APPENDIX
Section I

Biographical and Socio-Economic Details of Informants

1. Present age and age at the time of migration:

2. Educational qualification and name and place of educational institutions:

3. Present occupation and occupation when in Pakistan:

4. Place from which you migrated from Pakistan (City/ District/ Village):

5. Year and time of migration:

6. Present monthly income and monthly income when in Pakistan:

7. Land and property owned now in India and earlier in Pakistan:

8. Family size at present and when in Pakistan (Joint / Nuclear):

9. Position held in the local power structure when in Pakistan and now in Delhi:

10. Indicators of lifestyle (owned/ not owned):

   Place of residence (owned/rented):

   Vehicle owned (car (model)/scooter):

   Telephone/ cell phone:

   Television:

   Refrigerator:

   Computer:

   Airconditioner/cooler:

   Generator/ Inverter:

   Domestic help:

   Recreational activities:

   Membership of clubs/associations/gymnasium:

(Here the researcher would have to use his/ her observational skills in order to ascertain the standard of living of the informants. For e.g., the furniture, the decoration pieces, the
Section II

General Information

11. Do you ever talk to your relatives or friends about partition and life when in Pakistan? What are the contexts about which you frequently talk to them (e.g. friends or people in Pakistan, the losses suffered, place and area where you lived in general, recreational activities, riots/looting, torture, molestation of women, powerful people, disintegration of family, the loss of relatives/family members etc.)?

12. Recall and describe particular events with reference to when the idea that Pakistan was going to take place and its subsequent effect on the population perceived by the people.

13. How, when and why did you finally decide to move to India? Did you perceive then that you were moving forever and would never be going back or was it thought of as a temporary measure?

14. Did migration of people started taking place before 1947? If yes, when did it start and from which areas or districts? Did those who perceive the consequences of partition (i.e. riots, transfer of population, looting etc.) and hence moved to India in an advantageous situation (maybe they could move with their valuables and settle in an easier way into their new society etc.)?

15. Describe the actual event of how you moved into and settled in India. (Describe the events/time from when you moved from your house in Pakistan to your reaching some refugee camp or place in India). What was the kind of reception you received on arrival?

16. Did you come to Delhi straightaway from Pakistan, or did you make a temporary halt at other places such as the Punjab, Haryana, Rajasthan etc. and then moved to Delhi? What were the factors (urban area, being the national capital, more government help, presence of relatives/friends, more job opportunities, better educational facilities, local rivalry at earlier place of residence etc.) that induced you to come to Delhi?

17. What was the initial reaction to partition, riots, losing relatives, property, cash, jobs etc. Did people accept all this or did they question the partition in terms of its need/inevitability/avoidability? Did the people in general have a feeling of enmity towards the ‘Other’ religious group?

18. Can you recall particular events that describe how violence was inflicted on the Hindu population in Pakistan? Which were the areas where people experienced violence and thus started moving?

19. Can you recall any events where the Hindu population inflicted similar kind of killing and atrocities as were inflicted on the Hindus in Pakistan?
20. Did you participate in anyway in these communal riots (being victims, spectators, actual inflictors of violence, indulging in protective violence)?

21. In such a situation where looting and violence was taking place, were there situations/events where people looted and killed their own family members for selfish motives or co-religionists killed each other for selfish motives?

22. What were the assets (cash, jewellery, social/political position/network, education etc.) that helped you in resettling or other refugees known to you?

23. After arriving in India, what activities did you undertake to resettle yourself? In the process of resettlement what help did you get from government and non-governmental organizations (religious, linguistic, caste, political parties, corporate organizations etc.)?

24. Did you get any compensation for property, land and money lost in Pakistan? On what basis and how much compensation was made to you?

25. Had you left apart from property/land, any cash or jewellery in Pakistan? Did you try to go back and get this? If yes, how and if no, why as some could manage to go back with police authorities to get back their valuables from their house in Pakistan?

26. Today after more than fifty years of partition, do you think you have adequately resettled in India (if no/yes, in what ways). Looking back at the last fifty years do you think you have achieved/failed to achieve something because of movement into India? Do you think the partition was avoidable? Would you like a unification of the two Punjabs – Pakistan and India? Do you think it is possible? Do you experience a sense of loss?

Section III

Caste

27. Looking at the aspect of caste, one finds that it is sometimes perceived as an important factor for identity. Do you think that caste identity is important today in Delhi? How important was it during the days you were in Pakistan (For e.g. in the context of friendship and social interaction, marriage, business collaboration, obtaining employment, economic assistance, inter dining, residential pattern, obtaining loans)?

28. In what ways is caste a governing force in social life (in what ways do you attach importance to caste). What is your pattern of interaction with people (in terms of the above factors) of other castes/subcastes? Did people hold similar kind of attitude towards people of the other caste/ subcaste when they lived in Pakistan and during the initial days of moving into India?

29. Which caste/subcaste do you belong to? Do you have neighbors of the same group? Were they helpful or did you help caste members in selecting the place of residence? Did you consciously try to live in a neighbourhood wherein your fellow caste people were present?
30. Can you recall any incidents of your initial days in India, when you were helped by your own caste group members or other caste group members? Conversely, did you help members of your own caste group or other caste groups in the process of resettling in the new society (help in finding work, sharing food, psychological comfort-morale boosting, finding residential accommodation, helping in government paperwork, helping to trace relatives in India etc.).

31. Following your shift to India were there any changes in the operation of the norms of the caste system. If so, what changes? Were these changes in terms of superiority/inferiority, exclusion/inclusion, restriction on marriage, occupational specialization, acceptance of food, religious disabilities and privileges etc? (Here, maybe the psychological state of 'sailing in the same boat' of uncertainties forced many people to give up rigidities associated with the caste system).

32. Are there any incidents of intercaste marriage in your family or among your relatives/neighbourhood? If yes, give details.

33. An important feature of caste system is occupational specialization. To what extent did this principle match with the ground reality in Pakistan and now in India/Delhi?

34. Do you perceive that you were able to accrue benefits or were at a disadvantage because you belong to a particular caste? Do you think that the Brahmins, Khatris and Vaishyas etc. were favored/discriminated in the process of resettlement? Do you think such favoritism/discrimination was prevalent for the religious groups (Hindus/Sikhs)? Do you think the Scheduled Castes were discriminated/favoured?

35. Did the government make special programs to facilitate the resettlement of the refugees from the lower castes? What were the measures taken by the government (economic assistance/loans, subsidized items, vocational training, educational training, housing facility, assistance in finding work etc.)? Did these measures in your opinion reach the targeted population?

36. Who in your opinion are the dominant caste groups from among the refugees settled in Delhi? What factors do you think have contributed to their dominance (economic power, political power, numerical strength, education, social network, attitude and worldview etc.)?

Section IV

Class

37. How many classes do you think exist in society? How would you describe your class status – upper, middle or lower, within it?

38. To what extent does a person’s class status, in terms of upper, middle or lower governs social interaction? For social interaction would you consider factors such as a person’s income, occupation, education, place of residence, lifestyle (access to similar types of goods and services) etc?
39. Do your friends or people with whom you associate have a similar level of income, education, live in the same types of colonies, are in similar type of occupation, have access to similar type of goods and services, have membership of similar types of clubs/associations, indulge in same types of recreational activities etc?

40. Lifestyle (i.e. access to certain material goods and privileges, membership of important social clubs/associations, education, occupation, residential areas etc.) have become important indicators of class position. Were such indicators prevalent while you were in Pakistan too? If so, what were these? (Conversely it would be important to keep in mind that to acquire status and prestige, a wealthy man may get into clubs and groups).

41. When people moved to India, they lost everything they had and therefore the class position got blurred. In such a situation, were there any benefits accrued or disadvantages experienced based on their earlier class position when in Pakistan? (Here, while wealth may no longer be there, education, skills, social network, political connections or social impression management etc. of certain classes carried in the new contexts may have played a vital role).

42. Did the rehabilitation of refugees in Delhi incur local rivalry? What kind of competition was faced with the local population? (Maybe with regard to employment, business/trade rivalry, obtaining loans, getting licenses, allocation of land/shops, more political power and decision making in local bodies, social and cultural influence on the city etc.).

43. Can you recall particular incidents whereby the local population was helpful to the refugees (in providing shelter, psychological sympathy, help in government paperwork, helping to trace lost relatives, providing jobs etc.).

44. Do you think that education has been a key factor for some to achieve upward mobility in the class ladder? Do you think that it has played a major role in your economic mobility?

45. As compared to the educational level of your family members when they were in Pakistan, what is the educational background of people in your family now?

46. Has change in the economic situation of people led to a change in social and interpersonal relationships between individuals? If so, how? (Hardships may have made people individualistic, competitive, no time for personal relationships, attitude towards saving and spending may have taken a different form or conversely there may have been more attachment to the family and maintaining relationships in the new society, more give and take among relatives etc.).

47. Do you think that there should be a change in your economic position? What factors do you think can bring about such a change?
Section V

Power

48. To what extent are you a politically active person? If yes, are you affiliated to a political party/organization, an active supporter of members of a political party or a representative of certain section in your residential area or in the work context? If not, do you desire to become one?

49. In your local residential area are you or your family an active participant in local community affairs (are you a member of your residential associations, are you consulted on issues of importance in your area, attend residential colony programs etc.)?

50. Did you or your family members hold any important position in the system of local self government while you were in Pakistan?

51. When you were in Pakistan, did you have an association with any political party or political issues (were you an active person in the freedom struggle/independence) and in the general organization, decision making in your area?

52. Do your neighbors or people in general in your residential area seek your opinion on matters concerning the larger community affairs and thus would you term yourself an influential person? (Here the respondent could be asked to cite a few examples to justify his response).

53. Do you personally know the M.P. MLA, Corporation member of your constituency/locality. If yes, do you interact with them?

54. List three most influential persons you know. Give their background. How did you come to know them?

55. Are you a member of any clubs, associations or organizations and what are your activities in these? Who are the other members of these clubs (in general their socio-economic background)?

56. Who do you think are the influential people in society? Do you desire to become one (in other words, elites)?

57. Do you think those who are influential in society perform important functions and in what way?