.11.03.  
Nasiba Bibi, 55 yrs approx., 19.10.03.
APPENDIX-B

An interview normally lasted 3 to 4 hours; sometimes it extended beyond a single sitting. Respondents with interesting (life stories) on partition, political participation, riot experiences, etc., were interviewed for at least two sessions. Some questions were repetitive – this was done intentionally to check the consistency in the response. Sometimes I had to come back to the respondent for clarification of a point, which I had not regarded as so important at the time of the first interview.

Sometimes I returned to see the private collections, which included private memoirs of the respondents or other members of the family, published articles, stories, poems or old journals edited by them, family photographs, personal letters from friends and relatives in Bangladesh, etc. These were also extended interview sessions.

The Interview Guide

Name:
Date of Birth/Age as in 2004 :
Socio-economic category/class :
  Address :
  Occupation :
Date and Time of the Interview :

The interview schedule was divided into eight sub-sections:

A) PARTITION :
- What have been the general effects of partition on Bengali Muslims (of West Bengal)?
- What has been its particular effect on you / your family?
- Did you / your family face any particular problem during partition?
- Has any of your relatives / friends gone away from India during partition?
- What effect did it have on you / other members of your family?
- Had you / your family ever planned to migrate?
  Why? Why did it not materialize?
Or, Why did you / your family never felt the need to migrate?
- What effects did the migrant Hindu population have on the people of West Bengal?
- What particular impact did the women have?
- What was their effect on Bengali Muslim women, if any?
- Do you know about the pre-1947 instances of Bengali Muslim women making significant achievements in education, employment or politics? If yes, how do you know about them?

B) EDUCATION:

- Your level of education?
- The educational level of all other members in the family (in case of married women, her immediate family (in case of married women, her immediate family as well as in her in-laws’ family and parents’ family were taken into account).
- What type of a school have you been to?
  A madrasa / Bengali medium government school / English medium private school.
- Was it a co-educational school? At which stage has your education been co-educational?
- Was there any particular reason for your parents not sending you to a co-educational school / college?
- Was your brother more favoured in matters of education by your parents?
- What are your views on co-education? Would you send your daughter to a co-ed school? Why? / Why not?
- Please tell me some of your student-life experiences. Were you treated differently by your classmates/ teachers in the school/ college /university?
- Do you recall any incident / incidents?
- How did you tackle with these? How could you overcome such discrimination?
- Has any of your school/ college life friendships with members of other communities extended beyond the institution and that period of time? Please give instances.
- In what ways are your education different from the generation before you, for instance, your mother and aunts?
- Why has this difference occurred?
- Do you think there has been a general improvement in the standard of education of Bengali Muslim girls in the middle class? Why?
- Regarding your academic attainments, why did you stop at this level? / Who inspired you to achieve up to this level?
- Do you think religious education and training should be compulsory for every Muslim?
- Should religious performance also be given equal importance?
- Do you consider your level of religious education to be adequate? Why? / Why not?
- What are your views on madrasa education?
- Would you send your daughter to a madrasa? Why? / Why not?
- What are your views on co-curricular education?
- Do you have any proficiency in singing /music/painting/dancing/acting /outdoor sports?
- Up to what age have you performed? Have you faced any criticism?
- Why did you stop?
- Do you think these accomplishments are necessary for all girls today? / Why do you think Muslim girls should not go for all this?
- Up to what level should girls (Muslim girls) study?
- What, according to you, are the objectives of higher education?

C) EMPLOYMENT

- Should women take up jobs? Why? / Why not?
- Should middle class Muslim women take up jobs? Why? / Why not?
- Do you think purdah and concepts of elitism still prevent Bengali Muslim women from taking up jobs?
- Should women who do not have much academic proficiency/cannot afford higher education take up vocational training?
- Would you have liked to work? Why didn’t /couldn’t you work?

For working women:

- Why did you decide to work?
- Who encouraged you in this regard?
- Has there been any example of working woman in the family before you?
- How did people in the family and among other relatives/ neighbours react to your taking up of a job?
- Has your taking up a job made any difference?
- Have you been able to set an example/ inspired others?
- Do you feel specially empowered on any other front because of your economic empowerment?
- What sort of problems do you face in your workplace?
- Do you face any particular problem because of your religion?
- Has your friendship with any of your colleagues extended beyond the workplace? Do you eat in each other’s houses?
- Would you like your daughter to work? Why?

D) DOMESTIC:

The respondent’s opinions on various points in this section are supplemented by my personal observations, for instance, the influence of an Islamic lifestyle, vocabulary and dress on the respondents, hanging portraits and photographs on the wall.
- Family structure: Nuclear / Joint.
- Number of members in the family. Who are they?
- How Muslim or how Bengali is your domestic organization?
- On what basis would you say this?
- Do you use Muslim (like, khala, fufu, chacha) or Bengali Hindu (like mashi, pishi, kaka) forms of address?
- How common are Musalmani Bangla terms (like nesta, pani, gosal) in your domestic vocabulary?
- Do you use/ need to use a different vocabulary in public or in front of members of other communities? Why?
- What is the role played by religion in your household?
- How would you assess your personal / your family’s level of religious performance? High / Medium / Low / Nil.
- Do you face any social problem in the performance of religious rituals?
- What role do the religious rituals, like the Ramzan fasts, and the religious festivals play in your household? Do you perform them together?
- What is the role of purdah in your family? What according to you, constitutes purdah?
- Is there any other manifestation of religious control in your private / family life which you would like to mention? Do you think you have adequate freedom of mobility?
- Do you think there has been a generation gap among Bengali Muslim women?
- In which areas can it be located?
- Do you support the changing aspirations among the younger generation of Bengali Muslim women?
- How are marriages negotiated among Muslims?
- How was your marriage negotiated? Or,
- How did you fall in love? How did the family react to it? Is there any other instance of ‘love marriage’ in your family?
- Do you have any non-Muslim among your close relatives, or within the family circle?
- How has he/she been able to fit in?
- Do you support cousin marriage? Why? / Why not?
- Do you support the custom of Purdah?
- Do you think burqa and chadar have any practical utility? Or, are they merely religious symbols? What, do you think, has led to the increased use of chadar in recent times?
- Do you have any example of polygamy within your family circle?
- What is your opinion on the issue?
- Do you have any example of divorce within your family circle?
- What is your opinion on the issue?
- Are you/ Have you ever been a victim of domestic violence?
- Is family planning permitted in Islam?
- Have you resorted to family planning? Why? Why not?
- Are you aware that Muslim women do not get an equal share with their brothers in matters of inheritance?
- If yes, how did you come to know about this?
- Do you think this should be removed?
- Do you support the implementation of a Uniform Civil Code in India? Why? Why not?
E) SOCIAL
- In what type of a social environment had you spent your childhood?
- Did you have many friends from other communities when you were a childhood?
- Did they belong to your neighbourhood, or were they from your school, or both?
- What sort of interaction did you have with them?
- Did your parents or other members of the family have many non-Muslim friends?
- How did they interact?
- At present, what sort of social relations do you share with non-Muslims?
- Has there been any improvement / deterioration in Hindu-Muslim social relations during recent years?
- Why? How are these manifested?
- What, according to you, prevents Hindu-Muslim spontaneous interaction?
- What sort of rural connections do you have, if any?
- Do you pay importance to ‘halal’ meat while you are eating in the company of non-Muslim friends?
- What sort of a neighbourhood do you live in? Why did you choose to live here?
- Do you think living in a non-Muslim neighbourhood is problematic for you? Or,
  Do you think living in a Muslim neighbourhood helps you in any particular way?
- How would you estimate your level of interaction with other Muslims?
- On what occasions do you interact with members of your community?
- On what occasions do you socially interact with non-Muslims?

F) POLITICAL:
- How would you assess your level of political awareness?
- Are you politically aware because of your interest in politics? If no, what prompts you to be politically aware?
- Should women join politics?
- Should Bengali Muslim women join politics? Why?
- Does Islam prevent women from joining politics?
- What are the major obstacles in the path of women joining politics?
- What are the particular obstacles Bengal Muslim women face?
- Do you vote in all the elections? With whom do you go to vote?
- Who wields maximum influence over your political choice?
- Why do you vote?
- How would you assess your level of political activity?
- If nil, why? What are the ideological /personal reasons which prevent you from joining politics?
- Do you participate in political meetings and processions? Why?
- What do you think was the general trend of Bengali Muslim political participation after Independence?
- Why did the Naxalite movement fail to attract the youth of the community?
- How/ why were the communists successful in drawing the Bengali Muslims to its fold?
- Who encouraged you to join politics?
- What are your political aspirations?
- Do you think you would have been at a disadvantage both inside / outside the family if your father/ brother / husband was not in politics?
- What sort of problems do you face?
- What particular problems do you face because of your sex, or your religion?
- Is being a woman an added privilege, or a handicap in your political life?
- Do you think that the level of education of an individual is related to her level of political awareness?
- Do you think that younger women are politically more active?
  (Along with these questions, Bengali Muslim political activities like Jolekha Khatun, Rabiya Begum, Nasima Banu and Anwara Khatan were interviewed on their political lives in detail.)

G) RELIGION

We have already discussed your levels of religious education and performance; do you think practising the religion in an alien language is compulsory? Or, do you think reading only a Bengali translation of the Quran will have the same merit, as reciting it in Arabic?
- How important is the role of religion in your life?
- What role did religion play in the process of identity formation of Bengali Muslims during the post-1947 period?
- What sort of control do the religious leaders have over the lives of Bengali Muslims? Has this been uniform throughout the post-1947 period in West Bengal?
H) RIOTS:
- How have you felt during the riots in your city / town?
- What have you done in the moments of crisis?
- Have you / your family/ other relatives ever been a victim of riots?
- Please narrate the incident. / What have you heard about it?
- How have you felt during riots in other cities?
- During which other times have you felt communally insecure?
- How was your confidence restored?

And finally, what would you consider the most important element in your identity: Bengali / Muslim / Middle Class / Woman?

In what order would you give priority to these components? Why?