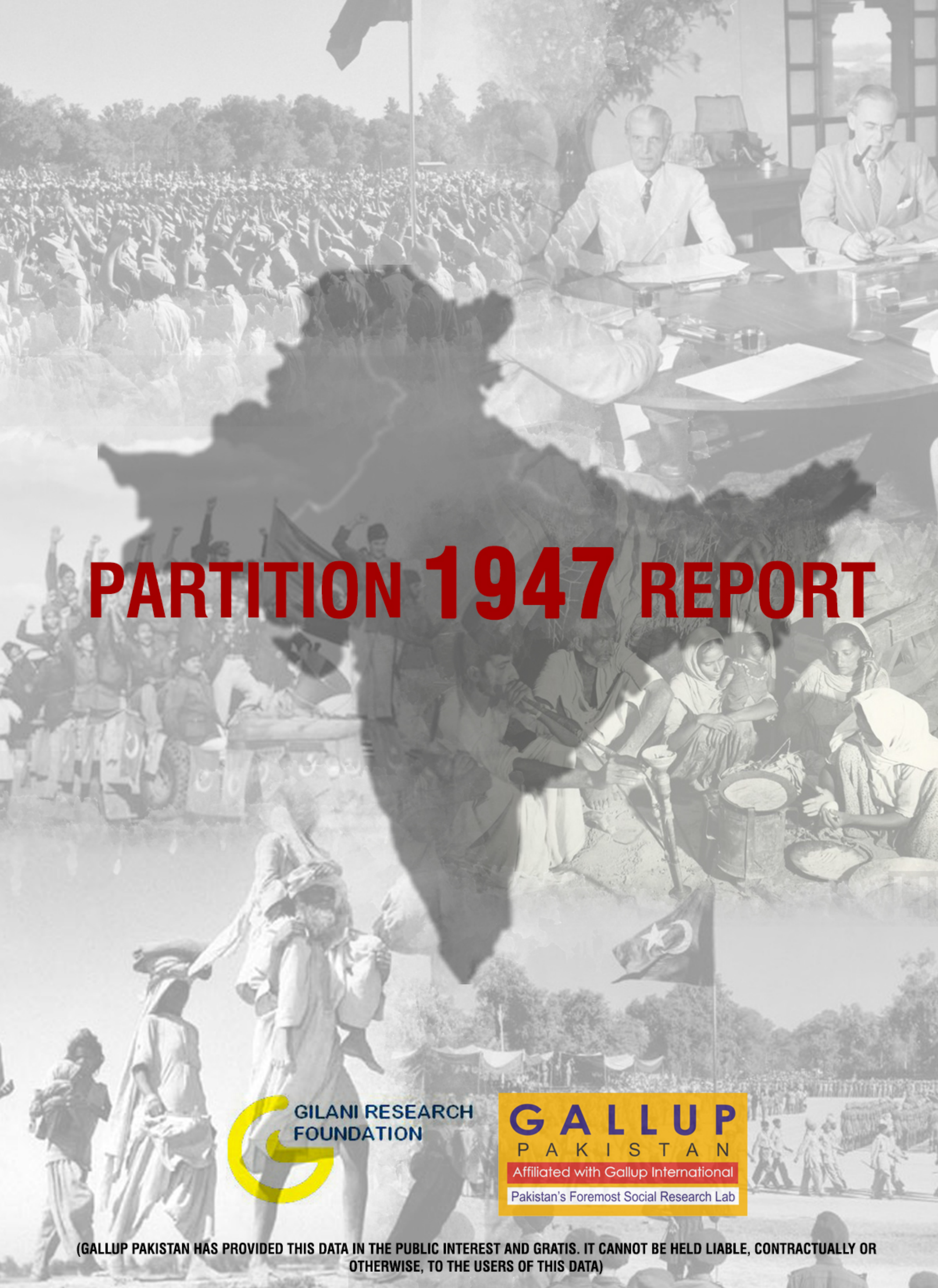




PARTITION 1947 REPORT



GILANI RESEARCH
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To what extent do you agree or disagree with the following statements? [C- The situation at that time was one of extreme fear and terror; any person was ready to kill another]

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Please give reasons about why you would have voted in _____ of creation of Pakistan? [Vote in Opposition]

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Item 4.8:

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Item 4.9:

Ali and Farhan are 2 friends. Ali says that we should be changing our views about Hindus and Sikhs to some extent. Hindus and Muslims can become friends and there can be peace between them whereas Farhan is of the view that anyone who speaks about peace between Hindus and Muslims is speaking against the interests of Pakistan and is working on some Indian agenda. Hindus and Muslims are enemies and there cannot be any peace between them. This is why there is no need to bring about a change in our views. In your opinion, which of these two is correct?

TOPIC 5: TWO-NATION THEORY

Item 5.1:

It is usually said that Pakistan was created on the basis of the two-nation theory. According to this, Hindus and Muslims have always held a separate identity on the basis of religion which is why they cannot live together. In 1947, many Muslims supported this view with full enthusiasm while a few others did not support it. Suppose you were a mature adult in 1947. Would you have supported the two nation theory at that time or not?

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To what extent do you think that this viewpoint (that Hindus and Muslims are socially and politically different) is correct today?

Item 5.3:

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Regarding the two nation theory it is also said that Muslims hold a distinct and special identity on the basis of their religion. However 24 years after Pakistan was created, Muslims in Bengal separated and created their own country. Therefore do you feel that two-nation theory should be modified a bit or do you think it is absolutely correct?

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Item 6.1C:

To what extent do you agree or disagree with the following statements? [C- The Indian media strives to improve relations between Pakistan and India through its plays and films]

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To what extent to do you agree or disagree with the following statements? [D- Pakistani media does not accurately reflect Pak-India relations in fact it instigates further hatred among both countries]

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PREFACE

India's partition in 1947 was an event of cataclysmic proportions, characterized by a geographic rupture, harrowing migrations and distraught identities. Closely following decolonization of the Indian subcontinent, August 1947 witnessed not just an overthrow of British imperial rule, but also a severance within the Indian populace i.e. between Muslims and the Hindus. Thereon, the carving out of the new state of Pakistan championed the cause for the Muslims of the subcontinent – hailing the two-nation theory with full throttle and asserting that Muslims can only live in a separate Islamic country that ensures full protection of their rights. Mass migrations followed with the Hindus, Sikhs and Muslims suddenly finding themselves on the 'wrong' side of the border between India and Pakistan and undertaking long and arduous journeys to reach their new homeland. These journeys, as recounted in the local narrative and imagination, were fraught with ruthless violence, massacres and bloodshed. In all its brutality, it is a heart rending story that left twelve million people homeless, a million dead and thousands of truncated families. It is however, also a story full of contradictions: of destruction and creation, atrocity and benevolence, nostalgia and hope, and love and war. The repercussions of this event reverberated in all spheres of life; not only did it overturn the political affairs of the Indian and nascent Pakistani state but it also had important consequences in other social, ideological and psychological ways. Thus for one, it has led to an extreme sentiment of hatred and animosity between Indian and Pakistani nationals for each other; and for another, it has led to a conflation of ideas of nationalism and religiosity in Pakistan. The partition of India thereby, holds immense historic, social and political importance in contemporary times. And within academia, it is continuously deconstructed and re-membered for the purposes of tracing a more holistic picture of the past of both countries and for guiding a nuanced vision for the future.

For this purpose, Gallup Pakistan carried out a large scale survey regarding public opinion and views on partition. The purpose of this survey was to open up conversations on this incident through different lenses, and to recognize the diversity of witnesses' experiences, both positive and negative. Contrary to the branch of political history – that traces narratives of political events, ideas and leaders – this study aims to shed light upon partition from the standpoint of social history i.e. a history of the ordinary people, their experiences, ideas, perceptions and beliefs. In this regard, it has sought inspiration from the Oral History Project of the Citizens' Archive Pakistan that focuses on oral narratives of partition survivors. With this research, Gallup aims to employ a different methodology in Partition historiography i.e. the use of both quantitative and qualitative survey data to attest and contest conventional views of this historic event through concrete evidence.

TOPIC 1

NARRATIVES OF VIOLENCE

The first section of the Partition Questionnaire is on narratives of violence as these are most typically seen as the 'essence' of partition. In other words, partition is considered almost synonymous with violence and that too of a particular kind. Within the Pakistani rhetoric, this violence is largely attributed to the Hindus while the popular Indian rhetoric continues to underscore Muslim brutalities to garner support for state ideologies. The Pakistani public was thus asked a series of questions regarding their experiences and views of the violence that erupted in 1947. They were asked the extent to which they felt Muslims had carried out violations of life, property and honour of people of other religions. 3% responded by saying that Muslims had carried out a lot of violence, 8% said that they carried out violence to some extent, 10% said that they carried out very little violence while a major 48% said that there was no violence on the Muslims part at all. 31% did not respond.

Respondents who said that Muslims had carried out violence against people from other religions were also asked what reasons they believed drove the Muslims to it. 28% responded by saying that the Muslims had reacted violently in self-defense while 14% said that this was to seek revenge. Further, 8% said that the Muslims had been frustrated by Hindu and Sikh oppression and 7% said that Muslims were themselves being massacred in large numbers. 5% on the other hand, said that Muslims wanted to gain a separate country, 2% said that they wanted to protect their family and another 2% said they wanted to protect Islam. 2% gave other responses and 32% did not respond.

On a broader level, respondents were asked who they felt was most responsible for chaos and clashes during partition of India. 56% mentioned Hindus, 12% mentioned Sikhs and 5% mentioned Muslims in response to this question. 12% on the other hand said that everyone was responsible. 5% gave other responses and 10% did not respond. Moreover, respondents were asked what they believed was the root cause behind the mass violence and bloodshed during partition. 37% said that religious differences were the fundamental cause, 17% said that it was due to political reasons and 12% mentioned social/societal differences. A large 30% also said that all of the above stated reasons were responsible for violence and 3% did not respond.

Respondents were further asked to agree or disagree with a series of statements regarding reasons for violence. According to the results, 72% agreed with the statement that Muslims, and Hindus and Sikhs have always remained enemies while 19% disagreed with it. 9% did not respond. A large majority (75%) of respondents also agreed that the British had played a major role in instigating conflicts, however 15% disagreed with this and 18% did not respond. On the other hand, only a slight majority (59%) agreed that the situation at the time of partition was one of such fear and terror that any person was ready to kill another. 29% disagreed with this statement and 12% did not respond. Similarly, a slight majority (54%) agreed with the statement that the extent of partition violence was so great that its reasons are inexplicable. 33% disagreed with this statement and 14% did not respond.

Within the context of violence it was also pertinent to ask the Pakistani public if they were aware of the existence of extremist religious groups who distributed secret weapons and contributed to bloody clashes between the different religious communities during partition. As Ilyas Chattha and Yasmin Khan have noted, membership in Hindu, Sikh and Muslim militia groups had swelled up right before partition, with each group armed with its own military personnel, awaiting the announcement of the Boundary Award. Thus by the time partition was announced, all hell broke loose in India not simply because the common masses were suddenly gripped by fits of 'madness' and 'frenzy' but more importantly, because organized militant groups were fully determined and militarily prepared to emerge victorious over the other by the power of the sword. According to Gallup's survey results, 18% of the respondents said that they were aware of this while 40% said that they were not aware of this. 42% said that nothing of this sort had happened and 1% did not respond. This lack of information regarding the activities of paramilitary organizations speaks greatly about the silences and gaps on the topic of partition violence. Ilyas Chattha for instance, asserts that this silence exudes the understanding that the violence that erupted was incomprehensible, unplanned, irrational and quintessentially, a state of 'madness'. Although true on many levels, this notion undermines aspects of violence that were very much organized, planned and calculated to serve fascist notions of nationalism where religion was ultimately the most crucial basis of distinction.

Moreover, even an acknowledgement by the Pakistani public of the existence of extremist groups is predicated on the assumption that these were Hindu organizations. Of those respondents who had said that they were aware of extremist groups, 41% said that these groups were affiliated with Hindus while 14% said that such groups comprised of Sikh members and 7% said that they were Muslim extremist groups. 25% on the other hand, said that extremist groups from all religions were instrumental in causing violence and 13% did not respond.

A study of partition violence also remains incomplete without an understanding of the different ways in which knowledge is produced and memory is reconstructed regarding (traumatic) past events. With regards to self-perpetrating violence, respondents were asked if they knew anyone from family and/or friends who had carried out violence against members of other religions during partition. 13% said they were aware of someone from their family or friends who had inflicted violence on somebody outside of their religious community. 66% said that they did not know of any such person within their family or friends. 1% did not respond. Furthermore, while older respondents rely on personal memory to recall events from the past, younger respondents would rely on narratives and stories passed on through oral historical traditions. Thus a kind of selective amnesia and biased knowledge seems to be far more prevalent in the latter narratives than in the former. In that, a much higher percentage of older respondents (28%) answered 'Yes' to the previous question compared to the younger (13%) or middle aged (12%) respondents. Narratives passed on to the younger generations thus seem to have been flattened and deprived of finer nuances that would otherwise problematize teleological renditions of this historic event.

Those who had responded 'yes' to the previous question were further asked why they felt their family member/acquaintance had carried out violence. They were presented with a series of hypothetical responses and according to the results, 68% said that violence was inflicted in self-defense while 18% said that this was not the case and 14% did not respond. 40% said that violence was inflicted to take revenge and 44% said that this was not the case. A large 56% did not respond to this option. Lastly, 40% respondents said that Muslims had wanted to evacuate Hindus and Sikhs from Muslim majority areas however 28% said that this was not true and 31% did not respond.

Concluding this section, respondents were asked if, keeping in mind the circumstances of that time, violence was justified. 10% said that it was completely justified, 23% said that it was justified to some extent and 31% said that it was unjustified to some extent. 35% on the other hand said that violence was completely unjustified and 1% did not respond.

TOPIC 2

WOMEN DURING PARTITION

A crucial aspect of Partition History is the role and place that women occupy in it. Recent academic scholarship by Urvashi Butalia, Kamla Bhasin and Ritu Menon has shed considerable light in this regard by giving a voice to women's narratives and offering insights on partition from a gendered lens. It is now greatly acknowledged for instance, that the scale of female victimization reached mammoth proportions during partition both at the hands of the enemy, and at the hands of their own families. For in multiple ways, women's bodies became territorial markers of honour, power and sacrilege for the different religious communities, equating notions of woman-hood with nationhood. Protection of women's sanctity was thus not only a matter of the most supreme importance within each family and each religious community, it was also the most easy and meaningful target against the other communities. Thus 69 years down the line, when respondents were asked if they were aware of anyone in their family or acquaintances who had sacrificed the lives of female members of the family to save their honor during partition 7% said that they knew somebody from their own family while another 7% said that they were aware of someone in their friends' or acquaintances' families. 25% respondents also said that they had heard of numerous such incidents but did not know anyone personally while 28% said that they had neither heard nor were aware of it. 34% did not respond. The gender breakdown of results is also significant as 11% of the males said that they knew someone from their family/acquaintances who had sacrificed a female family member's life while the same answer was given by 17% of the females.

Moreover when a similar question was asked regarding giving poisonous medicines to female family members during partition, 9% of the males said that they knew somebody from their family/acquaintances who gave their female family members poison to protect themselves at the face of dishonor/danger while the same response was given by 16% of the women. That women themselves tend to know more about women's narratives is to state the obvious; however this underscores the lesser attention that women's narratives receive, especially when it is regarding violence inflicted by the loved ones (36% of all respondents claim to have never heard or been aware of female sacrifices at the hands of their family members).

TOPIC 3

PAKISTAN MOVEMENT

Since viewpoints on partition and on the creation of Pakistan are greatly intertwined, this survey also intended to unearth public views on both these topics separately. Respondents were asked if, in a hypothetical situation, they would have voted in favour or opposition of Pakistan's creation in 1947. An overwhelming majority (92%) said that they would have voted in favour and 8% said they would have voted in opposition. Those who claimed to have voted in favour were asked for their reasons. 36% said they would have done so to gain a separate country for the Muslims while a similar response was given by another 24% who said they would have done so to gain independence.



Another 18% said they would have wanted to live according to Islamic principles and 7% said they would have wanted to seek separation from Hindus. 3% also said they would have wanted to seek riddance from violence and bloodshed and another 3% propagated two-nation theory as the reason for having voted in favour of Pakistan's creation. 4% mentioned other reasons and 9% did not respond.

Among those who said they would have voted in opposition of creation of Pakistan, the vast majority (82%) did not respond when asked for their reasons. 6% on the other hand said that they would have voted in opposition of creation of Pakistan so today there wouldn't have been such discrimination in both countries. 3% said that Pakistanis and Indians had been living together for centuries, 2% said that people's lives became difficult with the creation of Pakistan and another 2% said that India was the mother country so it was futile to break it up. 3% said that they did not have any reasons.

Regarding creation of Pakistan, respondents were presented with different statements and asked whether they agreed or disagreed with them. When asked "If Pakistan was not created, Muslims living in India would have lived in great difficulty" 85% agreed and 12% disagreed. 3% did not respond. To the statement "If Pakistan was not created, Muslims living in present day Pakistan would have lived in great difficulty" 77% agreed and 19% disagreed. 4% did not respond. The last question in this section asked respondents if they felt that Muslims had gained more or lost more from creation of Pakistan. A large majority (77%) said that Muslims had benefitted more while 17% said that they lost more. 12% did not respond.

TOPIC 4 VIEWS ABOUT THE 'OTHER'

In her book 'The Long Partition' Vazira Zamindar eloquently reminds us that "the partition of 1947 in many senses is not over; it is not behind us." According to her, studying this event is important because of the 'partition effects' that are as pertinent in the present as they were in the past. One important discussion in this regard, is about the relations between the ordinary citizens in India and Pakistan, and how their views about each other are coloured by the history of partition. Thus to gauge Pakistanis' views about the Indians, respondents were asked if they had in fact ever met an Indian citizen. 21% responded with a 'Yes' and 76% responded with a 'No'. 3% did not respond. Those who had said yes to the previous question were further asked if meeting an Indian had led to a change in their views or perceptions regarding them. 25% said that it majorly changed their preconceived notions about Indians while 47% said that it somewhat changed their opinions and 28% said that it did not change their views at all. 1% did not respond. Finally, respondents who said that their opinions had changed were asked if they changed in a positive or a negative way. 73% responded 'Positive' while 26% responded with 'Negative' and 1% did not respond.

On another note, respondents were asked if their forefathers (or in certain cases they themselves) had Hindu and Sikh friends before partition, 1947. 43% responded with yes while 57% responded with no and 1% did not respond. Those who responded yes to the previous question were further asked if their forefathers had been able to maintain contact with their Hindu/Sikh friends after partition and migration. 65% said that their contact was disrupted while 19% said that their contact was maintained for quite a long time. 16% did not respond.

In order to target narratives of escape and refuge, respondents were asked if they had heard about any incident in their family or among acquaintances in which a Muslim's life was saved by a Hindu or a Sikh during the time of partition violence. 8% said that they had heard of such a case in their own family while 22% said that they had heard of such a case in acquaintances' family and 9% said that they had heard of such cases in both. 61% said that they had not come across any such story. Regarding other forms of help, 10% respondents said that they had heard of a case in their family or acquaintances' families in which a Hindu or Sikh helped a Muslim escape, 14% said that they had heard of a case in which a Muslim was helped in seeking refuge and 10% said they had heard of other ways in which a fleeing Muslim was helped by a Hindu or Sikh. 67% did not respond. From the other side, respondents were also asked if they knew anyone in their family or friends, who had provided refuge, saved a life or helped a Hindu or Sikh in other ways. 7% said that they personally knew someone who had saved a Hindu or a Sikh's life, 10% said that they knew someone who had helped a Hindu or Sikh escape and 12% said that they knew someone who had provided refuge to another Hindu/Sikh. 5% said that they knew someone in family or friends who had helped a Hindu or Sikh

in other ways. 65% did not respond.

The last question in this section presented respondents with a hypothetical dialogue between two individuals: one arguing that Muslims should change their opinions about Hindus and Sikhs and move towards peace with them, and the other arguing that Hindus and Muslims have always been enemies therefore anyone who speaks about such a peace is speaking against the interests of Pakistan. 53% agreed with the former individual's opinion i.e. there should be peace between Hindus and Muslims, and 46% agreed with the latter i.e. Hindus and Muslims have always been enemies so there can be no peace between them. 1% did not respond.

TOPIC 5 TWO-NATION THEORY

The fifth section of this survey aimed to unearth empirical understanding of public views regarding the Two-Nation theory. Respondents were asked if they would have supported the Two-Nation theory in 1947. 80% said yes while 19% said no and 1% did not respond.

They were further asked to what extent they felt that the Two-Nation theory is correct today too. 46% said that it is completely correct, 26% said that it is somewhat correct and 15% said that it is somewhat incorrect and 13% said that it is completely incorrect. 1% did not respond. Moreover, respondents were asked if the creation of Bangladesh 24 years after partition meant that the Two-Nation theory – that asserts that the Muslims in subcontinent hold a distinct identity based on their religion – should be modified. 48% said that the Two Nation theory is absolutely correct while 24% said that it should be modified and 27% said that the Two Nation theory has no relation to the creation of Bangladesh since the latter was created due to Indian conspiracy. 1% did not respond.

TOPIC 6 MEDIA AND EDUCATION

The last section of this survey focused on the role that media and education play in understanding the topic of partition. Statements were read out to respondents and they were asked if they agreed or disagreed with them. 65% respondents agreed with the statement that 'These days Pakistani and Indian leaders' political relations are completely reflective of the nature of relations between the common people in Pakistan and India'. On the other hand, 35% disagreed with this statement and 1% did not respond. 75% respondents also agreed with the statement that 'The Pakistani media strives to improve relations between India and Pakistan through plays and films'. 24% disagreed with this statement and 1% did not respond. On the other hand only 39% respondents agreed with the statement that 'The Indian media strives to improve relations between Pakistan and India through its plays and films.' The fourth statement stated that 'Pakistani media does not accurately reflect Pak-India relations in fact, it instigates further hatred among both countries' and 31% respondents agreed with this while 68% disagreed with it. 1% did not respond. The last statement stated that the 'Indian media does not accurately reflect Pak-India relations in fact it instigates further hatred among both countries.' 61% respondents agreed with this statement and 38% disagreed while 1% did not respond.

Regarding History textbooks and syllabi in schools respondents were asked to what extent they were satisfied. 28% said that they were completely satisfied with children's history textbooks in schools and 30% said that they were satisfied to some extent while 24% said that they were not satisfied and 17% did not respond. Respondents were also asked for their opinion regarding the accuracy with which they felt that history textbooks in schools narrated event during, before and after partition. 27% said that history textbooks were completely accurate, 38% said that they were accurate to some extent and 18% said that they were completely inaccurate. 17% did not respond.



The last question in this section targeted a more nuanced opinion regarding the understanding of partition through history syllabi in schools. According to the results, 42% respondents said that history textbooks are currently only useful in understanding the leaders' and statesmen's politics regarding partition while 36% said that the textbooks are also useful in understanding the lives of the ordinary people during the events that led to partition. 21% did not respond to this question.

It is hoped, that this study will not only provide statistical and empirical evidence on the topic of partition, but that it would also help identify areas of research that can be further explored in greater depth. Given the dearth of Pakistan's existing research on this topic, it is now crucial to re-evaluate the role that the subcontinent's history has to play in the present, and how it has the power to shape the future of both India and Pakistan.

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SPECIAL COMMENTARY

BY ANAM ZAKARIA

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Growing up in the heart of Punjab, Partition always failed to escape me. It was entrenched in every aspect of life, from family conversations to media debates, from history textbooks to story-telling sessions with my grandmother. However, learning about the Partition of 1947 was never a holistic process. Censored, fragmented, and often very prejudiced pieces of history made their way to me. Stories about bloodshed, rapes, massacres and atrocities committed on part of Hindus and Sikhs were easily revealed, more often than not without being contextualized. It thus became easy to otherize the imaginary demon; and imaginary it was because the majority of Pakistanis never come across a Hindu or Sikh, let alone an Indian. The “other” then becomes a figment of our imagination; an imagination fueled by State jingoism, biased media reporting and distorted historical “facts.”

My work with the Citizens Archive of Pakistan (CAP), where I headed the Oral History Project in Lahore and Islamabad between 2010-2013 and interviewed hundreds of Partition survivors, in many ways further reinforced my biases. In retrospect, I believe this happened because of two reasons. Firstly, after years of learning prejudice through conventional history sources, I had become a selective and biased listener. When stories of violence and atrocities were shared I would tune in but when other narratives, those of rescue, harmony and multicultural lifestyles were voiced, I seemed to tune out unconsciously. They did not seem real enough, just exceptional cases unworthy of attention.

Secondly, extensive work has been done on memory to reveal that it is never unfiltered nor uninfluenced. Over time, memory becomes selective, tainted by metanarratives in society, overpowered by traumatic experiences. For many of the Partition survivors I spoke with, I found that general stories of carnage and butchery at the time of Partition had come to be personalized. Urvashi Butalia captures this in her writing: “Partition refugees often personalize stories of general violence and trauma, telling and feeling them to be their own, and marking the shifts in political climate, location, as felt, personal things.” I further found that in a society where the bloodshed of Partition is reinforced through multiple mediums, it is often those stories that are on the tip of the tongue for many Partition survivors, because those are the stories they are expected to share, that listeners like me anticipate, those are the stories that have space to exist among the mainstream narratives. Other, less charged and traumatic memories frequently recede to the background. The children and grandchildren of these Partition survivors then, like me, have mostly only heard of the selected versions of the past, versions that emphasize one truth over another; a “truth” further reinforced by the distorted educational curriculums and biased media reporting.

It is then of no surprise that in my work with children across schools, I found overwhelming hate sentiment for the ‘other.’ On one hand they had access to textbooks that claimed that Hindus and Muslims could never be friends, and on the other hand they had filtered oral histories reinforcing the same mindset. It only makes sense that Gallup Pakistan would find 72% of Pakistanis to believe that Hindus, Muslims and Sikhs had always been enemies. I found this sentiment to hold true especially among the second and third generations of Pakistan.



Though the first generation, the Partition survivors, had suffered the bloodshed first hand, they had also lived in a society where the ‘other’ was not truly the ‘other’, but instead a part of their daily existence. As political psychologist Ashis Nandy puts it:

“Those who had actually faced the violence, those who are direct victims, the first generation of victims, those who have been subject to the violence, those who have seen it first-hand, mostly were those who had lesser prejudice and lesser bitterness about their experience than their own children and their grandchildren because they had lived in communities where the other side was the majority...they have lived with them and they have very warm memories of that experience. Many of them have said that those were the best days of their lives, whereas the children have a packaged view mostly of those violent days and how the family survived...so they carry more bitterness, more hostility.”

Though one must be conscious of romanticizing the past, it is imperative to ponder the impact of selective sharing on mindsets. The Gallup study reveals that 76% of the respondents have never met an Indian citizen, yet most of them have an opinion about the ‘other.’ It leaves me to wonder where the space is for stories of inter-communal harmony, joint festivities and rescue stories amidst such rigid and hardline perspectives. What world does Mr. Viqar, who told me about his family’s relationship with Meerut that has existed for over three centuries, and whose Mango orchards are still looked over by his Hindu and Sikh friends in Meerut, live in? Where do the 40% people from Ashis Nandy’s study on Partition live, who claim to have “called up stories of themselves and others being helped through the orgy of blood and death by somebody from the other side?” And if these people co-exist in the same world as those who believe that Hindus, Sikhs and Muslims were never friends, how have we come to face such disconnect when Pakistan is one of the fortunate few countries that still has its first generation around, as walking, talking sources of history?

The Gallup report states that 61% of the sample had never come across stories where Muslims were saved by Hindus or Sikhs. There is perhaps the most urgent need to change that, to recover the voices of Partition survivors who still live amongst us. This in no way will undermine the trauma and bloodshed faced by millions across India or Pakistan but will give us a better understanding of our history and heritage, of the diverse experiences of Partition survivors, of their bravery and humanity, that in so many cases survived amidst the violence. It was after all, only after 25 years of hearing Partition stories from my grandmother, who served at the Walton Refugee Camp in Lahore, that I heard about her sister being saved by a Sikh family in Amritsar, of her friends Rajeshwari and Uma who had recently brought her gifts from India. Had I not asked, the stories of train massacres that she often narrated would have continued to echo loudly in my ears, the laughter and friendships of that time finding no space in what I held as the truth. I wonder how many more millions of grandparents hold similar stories in their hearts, which have not found space in our history textbooks nor our political debates. And I wonder how many grandchildren will be denied those parts of our history. The Gallup Report on Partition does a fantastic job in bringing our attention to the perspectives that exist across Pakistan. It is perhaps high time to take notice of the concerns the report highlights and work on rectifying the damage.



TOPIC 1

NARRATIVES OF VIOLENCE

THIS TOPIC HAS 9 ITEMS. KEY FINDINGS AND STATISTICAL ANALYSIS FOR EACH OF THEM ARE PROVIDED AHEAD IN THIS SECTION

"OUR HEARTS WERE FULL OF FEAR – WHERE WERE WE HEADED? WHERE WOULD WE END UP? OUR HEARTS WERE FULL OF GRIEF: WHAT WILL HAPPEN? WHERE WILL WE GO? . . . WHICH NAGAR, WHICH SIDE, WHICH DIRECTION . . . WE HAD NO DESIRE TO EAT, NOR WAS THERE ANYTHING TO EAT"

– RAJINDER SINGH

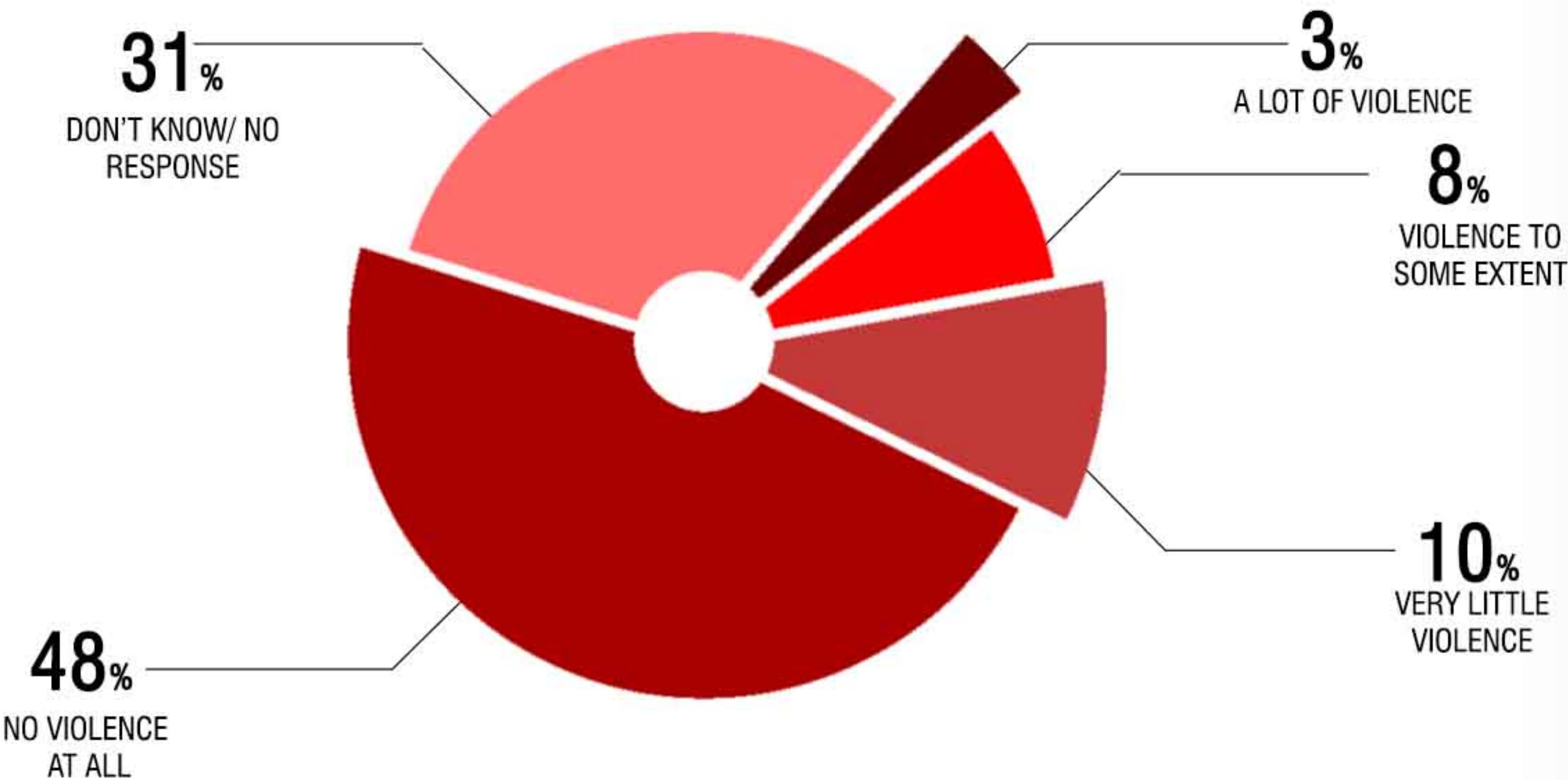
(URVASHI BUTALIA, "THE OTHER SIDE OF SILENCE: VOICES FROM PARTITION OF INDIA")

Ques

ITEM 1.1

KEY FINDING

DURING PARTITION OF INDIA, SCORES OF MUSLIMS WERE MASSACRED AND INJURED. ACCORDING TO SOME PEOPLE, MUSLIMS HAD ALSO CARRIED OUT VIOLATIONS OF LIFE, PROPERTY AND HONOUR AGAINST PEOPLE OF OTHER RELIGIONS. ACCORDING TO OTHERS HOWEVER, MUSLIMS HAD NOT CARRIED OUT ANY KIND OF VIOLATIONS (FOR INSTANCE LOOT, PLUNDER AND MURDER). IN YOUR OPINION, TO WHAT EXTENT DID THE MUSLIMS CARRY OUT SUCH VIOLATIONS?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.1

STATISTICAL ANALYSIS

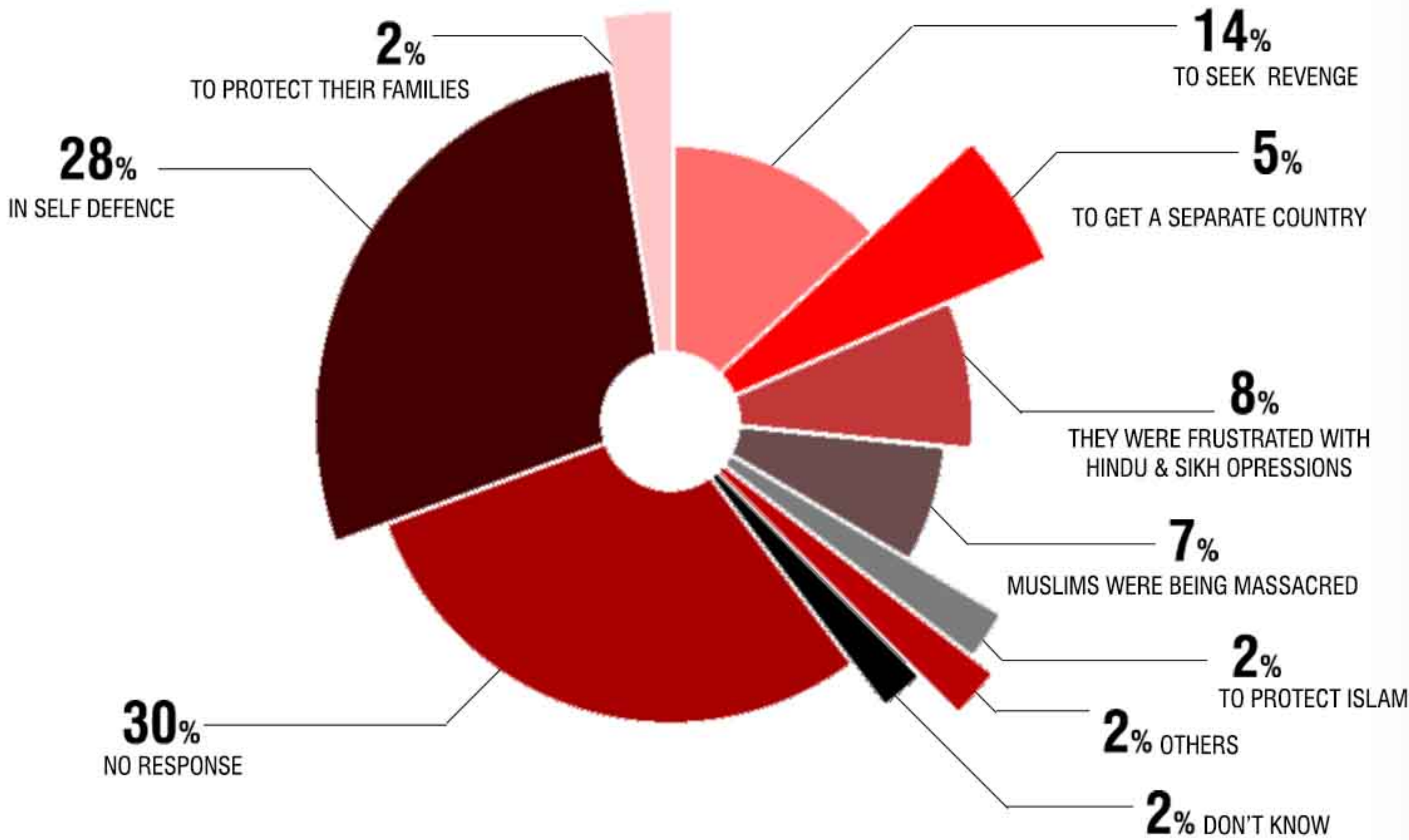
DURING PARTITION OF INDIA, SCORES OF MUSLIMS WERE MASSACRED AND INJURED. ACCORDING TO SOME PEOPLE, MUSLIMS HAD ALSO CARRIED OUT VIOLATIONS OF LIFE, PROPERTY AND HONOUR AGAINST PEOPLE OF OTHER RELIGIONS. ACCORDING TO OTHERS HOWEVER, MUSLIMS HAD NOT CARRIED OUT ANY KIND OF VIOLATIONS (FOR INSTANCE LOOT, PLUNDER AND MURDER). IN YOUR OPINION, TO WHAT EXTENT DID THE MUSLIMS CARRY OUT SUCH VIOLATIONS?

	A LOT OF VIOLENCE	VIOLENCE TO SOME EXTENT	VERY LITTLE VIOLENCE	NO VIOLENCE AT ALL	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	3%	8%	10%	48%	31%	0%
GENDER						
MALE	3%	6%	12%	49%	29%	0%
FEMALE	2%	9%	9%	46%	34%	0%
RESPONDENT AGE						
YOUNG	3%	11%	10%	48%	28%	0%
MIDDLE	3%	7%	11%	49%	31%	0%
OLD	3%	3%	5%	42%	47%	0%
HOUSEHOLD INCOME						
LOW	1%	7%	7%	58%	27%	0%
MEDIUM	4%	6%	10%	46%	34%	0%
HIGH	4%	7%	10%	50%	28%	0%
NO RESPONSE	1%	27%	33%	3%	36%	0%
LOCATION						
RURAL	2%	7%	11%	47%	32%	0%
URBAN	4%	8%	9%	49%	29%	0%



ITEM 1.2
KEY FINDING

IF YES THEN WHY DO YOU THINK MUSLIMS CARRIED OUT SUCH VIOLATIONS?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015



ITEM 1.2
STATISTICAL ANALYS

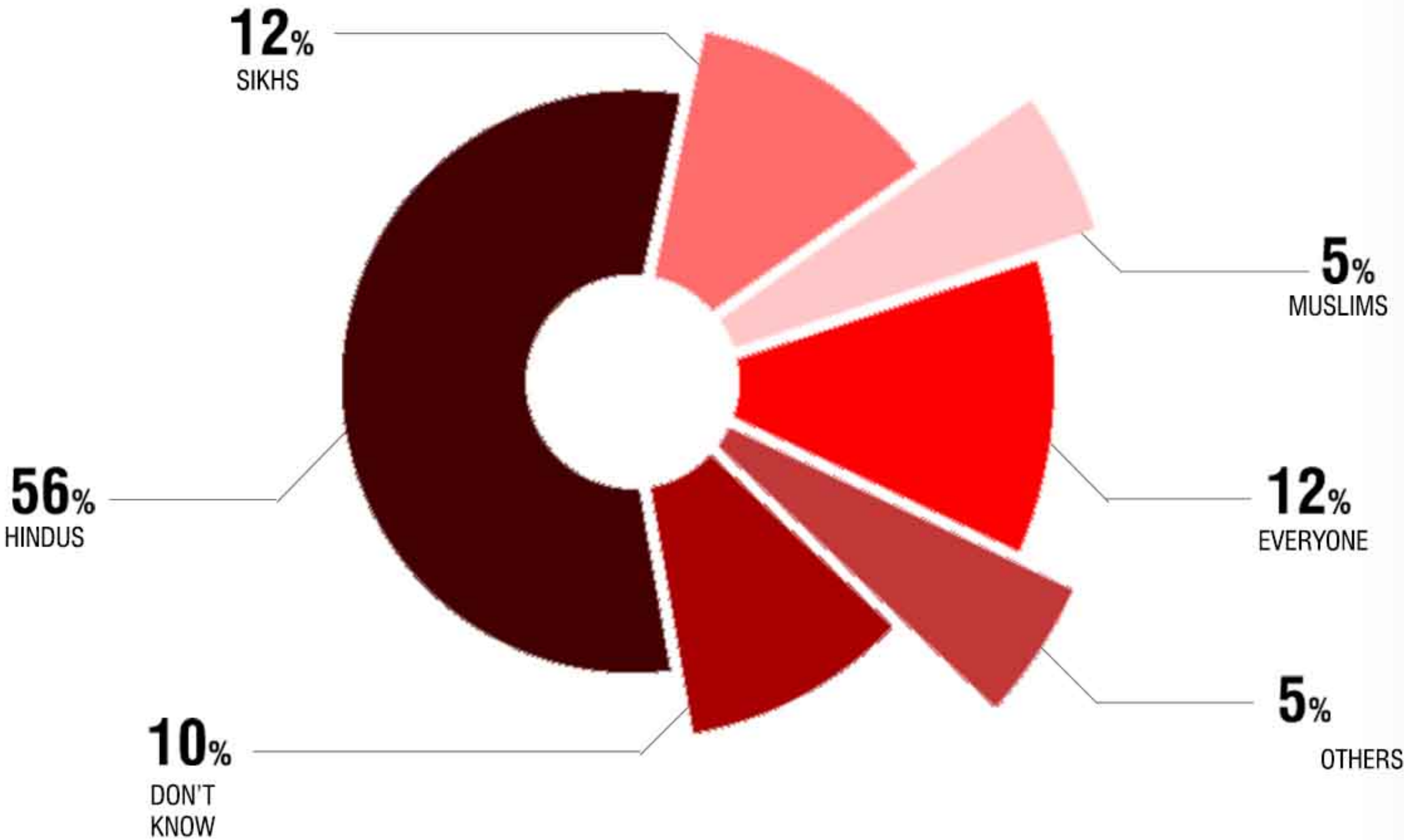
IF YES THEN WHY DO YOU THINK MUSLIMS CARRIED OUT SUCH VIOLATIONS?

	IN SELF DEFENCE	TO PROTECT THEIR FAMILIES	TO SEEK REVENGE	TO GET A SEPARATE COUNTRY	THEY WERE FRUSTRATED WITH HINDU & SIKH OPRESSIONS	MUSLIMS WERE BEING MASSACRED	TO PROTECT ISLAM	OTHERS	DON'T KNOW
ALL PAKISTAN	28%	2%	14%	5%	8%	7%	2%	2%	32%
GENDER									
MALE	30%	3%	14%	5%	5%	4%	1%	0%	41%
FEMALE	27%	2%	15%	5%	14%	12%	4%	3%	20%
RESPONDENT AGE									
YOUNG	33%	3%	3%	9%	4%	5%	1%	2%	39%
MIDDLE	25%	1%	22%	2%	11%	8%	2%	1%	28%
OLD	27%	9%	23%	6%	12%	9%	8%	5%	0%
HOUSEHOLD INCOME									
LOW	48%	0%	3%	5%	6%	3%	3%	0%	32%
MEDIUM	22%	4%	12%	5%	4%	6%	1%	3%	43%
HIGH	32%	1%	17%	9%	3%	9%	2%	1%	2%
NO RESPONSE	17%	1%	29%	0%	31%	14%	3%	0%	5%
LOCATION									
RURAL	25%	2%	13%	3%	10%	6%	2%	1%	39%
URBAN	35%	3%	17%	9%	5%	9%	3%	2%	18%



ITEM 1.3
KEY FINDING

IN YOUR OPINION, WHO IS THE MOST RESPONSIBLE IN CAUSING CHAOS AND CLASHES DURING PARTITION OF INDIA?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015



ITEM 1.3
STATISTICAL ANALYS

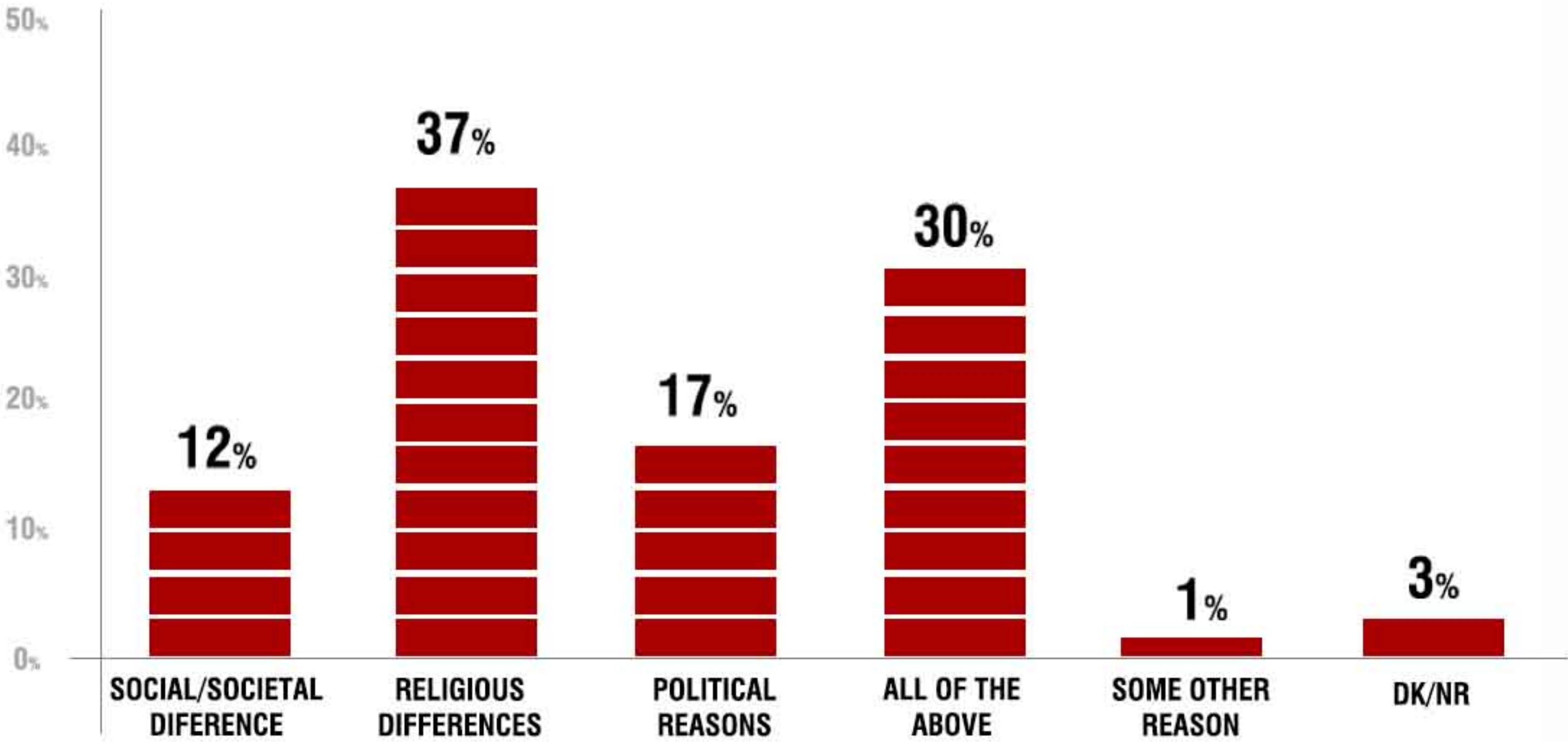
IN YOUR OPINION, WHO IS THE MOST RESPONSIBLE IN CAUSING CHAOS AND CLASHES DURING PARTITION OF INDIA?

	HINDUS	SIKHS	MUSLIMS	EVERYONE	OTHERS	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	56%	12%	5%	12%	5%	10%	0%
GENDER							
MALE	58%	13%	1%	12%	5%	10%	0%
FEMALE	53%	11%	8%	13%	5%	10%	0%
RESPONDENT AGE							
YOUNG	50%	13%	5%	16%	5%	1%	0%
MIDDLE	63%	11%	3%	8%	5%	10%	0%
OLD	35%	17%	12%	18%	9%	8%	0%
HOUSEHOLD INCOME							
LOW	65%	8%	4%	12%	4%	6%	0%
MEDIUM	52%	13%	6%	13%	5%	10%	1%
HIGH	56%	13%	2%	11%	9%	9%	0%
NO RESPONSE	42%	20%	0%	2%	1%	35%	0%
LOCATION							
RURAL	64%	10%	4%	11%	1%	1%	0%
URBAN	40%	16%	6%	9%	13%	8%	0%

Ques

ITEM 1.4
KEY FINDING

DURING PARTITION OF INDIA COUNTLESS HINDUS, SIKHS AND MUSLIMS WERE MURDERED. WHAT DO YOU THINK WAS THE FUNDAMENTAL ROOT CAUSE BEHIND THIS?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.4
STATISTICAL ANALYS

DURING PARTITION OF INDIA COUNTLESS HINDUS, SIKHS AND MUSLIMS WERE MURDERED. WHAT DO YOU THINK WAS THE FUNDAMENTAL ROOT CAUSE BEHIND THIS?

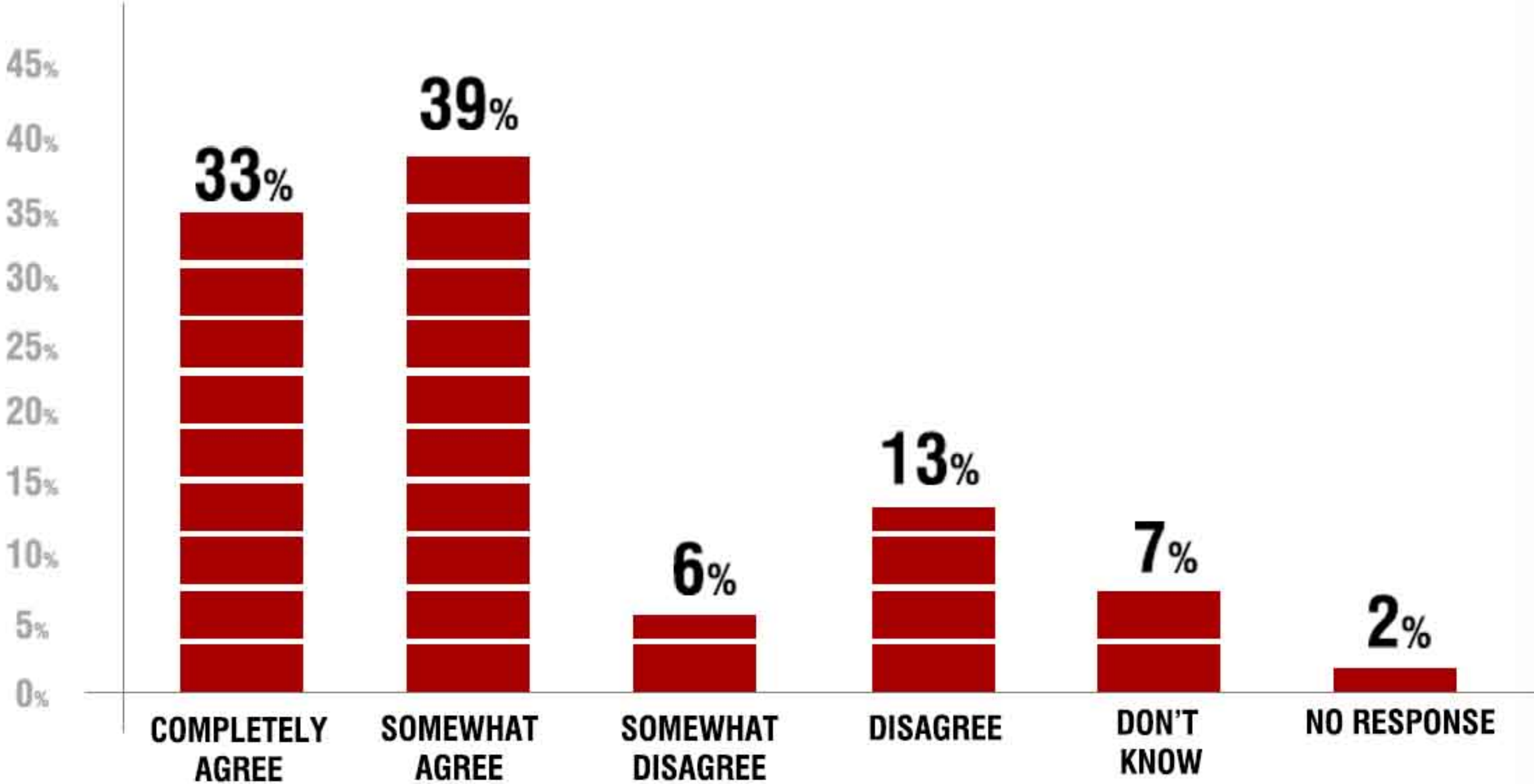
	SOCIAL/SOCIETAL DIFFERENCE	RELIGIOUS DIFFERENCES	POLITICAL REASONS	ALL OF THE ABOVE	SOME OTHER REASON	DK/NR
ALL PAKISTAN	12%	37%	17%	30%	1%	3%
GENDER						
MALE	13%	40%	17%	25%	1%	4%
FEMALE	11%	32%	17%	36%	0%	3%
RESPONDENT AGE						
YOUNG	13%	33%	19%	30%	1%	4%
MIDDLE	11%	39%	15%	31%	1%	3%
OLD	15%	37%	17%	28%	1%	3%
HOUSEHOLD INCOME						
LOW	16%	27%	21%	32%	0%	3%
MEDIUM	12%	39%	15%	28%	1%	4%
HIGH	11%	50%	11%	24%	1%	3%
NO RESPONSE	0%	15%	23%	58%	0%	4%
LOCATION						
RURAL	13%	37%	17%	29%	0%	4%
URBAN	10%	36%	17%	33%	1%	3%



ITEM 1.5A
KEY FINDING

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

[A- MUSLIMS, HINDUS AND SIKHS HAVE ALWAYS REMAINED ENEMIES]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015



ITEM 1.5A
STATISTICAL ANALYS

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

[A- MUSLIMS, HINDUS AND SIKHS HAVE ALWAYS REMAINED ENEMIES]

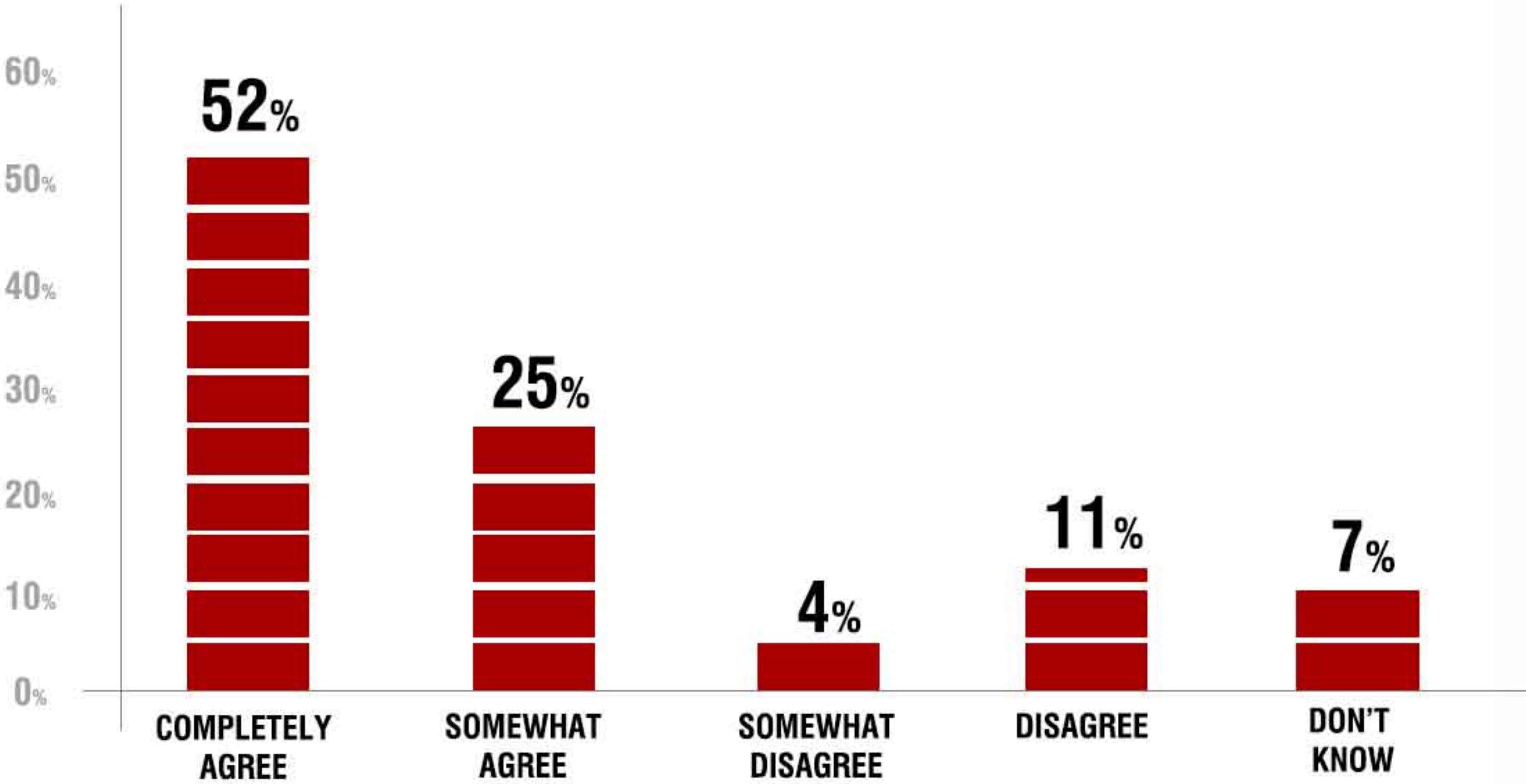
	COMPLETELY AGREE	SOMEWHAT AGREE	SOMEWHAT DISAGREE	DISAGREE	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	33%	39%	6%	13%	7%	2%
GENDER						
MALE	35%	37%	8%	11%	5%	3%
FEMALE	30%	41%	4%	15%	9%	1%
RESPONDENT AGE						
YOUNG	29%	42%	6%	15%	7%	2%
MIDDLE	35%	38%	6%	11%	7%	2%
OLD	30%	33%	12%	18%	7%	1%
HOUSEHOLD INCOME						
LOW	30%	43%	6%	15%	4%	2%
MEDIUM	33%	37%	6%	13%	7%	3%
HIGH	35%	38%	9%	11%	6%	1%
NO RESPONSE	30%	35%	0%	7%	28%	0%
LOCATION						
RURAL	35%	40%	3%	1%	8%	3%
URBAN	28%	36%	14%	17%	5%	0%



ITEM 1.5B
KEY FINDING

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

[B- THE BRITISH PLAYED A MAJOR ROLE IN INSTIGATING CONFLICTS]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015



ITEM 1.5B
STATISTICAL ANALYS

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

[B- THE BRITISH PLAYED A MAJOR ROLE IN INSTIGATING CONFLICTS]

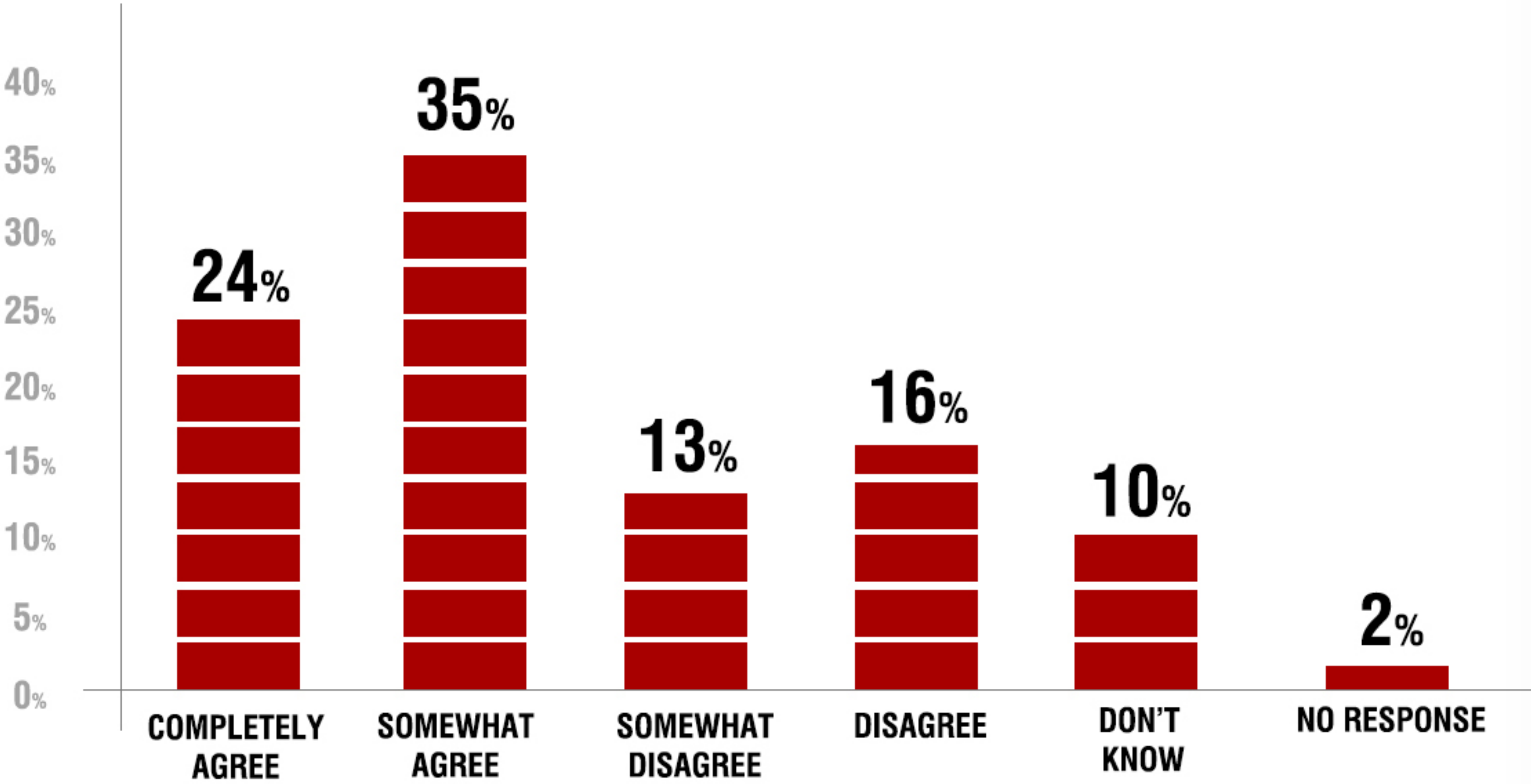
	COMPLETELY AGREE	SOMEWHAT AGREE	SOMEWHAT DISAGREE	DISAGREE	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	52%	25%	4%	11%	7%	0%
GENDER						
MALE	56%	23%	6%	10%	5%	0%
FEMALE	47%	28%	2%	13%	10%	1%
RESPONDENT AGE						
YOUNG	56%	42%	3%	9%	7%	1%
MIDDLE	52%	26%	4%	11%	7%	0%
OLD	34%	24%	12%	23%	8%	0%
HOUSEHOLD INCOME						
LOW	58%	24%	4%	8%	5%	1%
MEDIUM	49%	28%	4%	12%	7%	0%
HIGH	54%	20%	6%	14%	6%	0%
NO RESPONSE	45%	22%	0%	9%	24%	0%
LOCATION						
RURAL	53%	25%	4%	9%	8%	1%
URBAN	49%	25%	5%	16%	6%	0%

Ques

ITEM 1.5C
KEY FINDING

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

[C- THE SITUATION AT THAT TIME WAS ONE OF EXTREME FEAR AND TERROR; ANY PERSON WAS READY TO KILL ANOTHER]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.5C
STATISTICAL ANALYS

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

[C- THE SITUATION AT THAT TIME WAS ONE OF EXTREME FEAR AND TERROR; ANY PERSON WAS READY TO KILL ANOTHER]

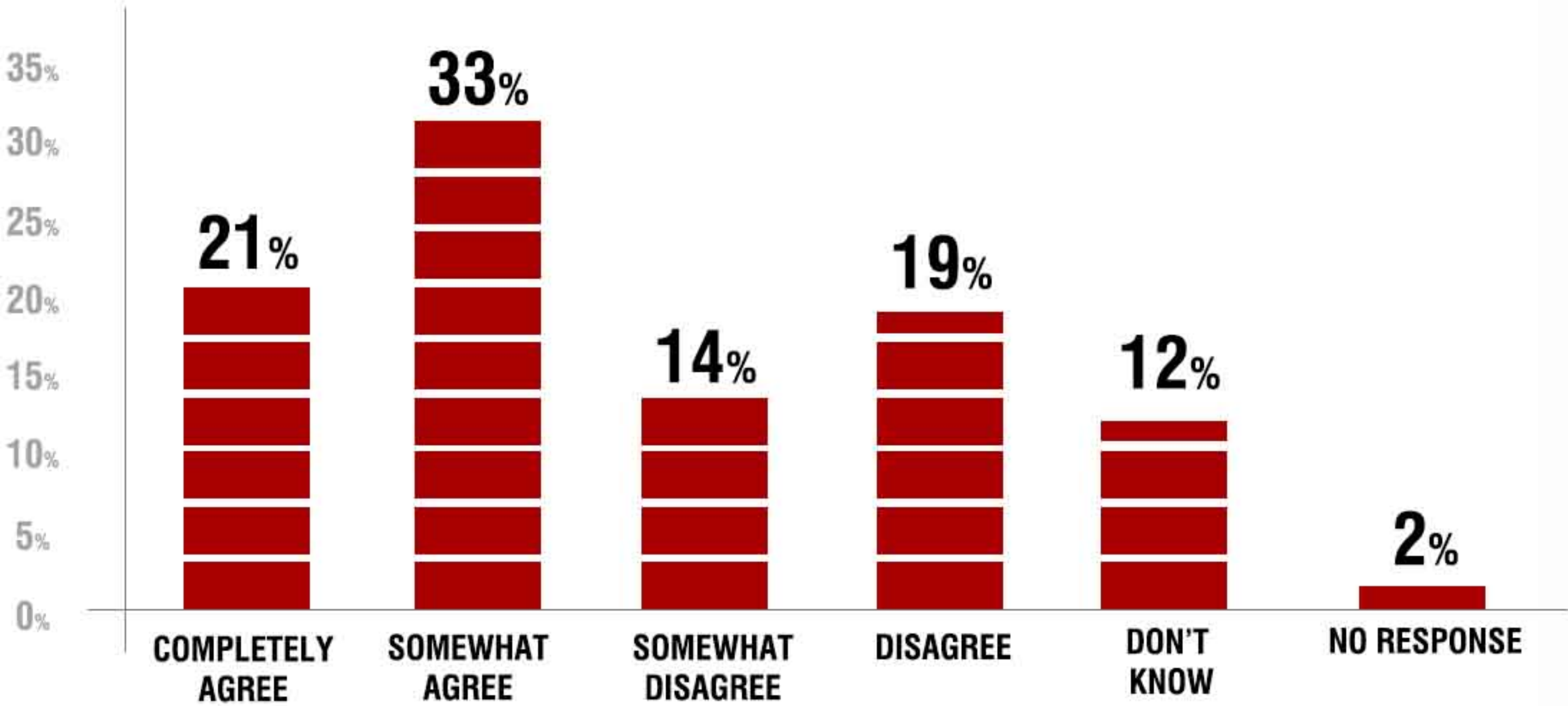
	COMPLETELY AGREE	SOMEWHAT AGREE	SOMEWHAT DISAGREE	DISAGREE	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	24%	35%	13%	16%	10%	2%
GENDER						
MALE	23%	37%	12%	16%	9%	3%
FEMALE	25%	41%	14%	16%	12%	1%
RESPONDENT AGE						
YOUNG	25%	39%	9%	13%	12%	2%
MIDDLE	24%	32%	15%	17%	10%	2%
OLD	18%	38%	14%	20%	10%	0%
HOUSEHOLD INCOME						
LOW	23%	43%	13%	14%	6%	2%
MEDIUM	23%	32%	15%	16%	11%	3%
HIGH	21%	34%	12%	22%	11%	0%
NO RESPONSE	46%	25%	0%	3%	27%	0%
LOCATION						
RURAL	25%	34%	12%	14%	12%	3%
URBAN	23%	36%	14%	19%	8%	0%

Ques

ITEM 1.5D
KEY FINDING

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

[D- REASONS FOR VIOLENCE OF THAT EXTENT ARE INEXPLICABLE]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.5D
STATISTICAL ANALYS

ACCORDING TO SOME PEOPLE THERE WERE ALSO OTHER REASONS. OUT OF EACH OF THE FOLLOWING TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THEM?

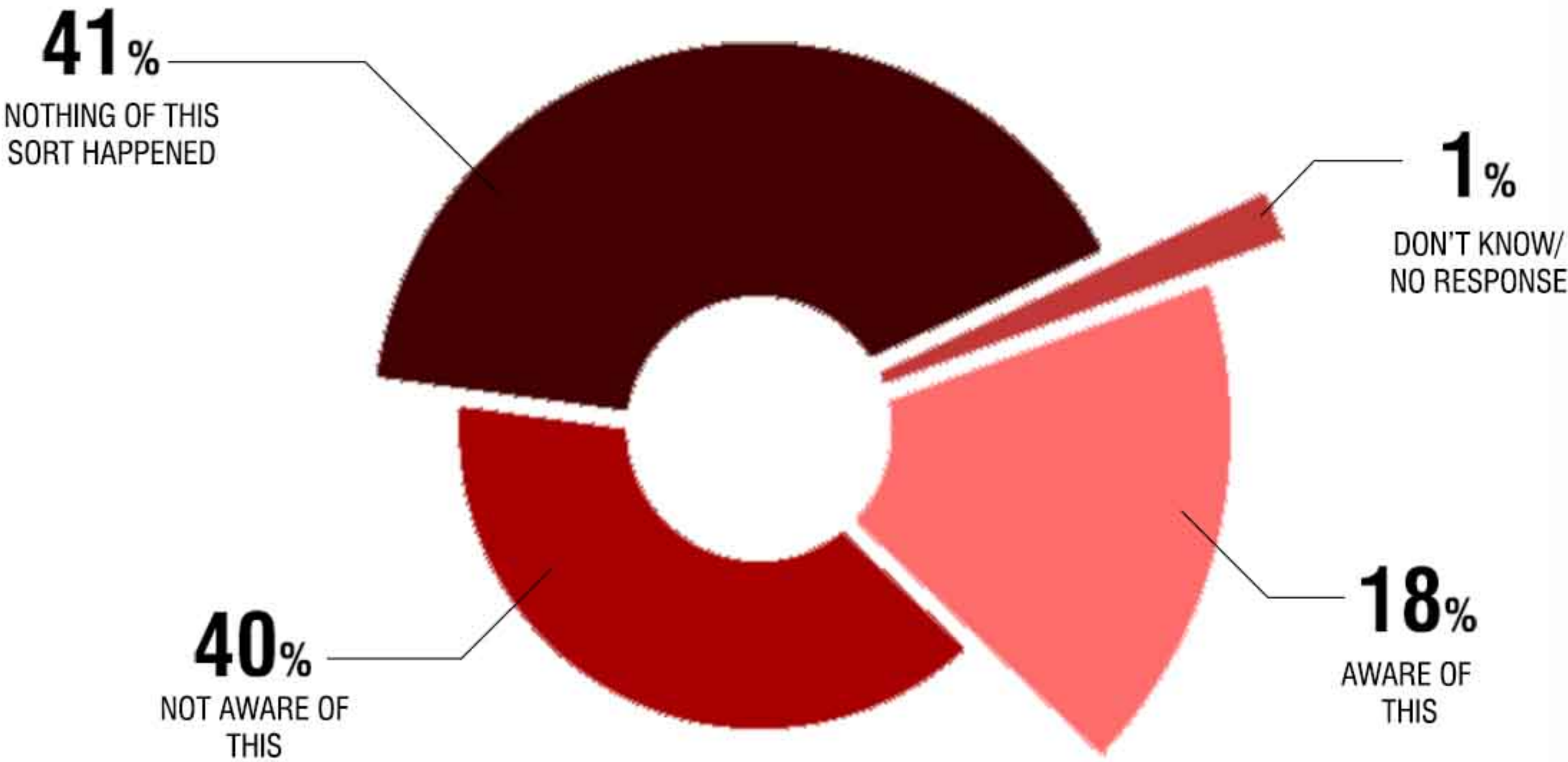
[D- REASONS FOR VIOLENCE OF THAT EXTENT ARE INEXPLICABLE]

	COMPLETELY AGREE	SOMEWHAT AGREE	SOMEWHAT DISAGREE	DISAGREE	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	21%	33%	14%	19%	12%	2%
GENDER						
MALE	19%	35%	12%	21%	10%	3%
FEMALE	23%	31%	15%	17%	13%	1%
RESPONDENT AGE						
YOUNG	22%	34%	13%	18%	11%	2%
MIDDLE	21%	34%	13%	18%	12%	2%
OLD	14%	27%	19%	30%	1%	0%
HOUSEHOLD INCOME						
LOW	17%	40%	15%	19%	7%	2%
MEDIUM	20%	31%	13%	20%	13%	3%
HIGH	18%	33%	16%	22%	12%	0%
NO RESPONSE	49%	22%	5%	1%	23%	0%
LOCATION						
RURAL	20%	36%	12%	17%	12%	3%
URBAN	21%	27%	16%	24%	11%	0%

Ques

ITEM 1.6A
KEY FINDING

ACCORDING TO SOME PEOPLE, EXTREMIST RELIGIOUS GROUPS (BELONGING TO DIFFERENT RELIGIONS) WERE INSTRUMENTAL IN DISTRIBUTING SECRET WEAPONS CAUSING BLOODY CLASHES BETWEEN HINDUS, SIKHS AND MUSLIMS. ARE YOU AWARE OF THIS OR DO YOU THINK THAT NOTHING OF THIS SORT HAPPENED? [A]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.6A
STATISTICAL ANALYS

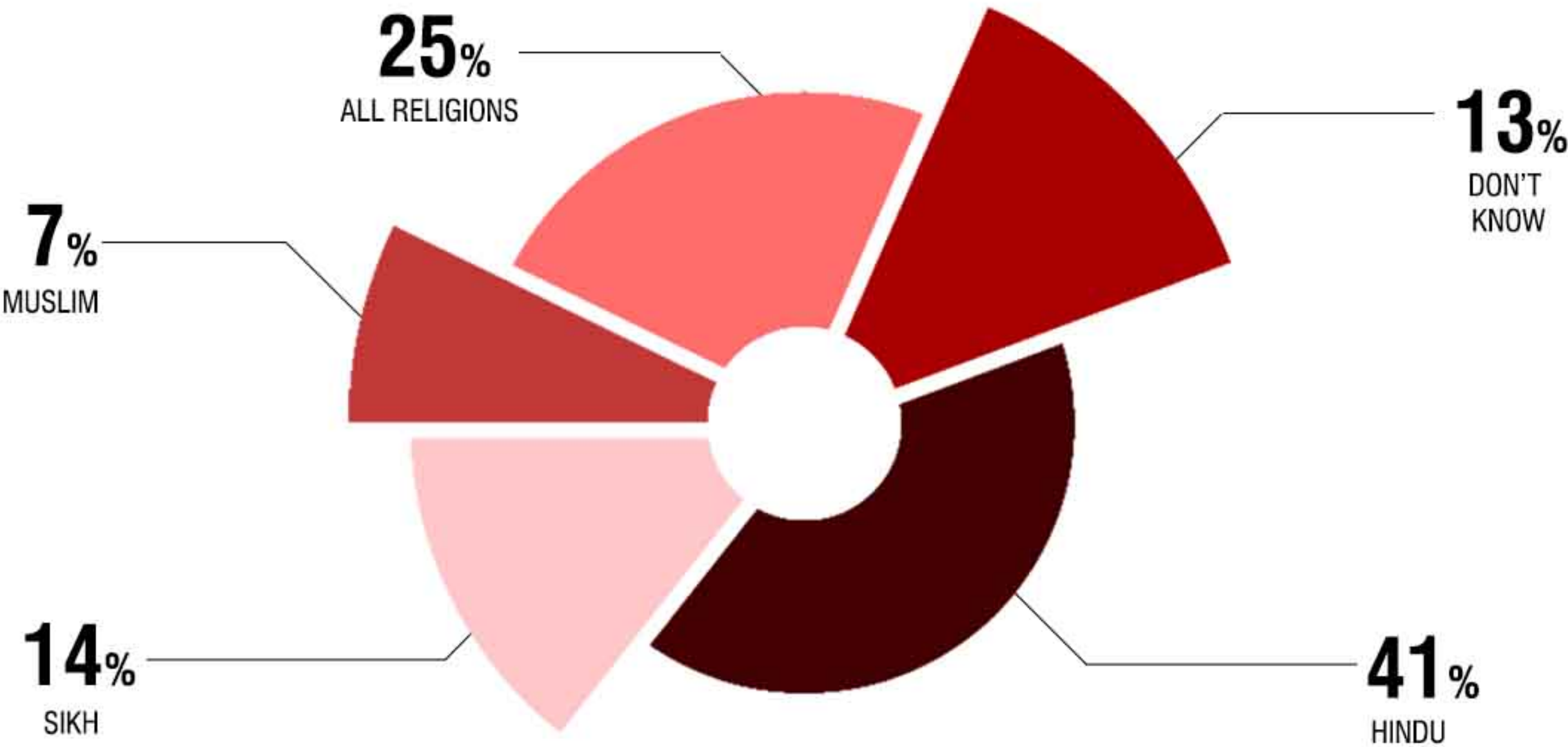
ACCORDING TO SOME PEOPLE, EXTREMIST RELIGIOUS GROUPS (BELONGING TO DIFFERENT RELIGIONS) WERE INSTRUMENTAL IN DISTRIBUTING SECRET WEAPONS CAUSING BLOODY CLASHES BETWEEN HINDUS, SIKHS AND MUSLIMS. ARE YOU AWARE OF THIS OR DO YOU THINK THAT NOTHING OF THIS SORT HAPPENED? [A]

	AWARE OF THIS	NOT AWARE OF THIS	NOTHING OF THIS SORT HAPPENED	DK/NR
ALL PAKISTAN	18%	40%	41%	1%
GENDER				
MALE	17%	42%	41%	0%
FEMALE	19%	37%	43%	1%
RESPONDENT AGE				
YOUNG	19%	44%	37%	0%
MIDDLE	15%	39%	46%	1%
OLD	32%	30%	38%	0%
HOUSEHOLD INCOME				
LOW	12%	44%	43%	0%
MEDIUM	21%	37%	42%	1%
HIGH	21%	38%	41%	0%
NO RESPONSE	5%	50%	39%	6%
LOCATION				
RURAL	11%	43%	45%	1%
URBAN	31%	33%	36%	0%

Ques

ITEM 1.6B
KEY FINDING

IF YOU ARE AWARE OF THIS THEN IN YOUR OPINION WHICH RELIGION/RELIGIONS DID SUCH EXTREMIST GROUPS BELONG TO? [B]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.6B
STATISTICAL ANALYS

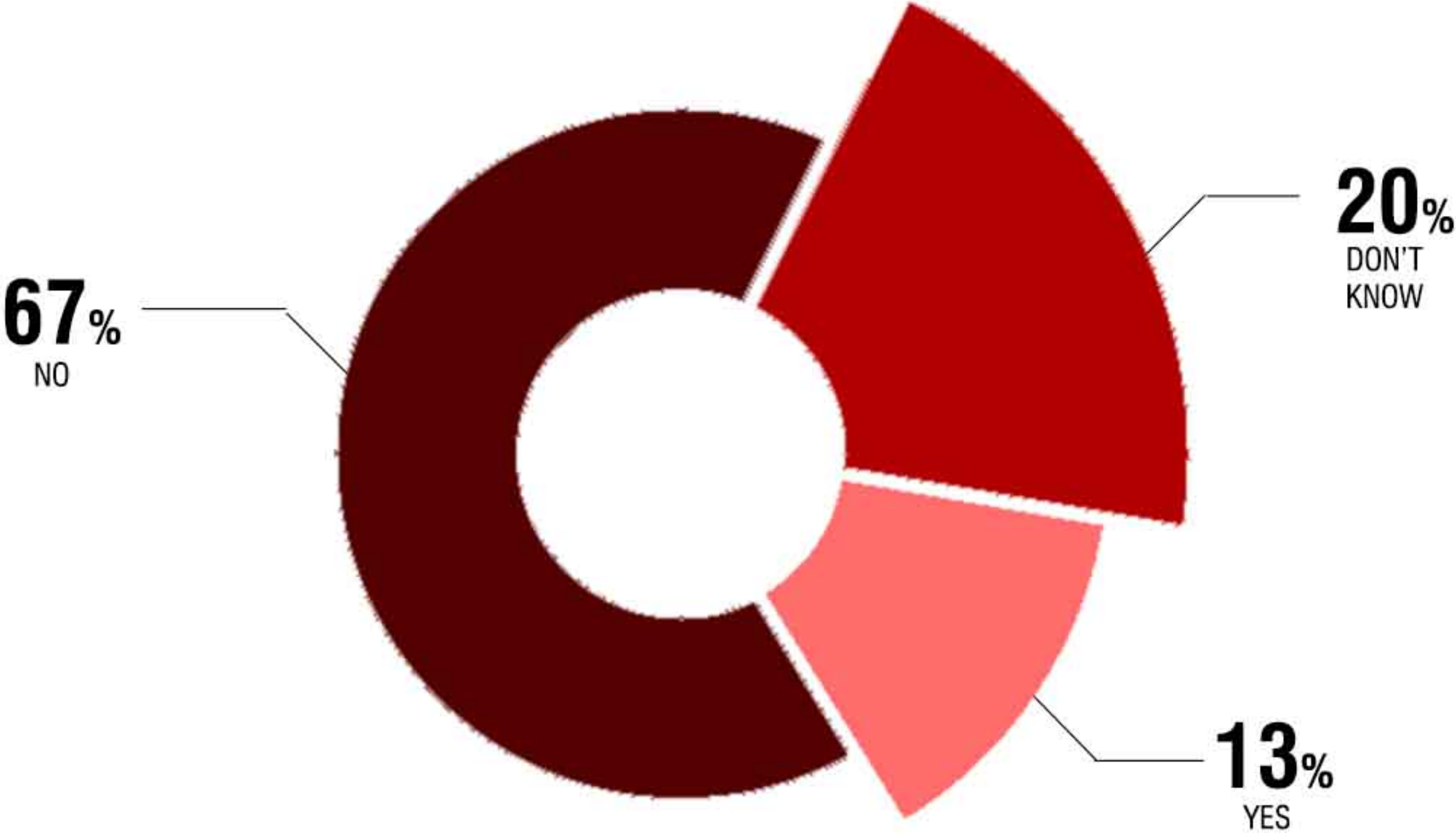
IF YOU ARE AWARE OF THIS THEN IN YOUR OPINION WHICH RELIGION/RELIGIONS DID SUCH EXTREMIST GROUPS BELONG TO? [B]

	HINDU	SIKH	MUSLIM	ALL RELIGIONS	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	41%	14%	7%	25%	13%	0%
GENDER						
MALE	54%	14%	3%	21%	9%	0%
FEMALE	27%	15%	11%	29%	17%	0%
RESPONDENT AGE						
YOUNG	42%	16%	6%	22%	14%	0%
MIDDLE	47%	12%	4%	23%	12%	0%
OLD	21%	15%	17%	37%	10%	0%
HOUSEHOLD INCOME						
LOW	34%	7%	14%	35%	11%	0%
MEDIUM	37%	18%	6%	21%	17%	0%
HIGH	54%	13%	3%	26%	4%	0%
NO RESPONSE	89%	0%	0%	11%	0%	0%
LOCATION						
RURAL	52%	14%	8%	5%	21%	0%
URBAN	33%	14%	7%	39%	6%	0%

Ques

ITEM 1.7
KEY FINDING

DO YOU KNOW ANYONE FROM YOUR FAMILY OR ACQUAINTANCES WHO CARRIED OUT VIOLENCE AGAINST MEMBERS OF OTHER RELIGIONS DURING PARTITION?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.7
STATISTICAL ANALYS

DO YOU KNOW ANYONE FROM YOUR FAMILY OR ACQUAINTANCES WHO CARRIED OUT VIOLENCE AGAINST MEMBERS OF OTHER RELIGIONS DURING PARTITION?

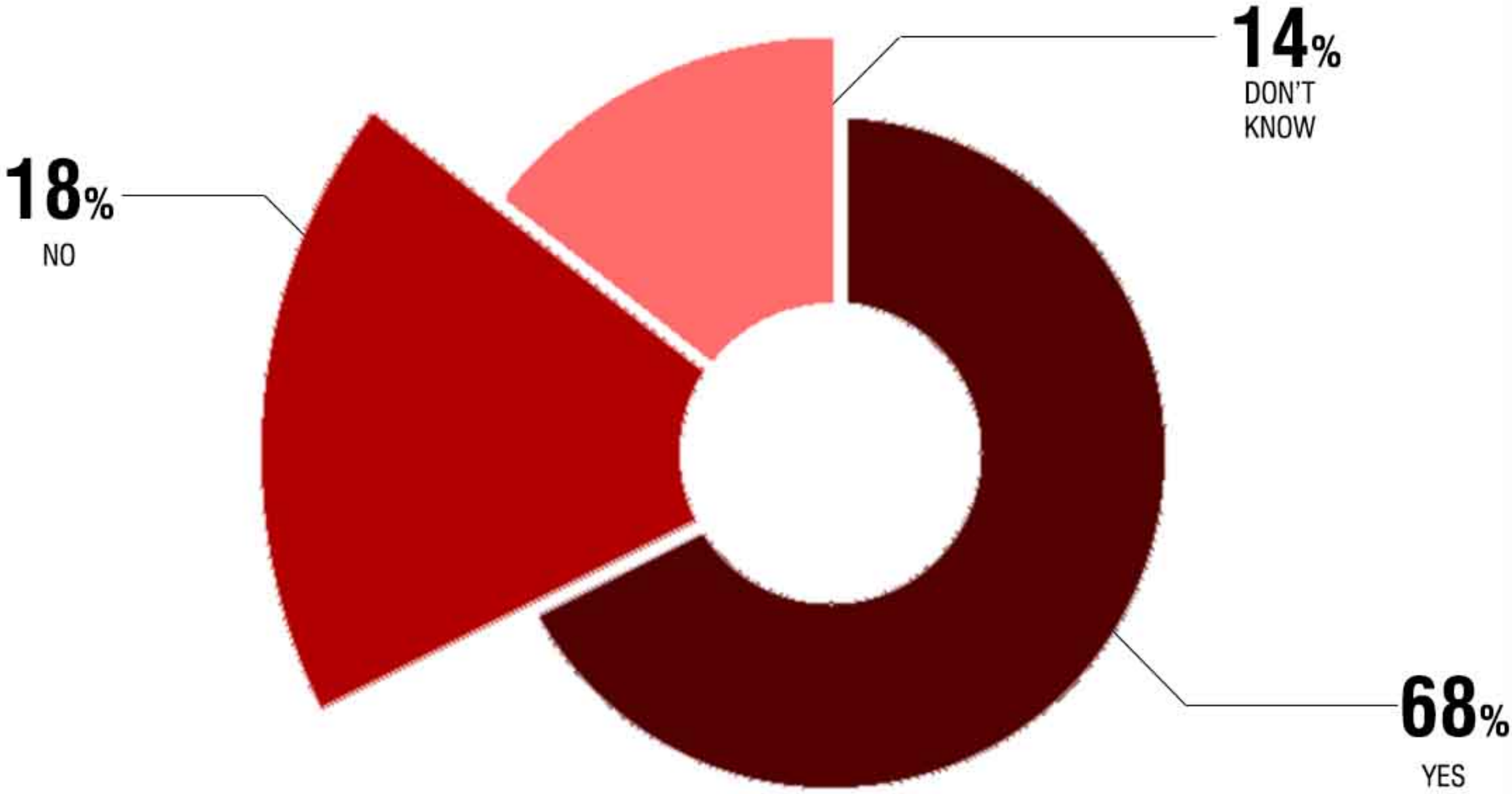
	YES	NO	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	13%	67%	20%	0%
GENDER				
MALE	13%	66%	20%	1%
FEMALE	14%	66%	20%	0%
RESPONDENT AGE				
YOUNG	19%	65%	22%	0%
MIDDLE	12%	69%	19%	0%
OLD	28%	47%	25%	0%
HOUSEHOLD INCOME				
LOW	11%	73%	15%	0%
MEDIUM	13%	61%	25%	1%
HIGH	17%	64%	19%	0%
NO RESPONSE	12%	75%	13%	0%
LOCATION				
RURAL	8%	72%	19%	0%
URBAN	23%	54%	23%	0%

Ques

ITEM 1.8A
KEY FINDING

(IF YES TO THE PREVIOUS QUESTION) WHAT DO YOU THINK WAS THE REASON FOR THIS?

[SELF DEFENSE]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.8A
STATISTICAL ANALYS

(IF YES TO THE PREVIOUS QUESTION) WHAT DO YOU THINK WAS THE REASON FOR THIS?

[SELF DEFENSE]

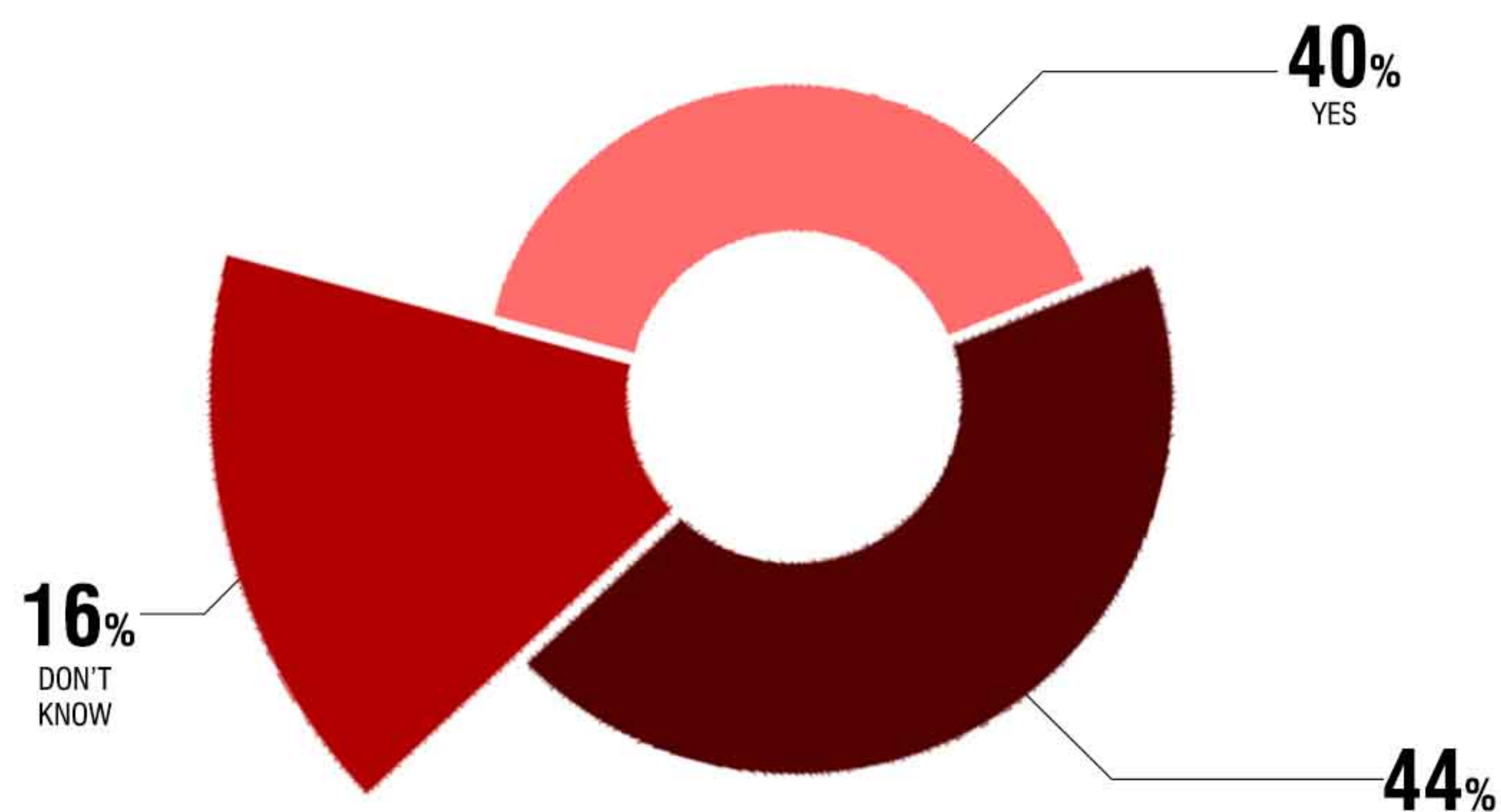
	YES	NO	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	68%	18%	14%	0%
GENDER				
MALE	63%	20%	17%	0%
FEMALE	74%	16%	8%	2%
RESPONDENT AGE				
YOUNG	79%	11%	11%	0%
MIDDLE	69%	21%	9%	0%
OLD	44%	24%	27%	5%
HOUSEHOLD INCOME				
LOW	71%	14%	15%	0%
MEDIUM	67%	19%	14%	0%
HIGH	67%	24%	9%	0%
NO RESPONSE	67%	0%	17%	17%
LOCATION				
RURAL	64%	14%	21%	2%
URBAN	71%	21%	7%	0%

Ques

ITEM 1.8B
KEY FINDING

(IF YES TO THE PREVIOUS QUESTION) WHAT DO YOU THINK WAS THE REASON FOR THIS?

[TO TAKE REVENGE (AS IN PEOPLE FROM OTHER RELIGIONS WERE KILLING MUSLIMS ELSEWHERE)]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.8B
STATISTICAL ANALYSIS

(IF YES TO THE PREVIOUS QUESTION) WHAT DO YOU THINK WAS THE REASON FOR THIS?

[TO TAKE REVENGE (AS IN PEOPLE FROM OTHER RELIGIONS WERE KILLING MUSLIMS ELSEWHERE)]

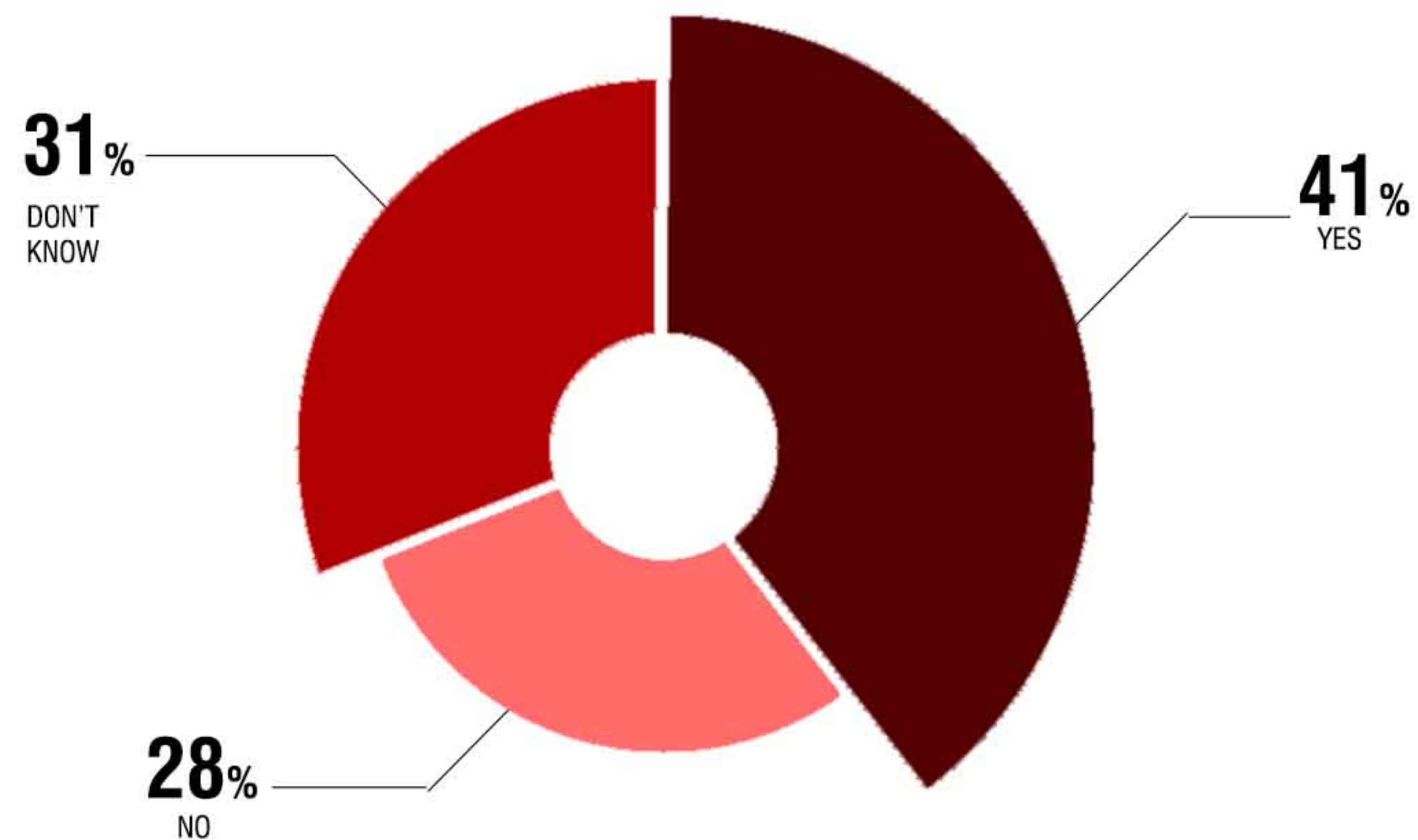
	YES	NO	DON'T KNOW
ALL PAKISTAN	40%	44%	16%
GENDER			
MALE	33%	48%	18%
FEMALE	47%	39%	14%
RESPONDENT AGE			
YOUNG	36%	51%	13%
MIDDLE	38%	43%	19%
OLD	53%	34%	13%
HOUSEHOLD INCOME			
LOW	40%	37%	23%
MEDIUM	43%	42%	14%
HIGH	34%	53%	13%
NO RESPONSE	33%	50%	17%
LOCATION			
RURAL	35%	42%	22%
URBAN	43%	45%	12%

Ques

ITEM 1.8C
KEY FINDING

(IF YES TO THE PREVIOUS QUESTION) WHAT DO YOU THINK WAS THE REASON FOR THIS?

[MUSLIMS WANTED TO EVACUATE HINDUS AND SIKHS FROM MUSLIM MAJORITY AREAS]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 1.8C
STATISTICAL ANALYS

(IF YES TO THE PREVIOUS QUESTION) WHAT DO YOU THINK WAS THE REASON FOR THIS?

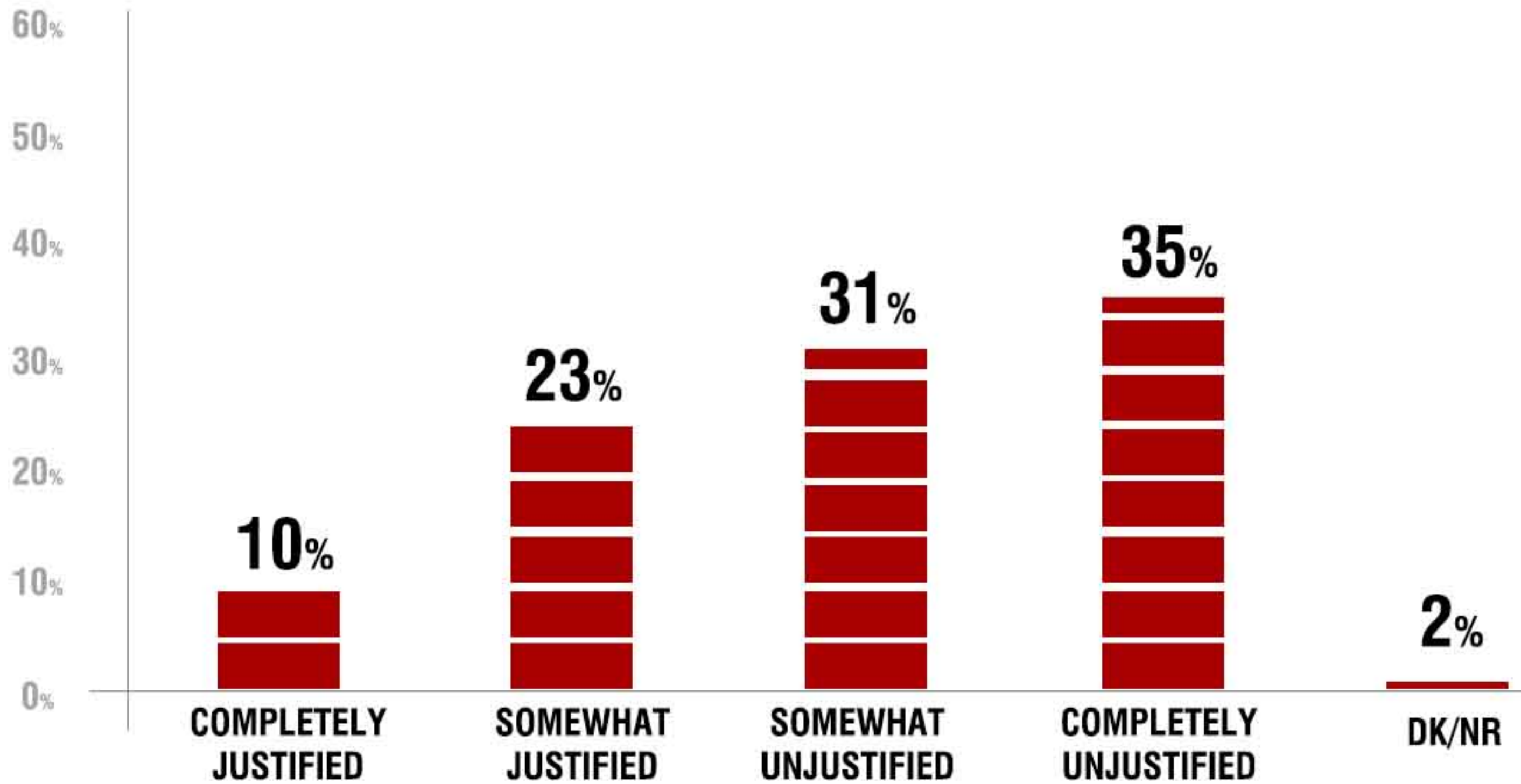
[MUSLIMS WANTED TO EVACUATE HINDUS AND SIKHS FROM MUSLIM MAJORITY AREAS]

	YES	NO	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	41%	28%	30%	1%
GENDER				
MALE	33%	28%	39%	0%
FEMALE	48%	29%	20%	2%
RESPONDENT AGE				
YOUNG	41%	38%	21%	1%
MIDDLE	39%	24%	37%	0%
OLD	43%	23%	30%	5%
HOUSEHOLD INCOME				
LOW	45%	16%	39%	0%
MEDIUM	41%	31%	28%	1%
HIGH	39%	32%	28%	0%
NO RESPONSE	17%	50%	17%	17%
LOCATION				
RURAL	32%	29%	37%	2%
URBAN	46%	28%	25%	0%



ITEM 1.9
KEY FINDING

KEEPING CIRCUMSTANCES OF THAT TIME IN MIND, TO WHAT EXTENT YOU THINK THAT THIS VIOLENCE WAS JUSTIFIED?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015



ITEM 1.9
STATISTICAL ANALYS

KEEPING CIRCUMSTANCES OF THAT TIME IN MIND, TO WHAT EXTENT YOU THINK THAT THIS VIOLENCE WAS JUSTIFIED?

	COMPLETELY JUSTIFIED	SOMEWHAT JUSTIFIED	SOMEWHAT UNJUSTIFIED	COMPLETELY UNJUSTIFIED	DK/NR
ALL PAKISTAN	10%	23%	31%	35%	1%
GENDER					
MALE	1%	19%	22%	46%	2%
FEMALE	9%	25%	39%	26%	1%
RESPONDENT AGE					
YOUNG	10%	25%	32%	34%	0%
MIDDLE	9%	24%	27%	38%	2%
OLD	14%	16%	42%	28%	0%
HOUSEHOLD INCOME					
LOW	6%	18%	24%	52%	0%
MEDIUM	11%	24%	38%	28%	0%
HIGH	16%	26%	27%	24%	7%
NO RESPONSE	0%	33%	17%	50%	0%
LOCATION					
RURAL	4%	15%	26%	53%	2%
URBAN	15%	29%	37%	18%	1%

TOPIC 2

WOMEN DURING PARTITION

THIS TOPIC HAS 2 ITEMS. KEY FINDINGS AND STATISTICAL ANALYSIS FOR EACH OF THEM ARE PROVIDED AHEAD IN THIS SECTION

"THE SIKHS DECIDED NOT TO SURRENDER. SOME OF THEM EVEN WENT OUT AND FOUGHT IN THE FIELDS, BUT IT WAS CLEAR THAT WE WERE FIGHTING A LOST BATTLE. THE WOMEN WERE TAKEN TO THE GURDWARA. THEN A FIRE WAS LIT. IT HAD BEEN DECIDED THAT WE WILL NOT LET THE MUSLIMS TOUCH OUR WOMENFOLK. MY GRANDMOTHER, MOTHER AND ONE OF MY SISTERS DIED IN THAT FIRE. MY BROTHER'S WIFE, HER FATHER, AND HER INFANT SON AND HER DAUGHTER WERE ALSO BURNT TO DEATH".

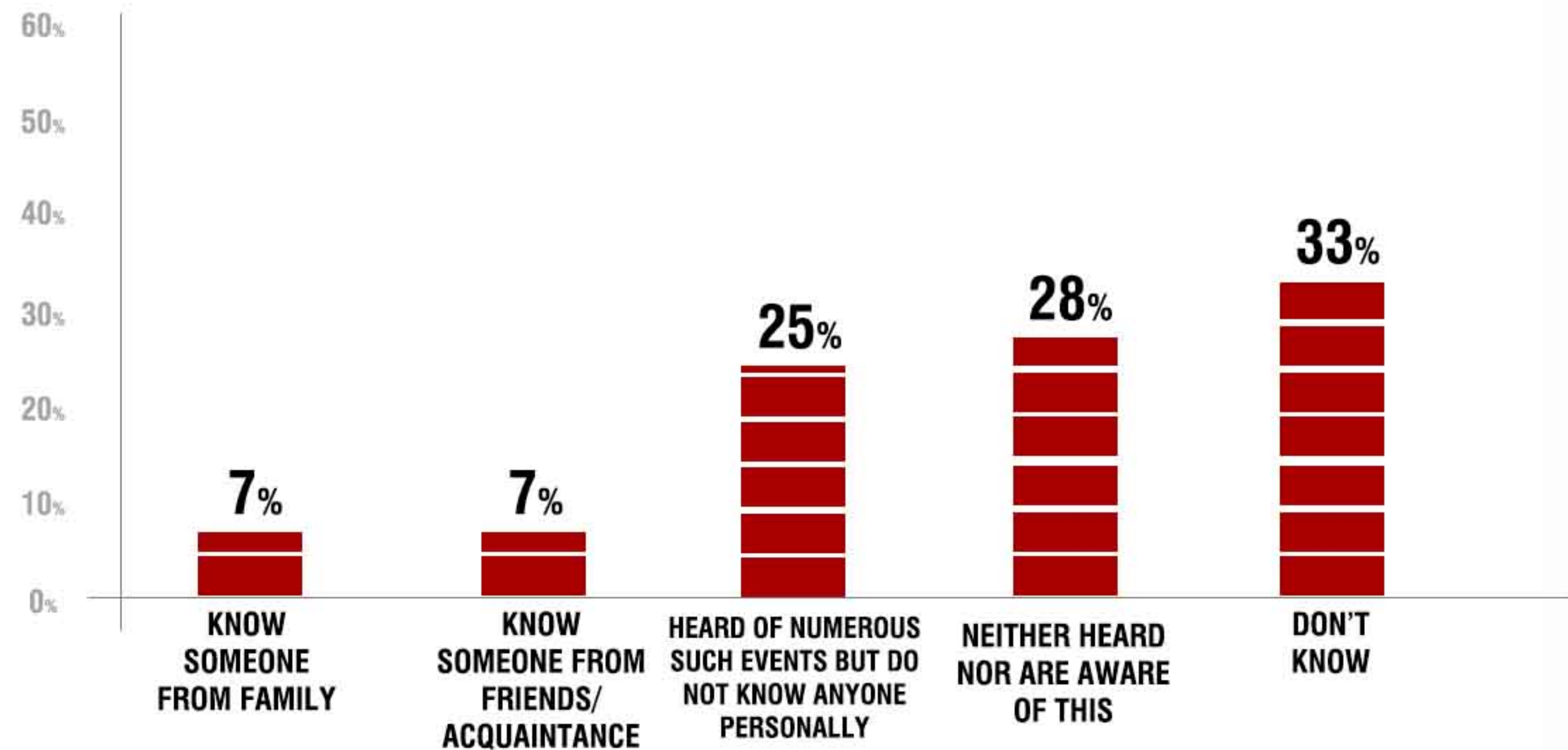
— RANAJIT SINGH BHASIN

(ISHTIAQ AHMED, "THE PUNJAB: BLOODIED, PARTITIONED AND CLEANSED")

Ques

ITEM 2.1
KEY FINDING

ARE YOU AWARE OF ANYONE IN YOUR FAMILY OR ACQUAINTANCES WHO SACRIFICED LIVES OF FEMALE MEMBERS OF THE FAMILY TO SAVE THEIR HONOUR DURING PARTITION MASSACRE OF AUGUST 1947?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 2.1
STATISTICAL ANALYSIS

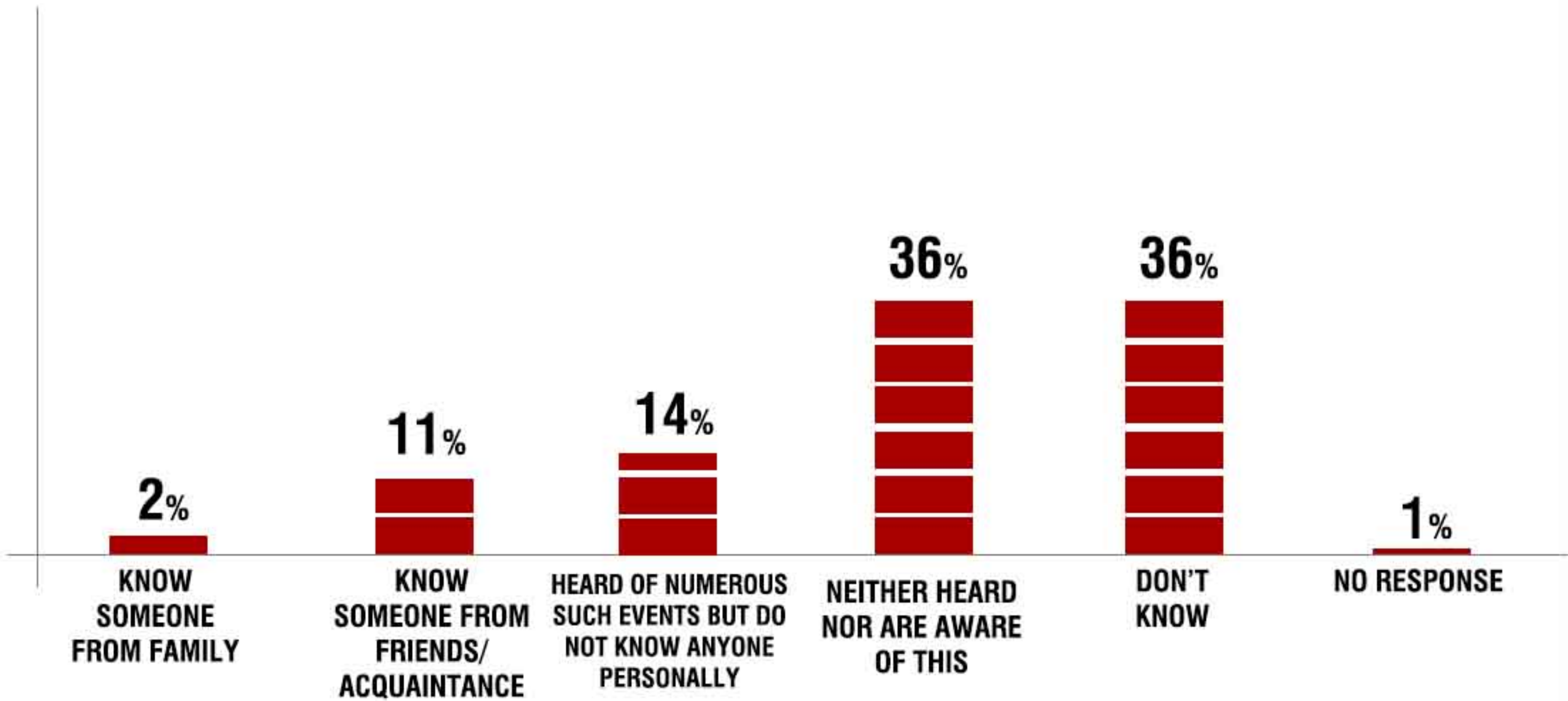
ARE YOU AWARE OF ANYONE IN YOUR FAMILY OR ACQUAINTANCES WHO SACRIFICED LIVES OF FEMALE MEMBERS OF THE FAMILY TO SAVE THEIR HONOUR DURING PARTITION MASSACRE OF AUGUST 1947?

	KNOW SOMEONE FROM FAMILY	KNOW SOMEONE FROM FRIENDS/ACQUAINTANCES	HEARD OF NUMEROUS SUCH EVENTS BUT DO NOT KNOW ANYONE PERSONALLY	NEITHER HEARD NOR ARE AWARE OF THIS	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	7%	7%	25%	28%	33%	0%
GENDER						
MALE	6%	5%	21%	29%	39%	0%
FEMALE	8%	9%	9%	27%	27%	0%
RESPONDENT AGE						
YOUNG	9%	7%	22%	34%	28%	0%
MIDDLE	5%	5%	26%	25%	38%	0%
OLD	9%	16%	24%	22%	30%	0%
HOUSEHOLD INCOME						
LOW	4%	7%	21%	44%	23%	0%
MEDIUM	7%	8%	25%	25%	35%	0%
HIGH	11%	5%	22%	18%	44%	0%
NO RESPONSE	0%	2%	51%	4%	43%	0%
LOCATION						
RURAL	6%	5%	21%	27%	41%	0%
URBAN	9%	10%	32%	30%	19%	0%



ITEM 2.2
KEY FINDING

ARE YOU AWARE OF ANYONE IN YOUR FAMILY OR ACQUAINTANCES WHO GAVE POISONOUS MEDICINES TO FEMALE MEMBERS OF THEIR FAMILY TO PROTECT THEIR HONOUR AT THE FACE OF DANGER?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015



ITEM 2.2
STATISTICAL ANALYS

ARE YOU AWARE OF ANYONE IN YOUR FAMILY OR ACQUAINTANCES WHO GAVE POISONOUS MEDICINES TO FEMALE MEMBERS OF THEIR FAMILY TO PROTECT THEIR HONOUR AT THE FACE OF DANGER?

	KNOW SOMEONE FROM FAMILY	KNOW SOMEONE FROM FRIENDS/ACQUAINTANCES	HEARD OF NUMEROUS SUCH EVENTS BUT DO NOT KNOW ANYONE PERSONALLY	NEITHER HEARD NOR ARE AWARE OF THIS	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	2%	11%	14%	36%	36%	1%
GENDER						
MALE	1%	8%	11%	37%	41%	2%
FEMALE	2%	14%	18%	35%	30%	0%
RESPONDENT AGE						
YOUNG	1%	12%	16%	38%	31%	2%
MIDDLE	1%	10%	12%	37%	40%	1%
OLD	6%	19%	21%	24%	31%	0%
HOUSEHOLD INCOME						
LOW	1%	14%	10%	48%	26%	1%
MEDIUM	2%	12%	16%	32%	37%	1%
HIGH	4%	7%	16%	25%	47%	1%
NO RESPONSE	0%	2%	15%	47%	36%	0%
LOCATION						
RURAL	1%	11%	9%	36%	42%	2%
URBAN	4%	12%	25%	37%	22%	0%

TOPIC 3

PAKISTAN MOVEMENT

THIS TOPIC HAS 4 ITEMS. KEY FINDINGS AND STATISTICAL ANALYSIS FOR EACH OF THEM ARE PROVIDED AHEAD IN THIS SECTION

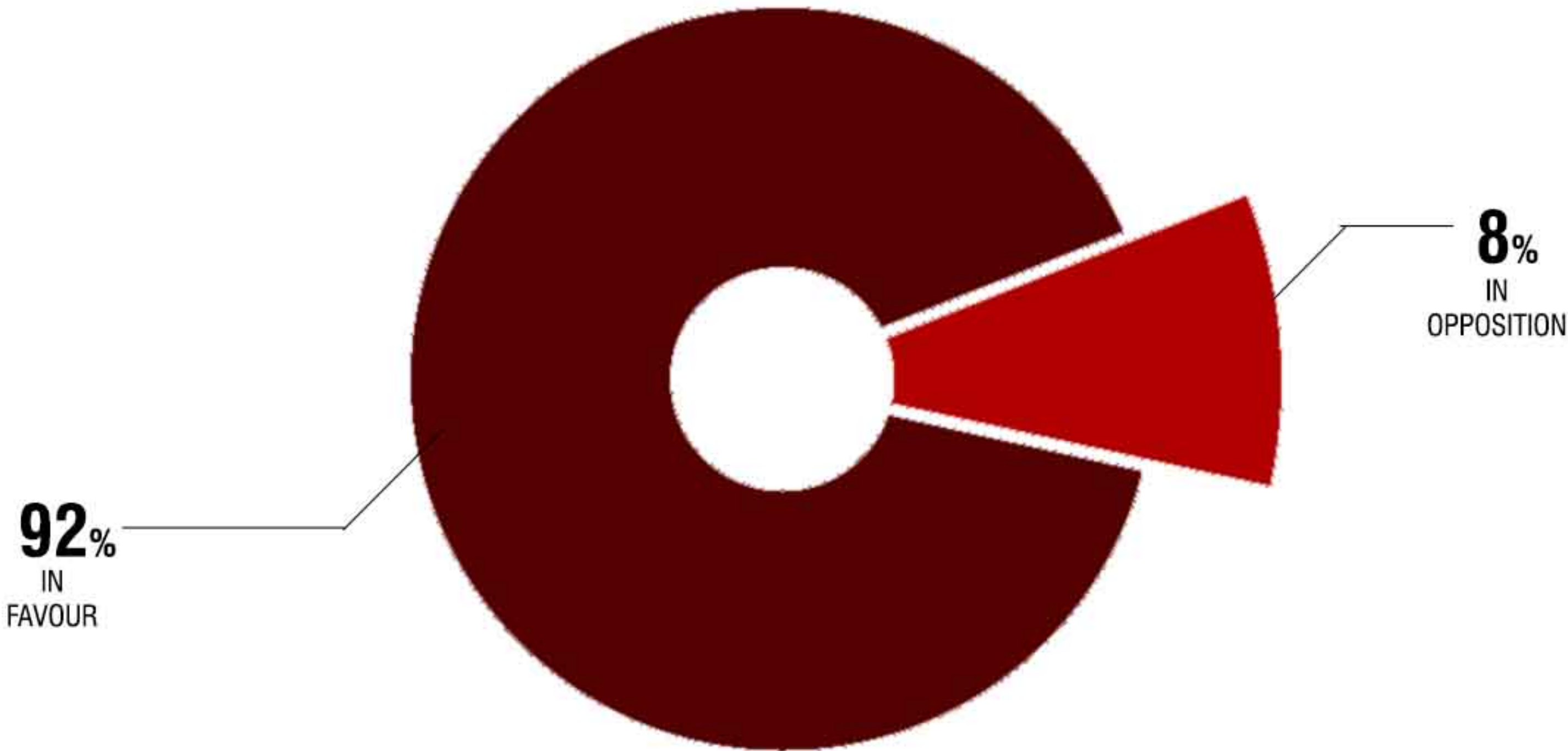
"PAKISTAN NOT ONLY MEANS FREEDOM AND INDEPENDENCE BUT THE MUSLIM IDEOLOGY WHICH HAS TO BE PRESERVED, WHICH HAS COME TO US AS A PRECIOUS GIFT AND TREASURE AND WHICH, WE HOPE OTHER WILL SHARE WITH US."

QUAID-E-AZAM

Ques

ITEM 3.1
KEY FINDING

SUPPOSE IF YOU WERE A MATURE ADULT IN 1947 (CAPABLE OF VOTING). WOULD YOU HAVE VOTED IN FAVOUR OR IN OPPOSITION OF PAKISTAN'S CREATION?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 3.1
STATISTICAL ANALYS

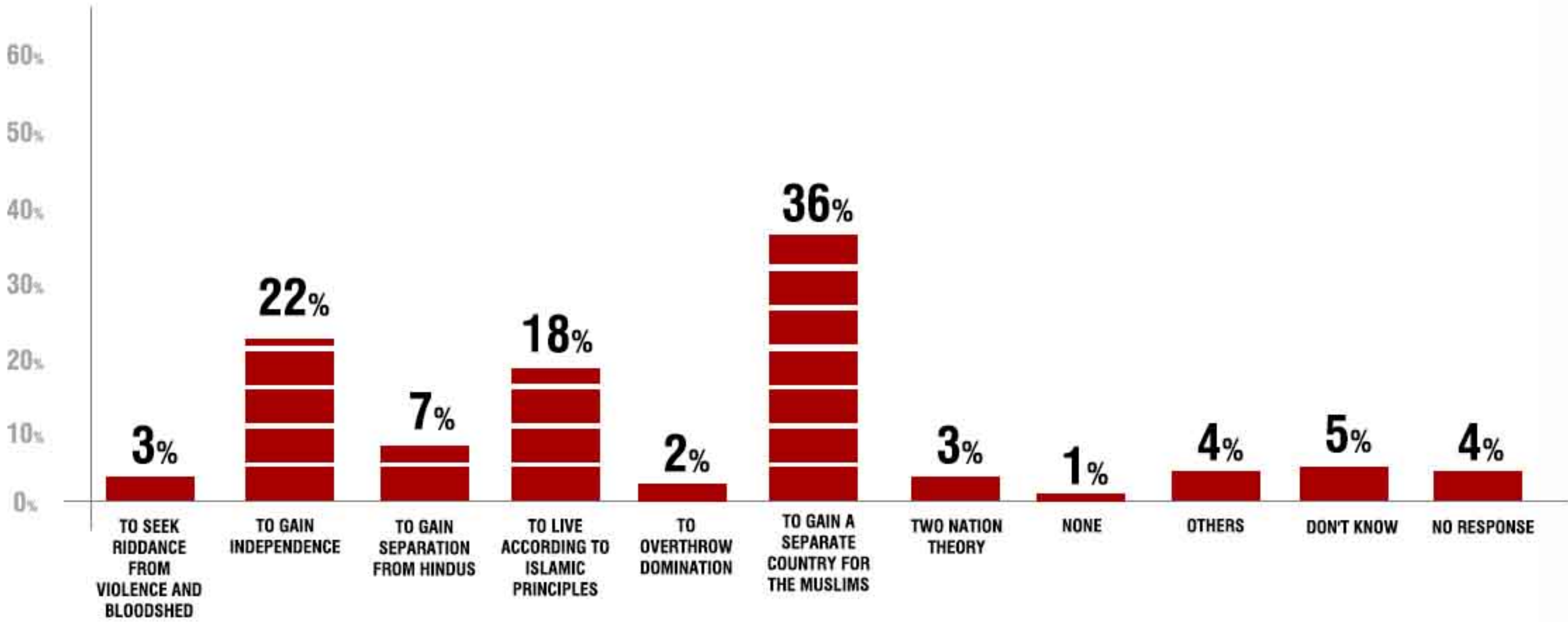
SUPPOSE IF YOU WERE A MATURE ADULT IN 1947 (CAPABLE OF VOTING). WOULD YOU HAVE VOTED IN FAVOUR OR IN OPPOSITION OF PAKISTAN'S CREATION?

	IN FAVOUR	IN OPPOSITION	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	92%	8%	0%
GENDER			
MALE	94%	6%	0%
FEMALE	89%	9%	0%
RESPONDENT AGE			
YOUNG	90%	10%	0%
MIDDLE	94%	6%	0%
OLD	84%	16%	0%
HOUSEHOLD INCOME			
LOW	93%	7%	0%
MEDIUM	89%	11%	0%
HIGH	94%	6%	0%
NO RESPONSE	99%	1%	0%
LOCATION			
RURAL	92%	8%	0%
URBAN	90%	10%	0%

Ques

ITEM 3.2A
KEY FINDING

PLEASE GIVE REASONS ABOUT WHY YOU VOTED IN _____ OF CREATION OF PAKISTAN? [VOTE IN FAVOUR]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 3.2A
STATISTICAL ANALYS

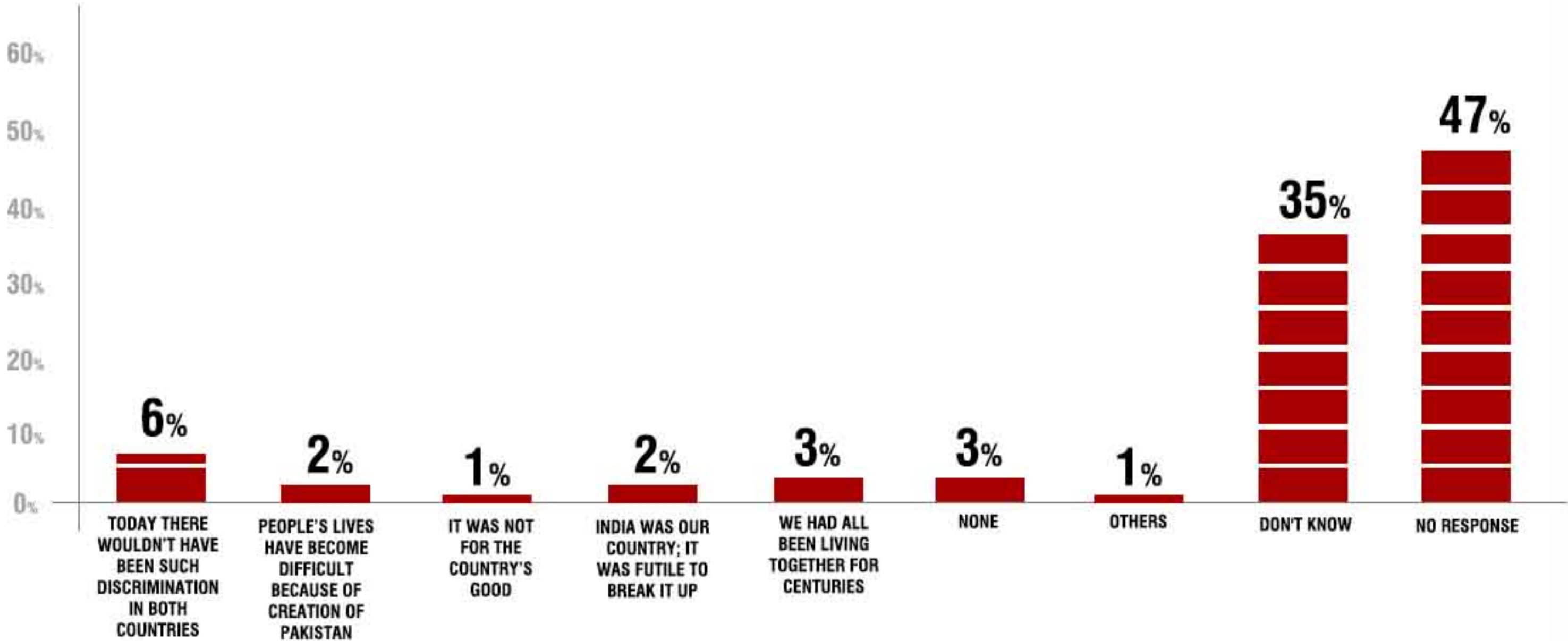
PLEASE GIVE REASONS ABOUT WHY YOU VOTED IN _____ OF CREATION OF PAKISTAN? [VOTE IN FAVOUR]

	TO SEEK RIDDANCE FROM VIOLENCE AND BLOODSHED	TO GAIN INDEPENDENCE	TO GAIN SEPARATION FROM HINDUS	TO LIVE ACCORDING TO ISLAMIC PRINCIPLES	TO OVERTHROW DOMINATION	TO GAIN A SEPARATE COUNTRY FOR THE MUSLIMS	TWO NATION THEORY	NONE	OTHERS	DON'T KNOW
ALL PAKISTAN	3%	22%	7%	18%	2%	36%	3%	1%	4%	9%
GENDER										
MALE	4%	21%	5%	14%	2%	41%	4%	1%	3%	7%
FEMALE	2%	23%	9%	23%	2%	30%	1%	1%	4%	11%
RESPONDENT AGE										
YOUNG	3%	23%	9%	17%	2%	36%	1%	2%	4%	9%
MIDDLE	4%	22%	6%	18%	2%	37%	3%	1%	4%	7%
OLD	2%	17%	3%	21%	0%	34%	10%	2%	1%	10%
HOUSEHOLD INCOME										
LOW	4%	27%	10%	13%	2%	29%	2%	1%	3%	10%
MEDIUM	3%	18%	6%	19%	2%	41%	3%	1%	4%	8%
HIGH	3%	19%	6%	22%	1%	37%	4%	1%	4%	8%
NO RESPONSE	0%	33%	2%	22%	0%	38%	0%	0%	3%	1%
LOCATION										
RURAL	4%	25%	8%	14%	2%	38%	3%	0%	3%	6%
URBAN	3%	16%	5%	25%	1%	33%	2%	2%	4%	13%

Ques

ITEM 3.2B
KEY FINDING

PLEASE GIVE REASONS ABOUT WHY YOU VOTED IN _____ OF CREATION OF PAKISTAN? [VOTE IN OPPOSITION]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 3.2B
STATISTICAL ANALYS

PLEASE GIVE REASONS ABOUT WHY YOU VOTED IN _____ OF CREATION OF PAKISTAN? [VOTE IN OPPOSITION]

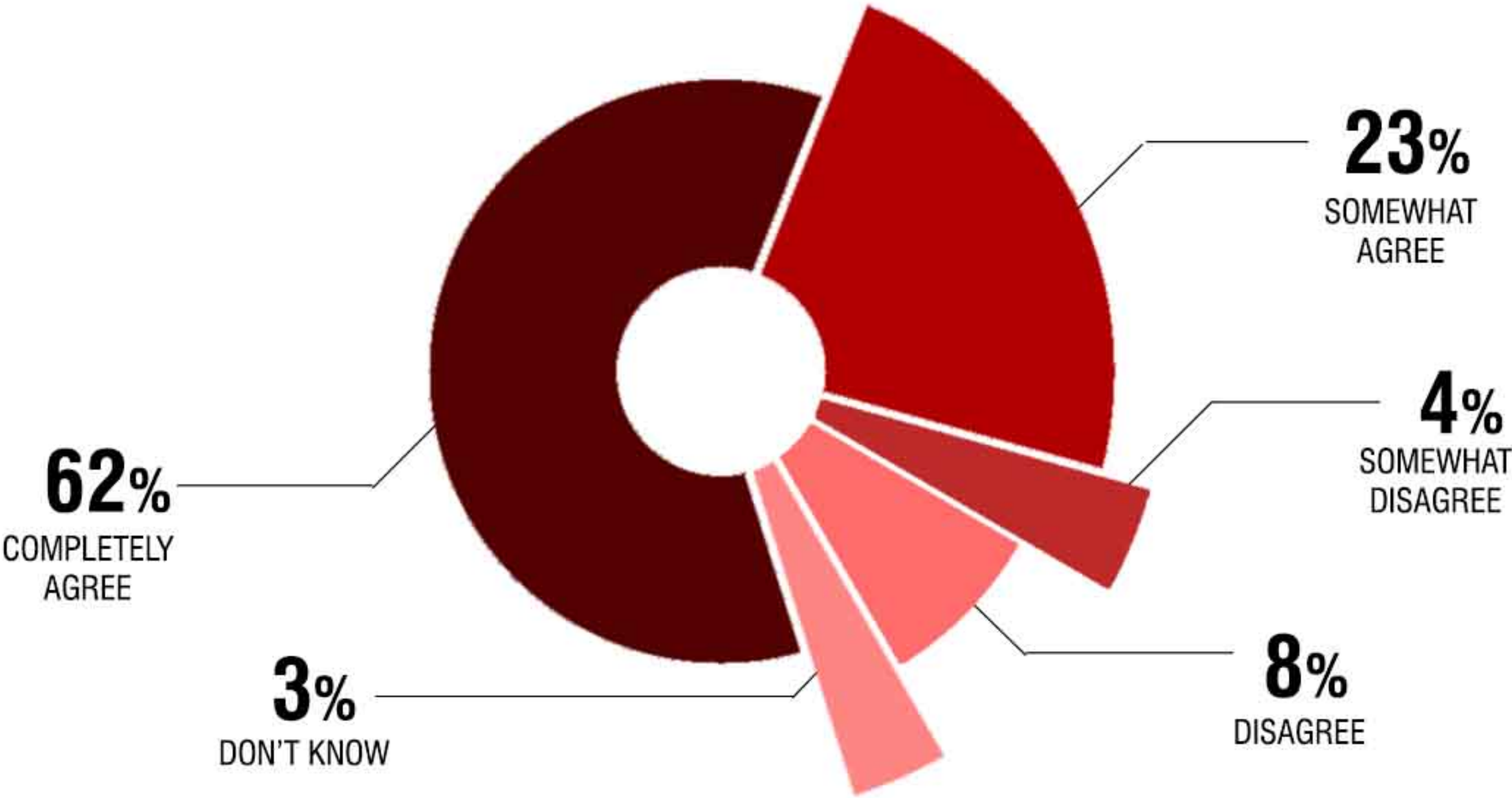
	TODAY THERE WOULDN'T HAVE BEEN SUCH DISCRIMINATION IN BOTH COUNTRIES	PEOPLE'S LIVES HAVE BECOME DIFFICULT BECAUSE OF CREATION OF PAKISTAN	IT WAS NOT FOR THE COUNTRY'S GOOD	INDIA WAS OUR COUNTRY; IT WAS FUTILE TO BREAK IT UP	WE HAD ALL BEEN LIVING TOGETHER FOR CENTURIES	NONE	OTHERS	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	6%	2%	1%	2%	3%	3%	1%	35%	47%
GENDER									
MALE	10%	1%	1%	4%	7%	1%	2%	20%	53%
FEMALE	4%	3%	1%	0%	0%	4%	1%	44%	43%
RESPONDENT AGE									
YOUNG	5%	2%	1%	3%	7%	5%	2%	26%	50%
MIDDLE	6%	3%	2%	1%	0%	2%	1%	41%	44%
OLD	12%	0%	0%	0%	0%	0%	0%	42%	46%
HOUSEHOLD INCOME									
LOW	5%	0%	0%	7%	11%	0%	0%	27%	50%
MEDIUM	7%	2%	1%	0%	0%	1%	1%	41%	48%
HIGH	6%	7%	7%	0%	0%	21%	4%	19%	35%
NO RESPONSE	0%	0%	0%	0%	0%	0%	100%	0%	0%
LOCATION									
RURAL	0%	0%	0%	0%	5%	0%	0%	35%	60%
URBAN	16%	5%	3%	4%	0%	7%	3%	34%	26%

Ques

ITEM 3.3A
KEY FINDING

TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THE FOLLOWING
STATEMENT?

[A- IF PAKISTAN WAS NOT CREATED, MUSLIMS LIVING IN INDIA
WOULD HAVE LIVED IN GREAT DIFFICULTY]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 3.3A
STATISTICAL ANALYS

TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THE FOLLOWING
STATEMENT?

[A- IF PAKISTAN WAS NOT CREATED, MUSLIMS LIVING IN INDIA
WOULD HAVE LIVED IN GREAT DIFFICULTY]

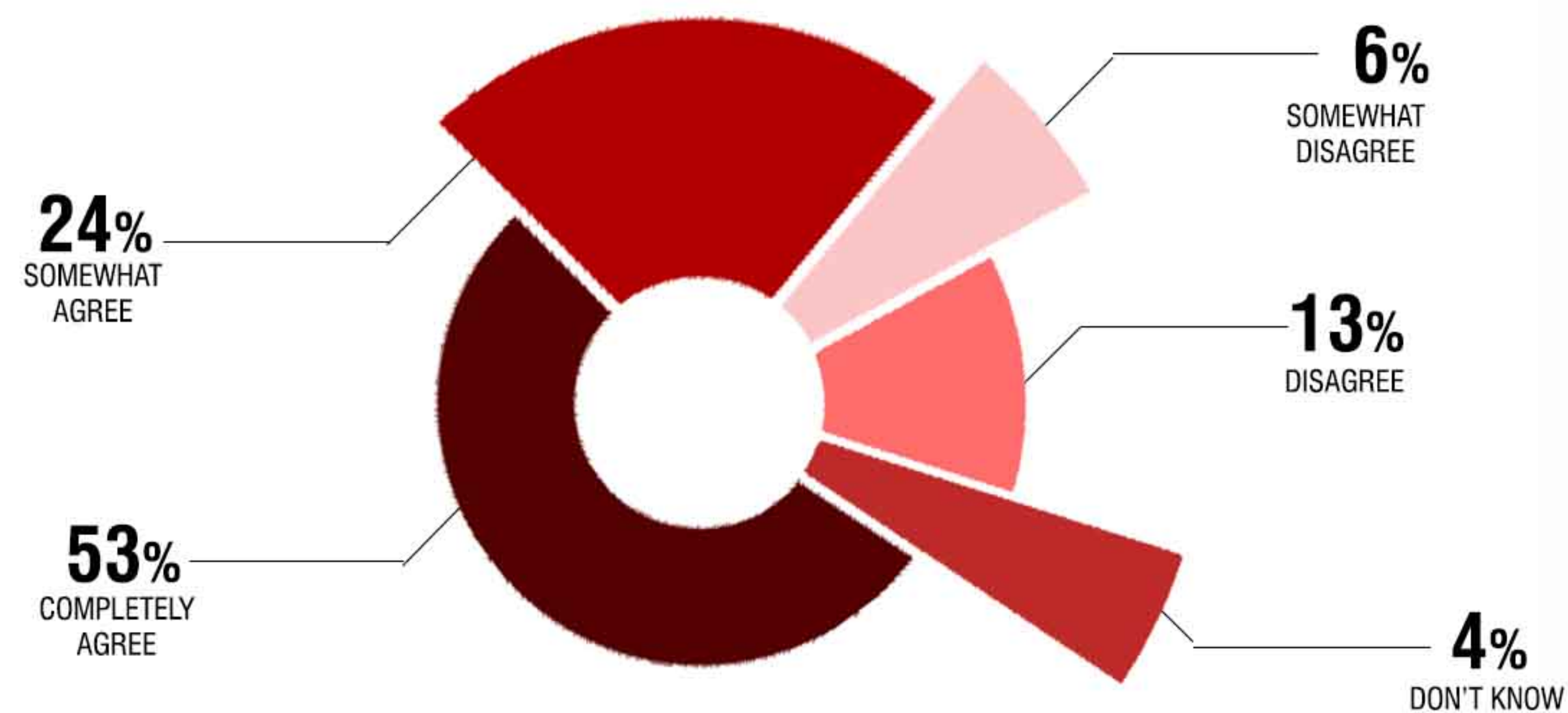
	COMPLETELY AGREE	SOMEWHAT AGREE	SOMEWHAT DISAGREE	DISAGREE	DK/NR
ALL PAKISTAN	62%	23%	4%	8%	3%
GENDER					
MALE	61%	22%	4%	10%	3%
FEMALE	63%	24%	3%	6%	4%
RESPONDENT AGE					
YOUNG	58%	25%	4%	11%	3%
MIDDLE	66%	21%	3%	6%	4%
OLD	52%	27%	4%	13%	3%
HOUSEHOLD INCOME					
LOW	65%	22%	4%	7%	2%
MEDIUM	58%	25%	4%	9%	3%
HIGH	62%	22%	2%	10%	4%
NO RESPONSE	72%	11%	0%	5%	12%
LOCATION					
RURAL	65%	23%	3%	6%	3%
URBAN	55%	24%	5%	14%	3%

Ques

ITEM 3.3B
KEY FINDING

TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THE FOLLOWING
STATEMENT?

[B- IF PAKISTAN WAS NOT CREATED, MUSLIMS LIVING IN PRESENT DAY
PAKISTAN WOULD HAVE LIVED IN GREAT DIFFICULTY]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 3.3B
STATISTICAL ANALYS

TO WHAT EXTENT DO YOU AGREE OR DISAGREE WITH THE FOLLOWING
STATEMENT?

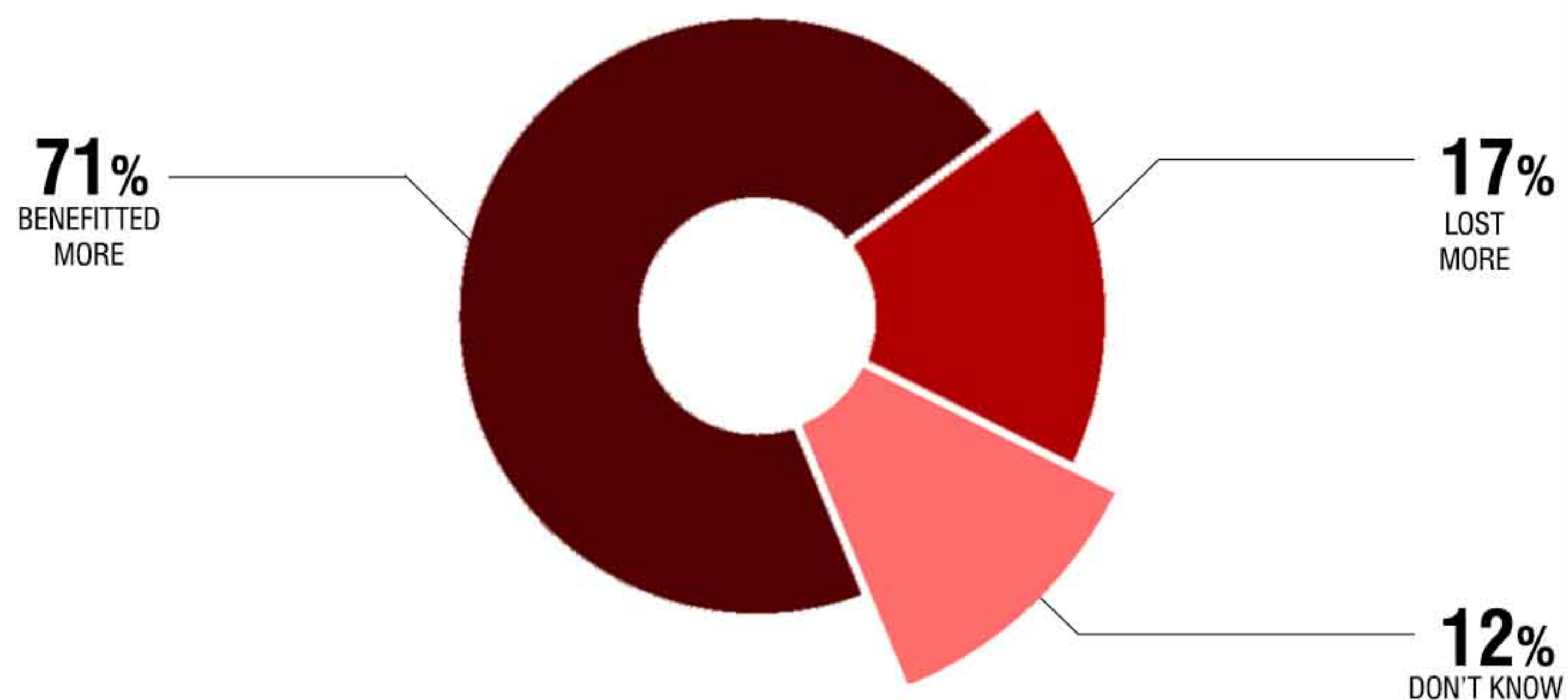
[B- IF PAKISTAN WAS NOT CREATED, MUSLIMS LIVING IN PRESENT DAY
PAKISTAN WOULD HAVE LIVED IN GREAT DIFFICULTY]

	COMPLETELY AGREE	SOMEWHAT AGREE	SOMEWHAT DISAGREE	DISAGREE	DK/NR
ALL PAKISTAN	53%	24%	6%	13%	4%
GENDER					
MALE	51%	25%	6%	14%	3%
FEMALE	55%	23%	7%	11%	4%
RESPONDENT AGE					
YOUNG	47%	27%	8%	14%	3%
MIDDLE	57%	22%	5%	12%	4%
OLD	52%	28%	4%	11%	4%
HOUSEHOLD INCOME					
LOW	54%	24%	7%	12%	2%
MEDIUM	48%	27%	7%	15%	3%
HIGH	59%	23%	3%	9%	5%
NO RESPONSE	74%	8%	0%	6%	12%
LOCATION					
RURAL	56%	23%	7%	1%	3%
URBAN	48%	26%	5%	16%	4%

Ques

ITEM 3.4
KEY FINDING

ACCORDING TO SOME PEOPLE, MUSLIMS HAVE BENEFITTED MORE FROM THE CREATION OF PAKISTAN WHEREAS OTHERS ARE OF THE OPINION THAT MUSLIMS HAVE LOST MORE FROM THIS. IN YOUR OPINION, DID MUSLIMS BENEFIT MORE FROM THE CREATION OF PAKISTAN OR DID THEY LOSE MORE?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 3.4
STATISTICAL ANALYS

ACCORDING TO SOME PEOPLE, MUSLIMS HAVE BENEFITTED MORE FROM THE CREATION OF PAKISTAN WHEREAS OTHERS ARE OF THE OPINION THAT MUSLIMS HAVE LOST MORE FROM THIS. IN YOUR OPINION, DID MUSLIMS BENEFIT MORE FROM THE CREATION OF PAKISTAN OR DID THEY LOSE MORE?

	BENEFITTED MORE	LOST MORE	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	71%	17%	12%	0%
GENDER				
MALE	75%	17%	8%	0%
FEMALE	66%	18%	16%	0%
RESPONDENT AGE				
YOUNG	67%	20%	12%	0%
MIDDLE	75%	14%	11%	0%
OLD	64%	24%	11%	0%
HOUSEHOLD INCOME				
LOW	79%	12%	9%	0%
MEDIUM	63%	24%	12%	0%
HIGH	79%	12%	9%	0%
NO RESPONSE	68%	4%	28%	0%
LOCATION				
RURAL	74%	14%	12%	0%
URBAN	66%	23%	11%	0%

TOPIC 4

VIEWS ABOUT THE 'OTHER'

THIS TOPIC HAS 9 ITEMS. KEY FINDINGS AND STATISTICAL ANALYSIS FOR EACH OF THEM ARE PROVIDED AHEAD IN THIS SECTION

"ALL COMMUNITIES LIVED TOGETHER IN PEACE. THE RELATIONSHIPS WERE VERY CONGENIAL; WE GREW UP IN EACH OTHER'S HOMES. I USED TO EAT WITH MY FRIEND, A BRAHMIN IN HIS KITCHEN. HIS MOTHER TREATED ME LIKE HER OWN SON. SHE WAS HOWEVER WORRIED THAT ORTHODOX HINDUS MIGHT MIND THE FACT THAT SHE ALLOWED A MUSLIM TO ENTER HER KITCHEN AND EAT THERE."

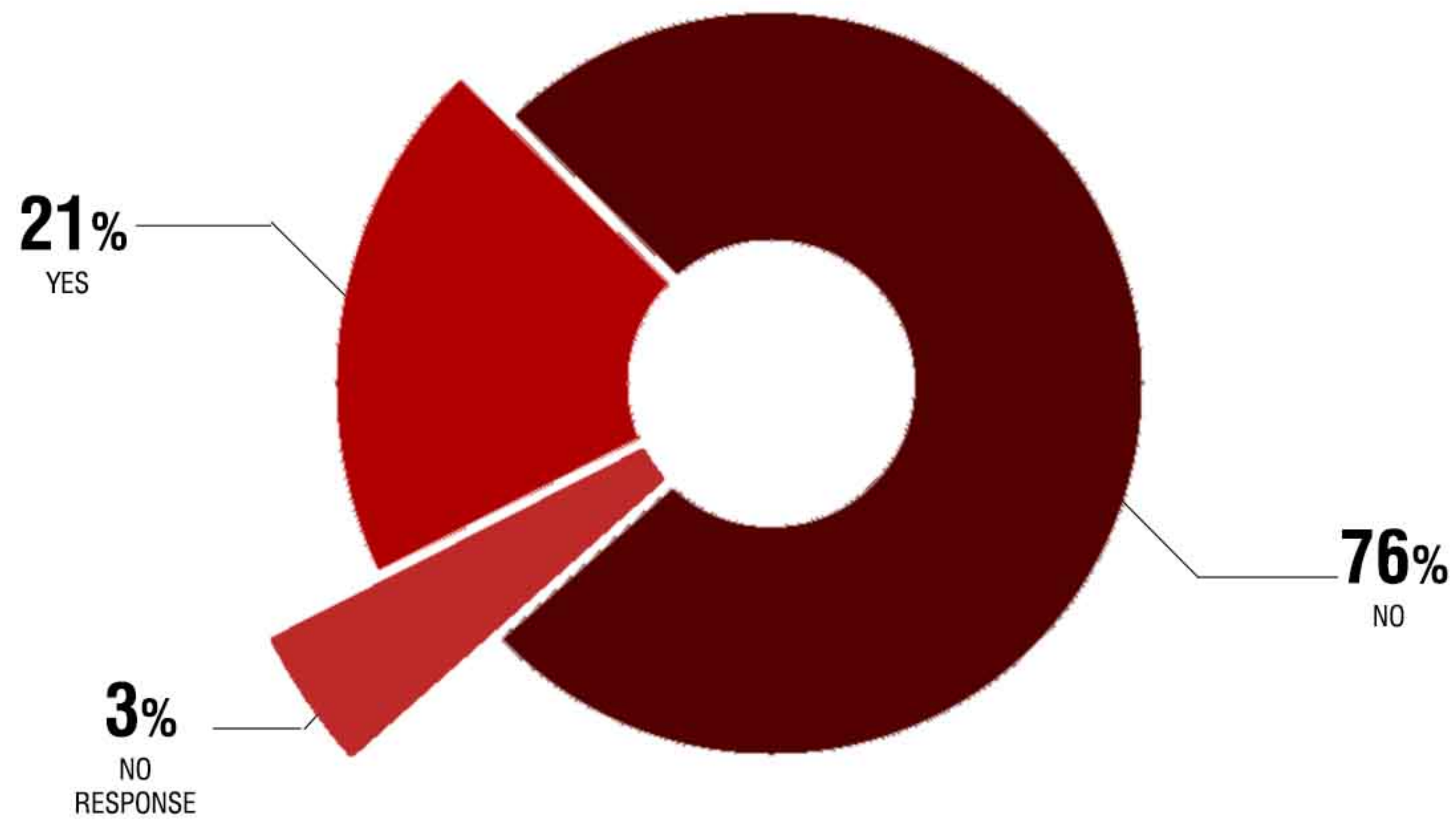
– KHUSHI MUHAMMAD KHAN

(ISHTIAQ AHMED, "THE PUNJAB: BLOODIED, PARTITIONED AND CLEANSED")

Ques

ITEM 4.1
KEY FINDING

DID YOU EVER MEET AN INDIAN CITIZEN?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.1
STATISTICAL ANALYSIS

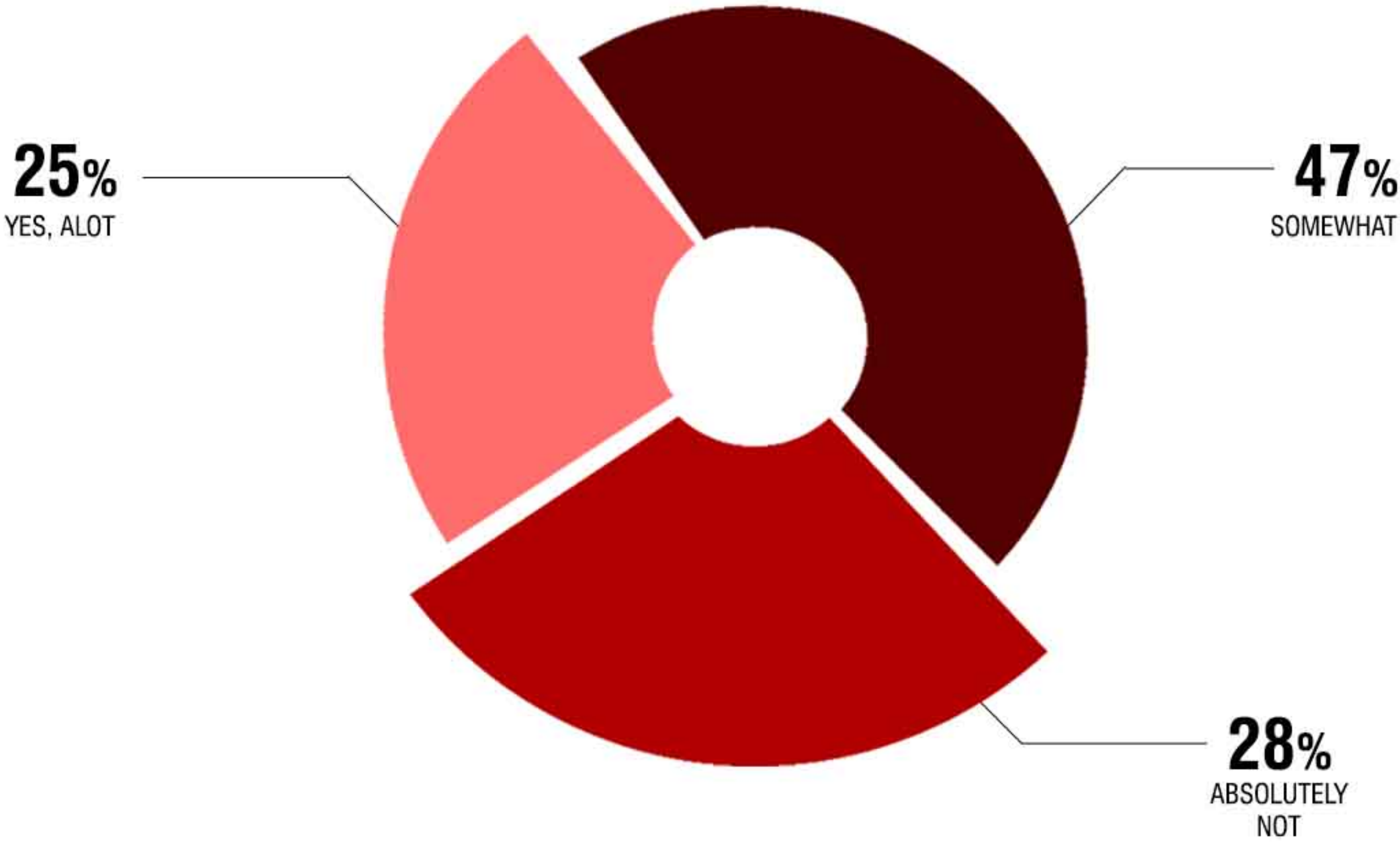
DID YOU EVER MEET AN INDIAN CITIZEN?

	YES	NO	NO RESPONSE
ALL PAKISTAN	21%	76%	3%
GENDER			
MALE	27%	71%	2%
FEMALE	16%	81%	3%
RESPONDENT AGE			
YOUNG	20%	78%	2%
MIDDLE	22%	75%	3%
OLD	28%	72%	0%
HOUSEHOLD INCOME			
LOW	9%	89%	3%
MEDIUM	26%	72%	2%
HIGH	36%	60%	4%
NO RESPONSE	18%	81%	0%
LOCATION			
RURAL	19%	79%	2%
URBAN	26%	70%	3%

Ques

ITEM 4.2
KEY FINDING

(IF YES THEN) DID THIS RESULT IN A CHANGE IN YOUR VIEWS/PERCEPTIONS REGARDING INDIANS?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.2
STATISTICAL ANALYS

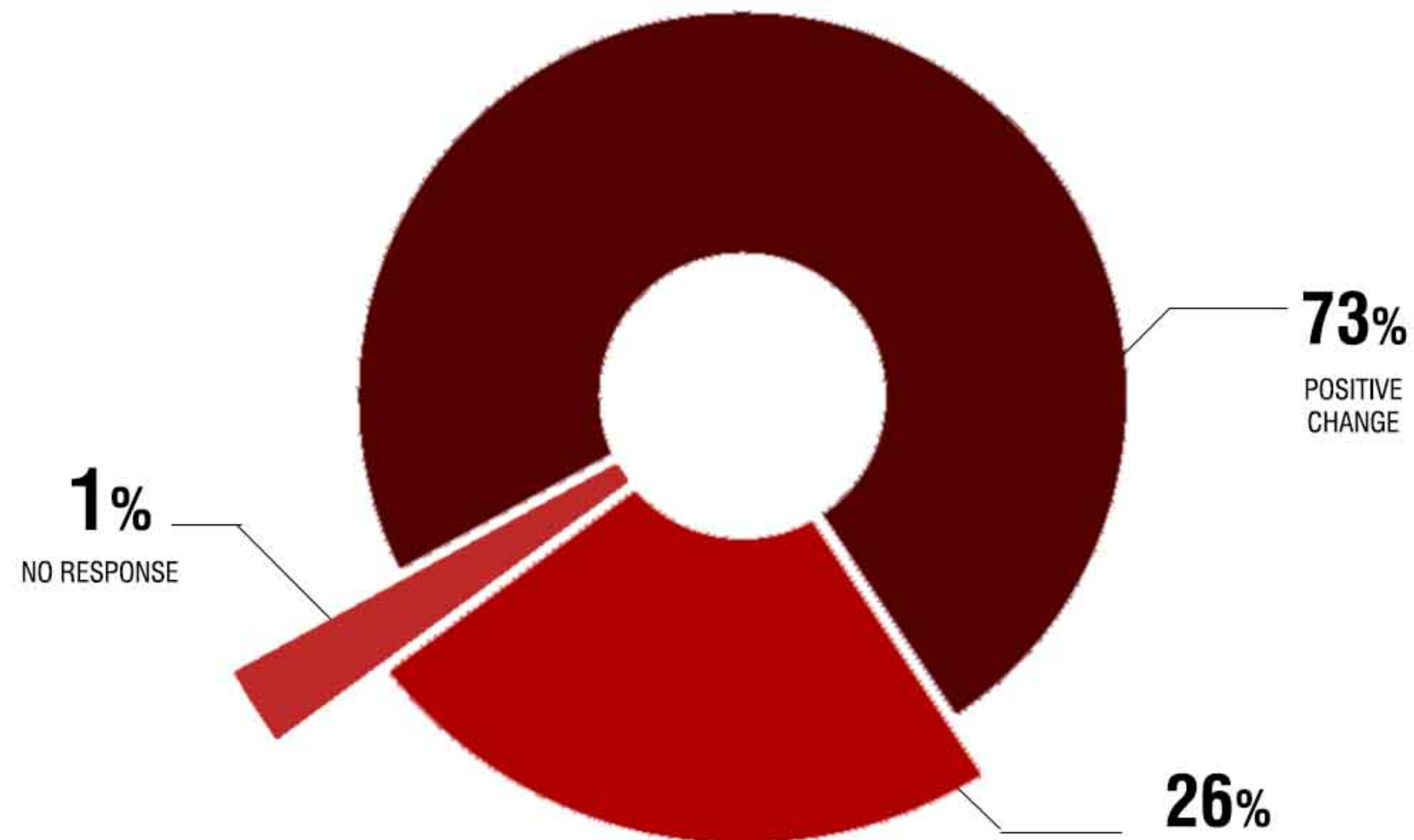
(IF YES THEN) DID THIS RESULT IN A CHANGE IN YOUR VIEWS/PERCEPTIONS REGARDING INDIANS?

	YES, A LOT	SOMEWHAT	ABSOLUTELY NOT	NO RESPONSE
ALL PAKISTAN	25%	47%	28%	0%
GENDER				
MALE	24%	46%	30%	0%
FEMALE	25%	48%	24%	3%
RESPONDENT AGE				
YOUNG	23%	54%	23%	0%
MIDDLE	25%	44%	29%	2%
OLD	26%	39%	35%	0%
HOUSEHOLD INCOME				
LOW	20%	63%	16%	1%
MEDIUM	26%	47%	25%	1%
HIGH	26%	37%	37%	0%
NO RESPONSE	11%	51%	38%	0%
LOCATION				
RURAL	19%	49%	31%	1%
URBAN	32%	43%	24%	1%

Ques

ITEM 4.3
KEY FINDING

WAS THIS CHANGE IN YOUR VIEWS POSITIVE OR NEGATIVE?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.3
STATISTICAL ANALYSIS

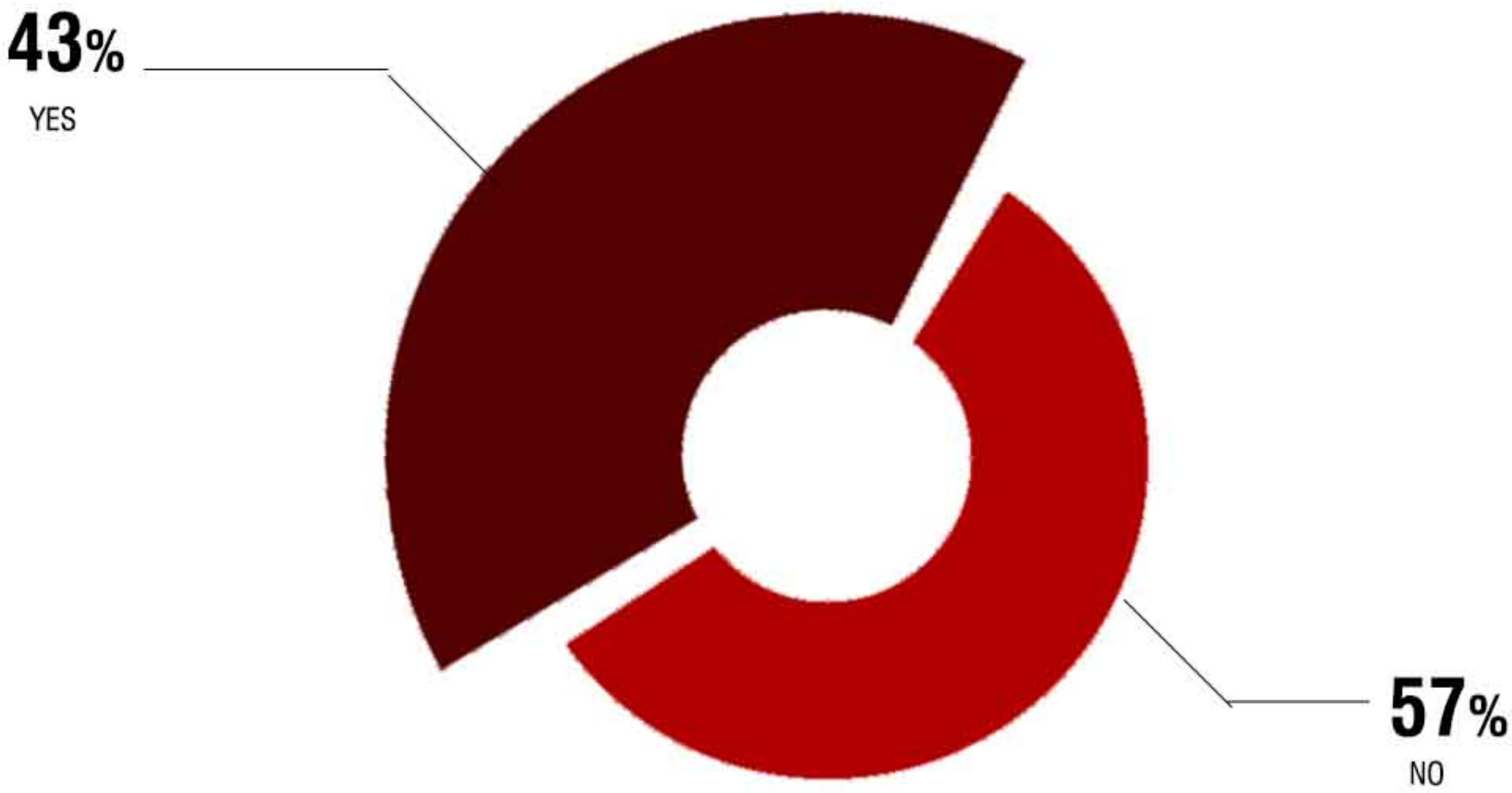
WAS THIS CHANGE IN YOUR VIEWS POSITIVE OR NEGATIVE?

	POSITIVE CHANGE	NEGATIVE CHANGE	NO RESPONSE
ALL PAKISTAN	73%	26%	1%
GENDER			
MALE	84%	16%	1%
FEMALE	55%	46%	2%
RESPONDENT AGE			
YOUNG	69%	30%	1%
MIDDLE	78%	21%	1%
OLD	60%	38%	2%
HOUSEHOLD INCOME			
LOW	68%	32%	0%
MEDIUM	72%	28%	0%
HIGH	75%	22%	3%
NO RESPONSE	93%	7%	0%
LOCATION			
RURAL	79%	21%	0%
URBAN	65%	33%	2%

Ques

ITEM 4.4
KEY FINDING

DID YOU OR YOUR FOREFATHERS HAVE HINDU AND SIKH FRIENDS FROM BEFORE AUGUST 1947?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.4
STATISTICAL ANALYS

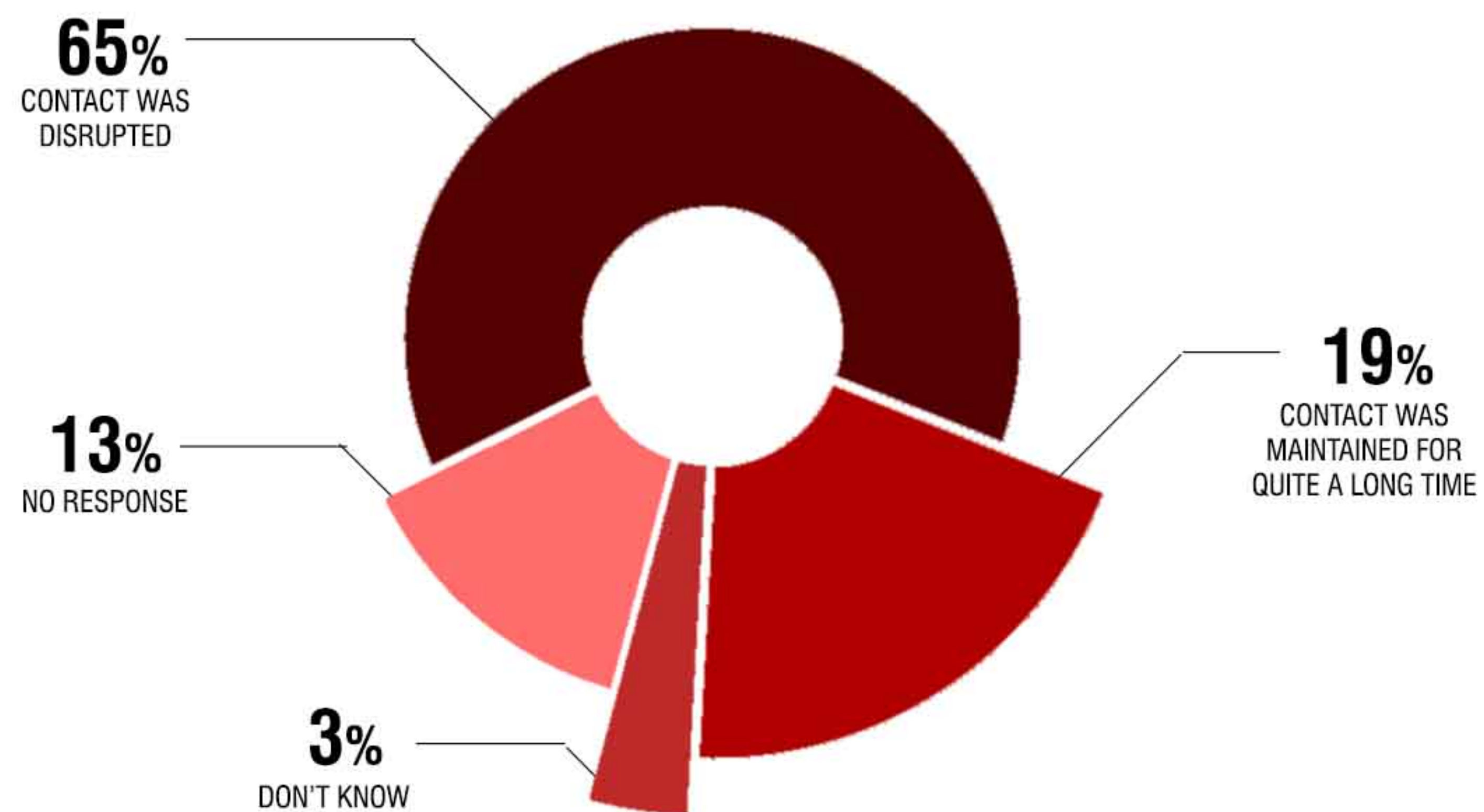
DID YOU OR YOUR FOREFATHERS HAVE HINDU AND SIKH FRIENDS FROM BEFORE AUGUST 1947?

	YES	NO	DONT' KNOW/ NO RESPONSE
ALL PAKISTAN	43%	57%	0%
GENDER			
MALE	45%	54%	1%
FEMALE	39%	60%	0%
RESPONDENT AGE			
YOUNG	40%	59%	1%
MIDDLE	44%	55%	1%
OLD	43%	56%	1%
HOUSEHOLD INCOME			
LOW	37%	63%	0%
MEDIUM	42%	57%	1%
HIGH	48%	50%	2%
NO RESPONSE	58%	42%	0%
LOCATION			
RURAL	41%	59%	0%
URBAN	45%	53%	2%

Ques

ITEM 4.5
KEY FINDING

AFTER PARTITION/AUGUST 1947 MANY HINDU, SIKH AND MUSLIM FRIENDS LOST CONTACT WITH EACH OTHER WHEREAS WITH SOME OTHERS CONTACT WAS MAINTAINED. WERE YOU OR YOUR FOREFATHERS ABLE TO MAINTAIN CONTACT OR WAS IT DISRUPTED?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.5
STATISTICAL ANALYSIS

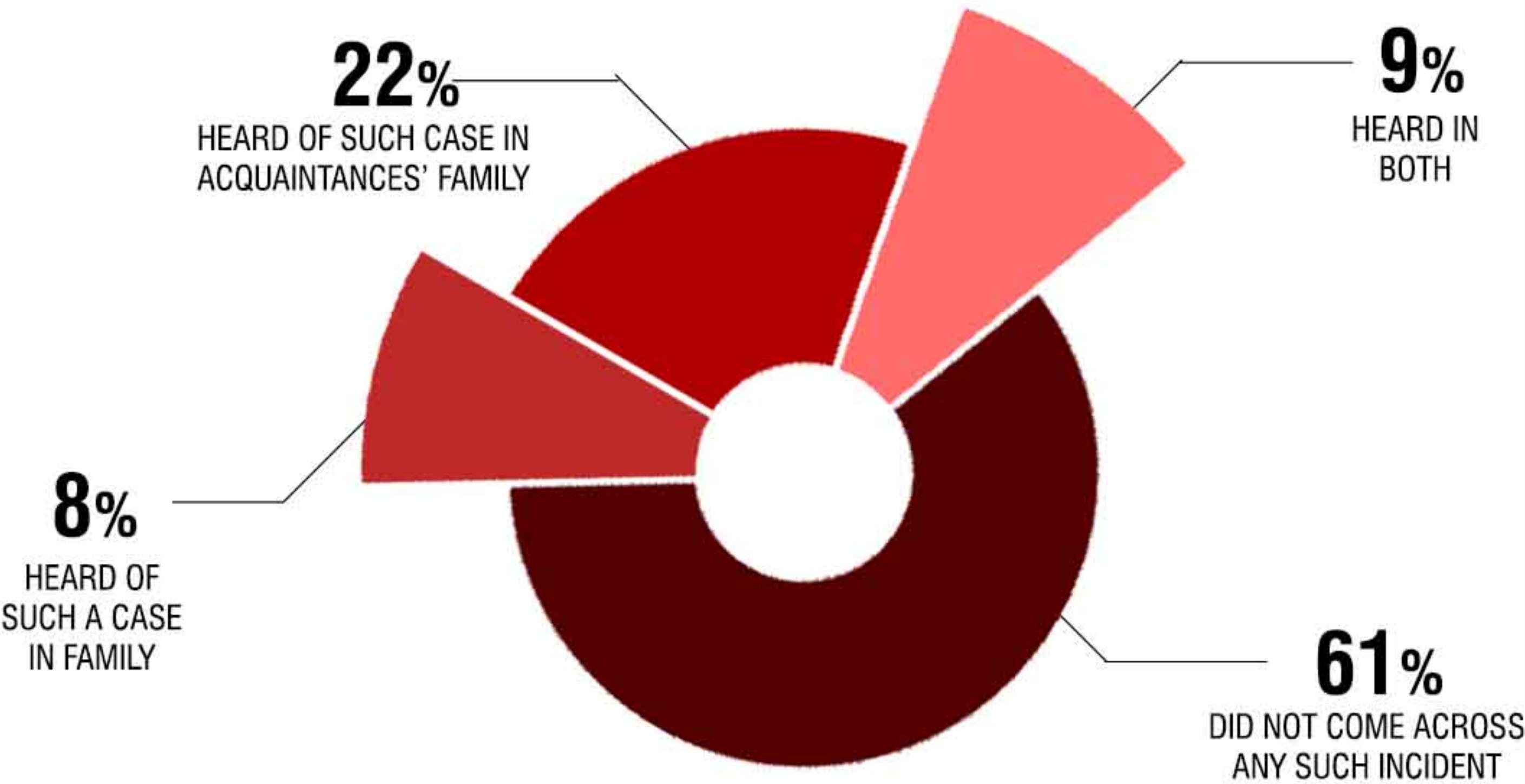
AFTER PARTITION/AUGUST 1947 MANY HINDU, SIKH AND MUSLIM FRIENDS LOST CONTACT WITH EACH OTHER WHEREAS WITH SOME OTHERS CONTACT WAS MAINTAINED. WERE YOU OR YOUR FOREFATHERS ABLE TO MAINTAIN CONTACT OR WAS IT DISRUPTED?

	CONTACT WAS DISRUPTED	CONTACT WAS MAINTAINED FOR QUITE A LONG TIME	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	65%	19%	3%	13%
GENDER				
MALE	65%	17%	3%	15%
FEMALE	65%	21%	4%	9%
RESPONDENT AGE				
YOUNG	71%	16%	4%	9%
MIDDLE	62%	19%	3%	16%
OLD	61%	30%	3%	6%
HOUSEHOLD INCOME				
LOW	70%	17%	2%	11%
MEDIUM	62%	22%	2%	14%
HIGH	65%	18%	1%	15%
NO RESPONSE	62%	8%	28%	2%
LOCATION				
RURAL	66%	17%	4%	12%
URBAN	64%	22%	0%	13%

Ques

ITEM 4.6
KEY FINDING

ACCORDING TO SOME PEOPLE, A FEW HINDUS AND SIKHS ALSO SAVED LIVES OF MUSLIMS DURING PARTITION VIOLENCE IN 1947. DID YOU HEAR ABOUT ANY SUCH CASE FROM YOUR FAMILY OR ACQUAINTANCES' FAMILIES IN WHICH A PERSON'S LIFE WAS SAVED BY A HINDU OR A SIKH?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.6
STATISTICAL ANALYS

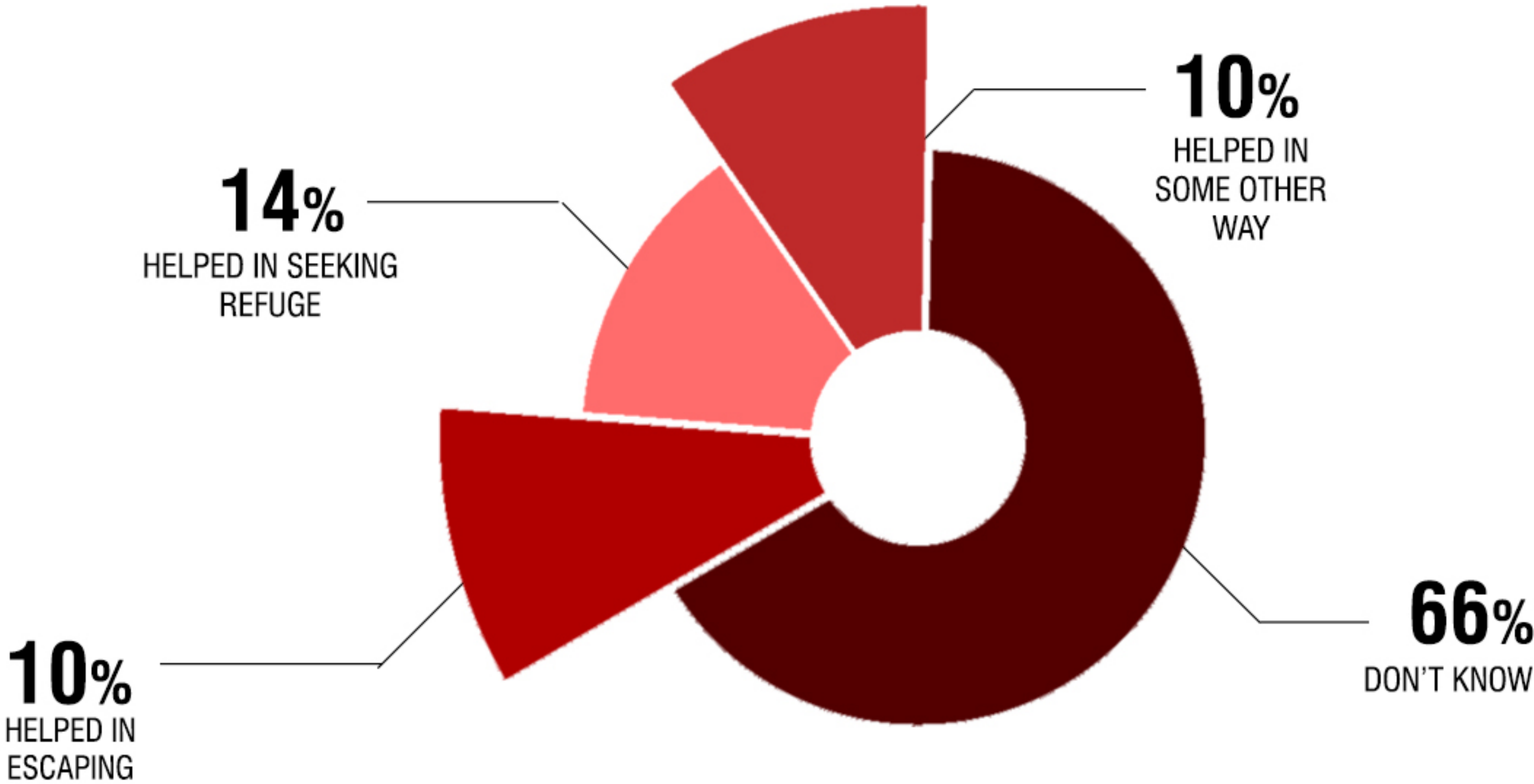
ACCORDING TO SOME PEOPLE, A FEW HINDUS AND SIKHS ALSO SAVED LIVES OF MUSLIMS DURING PARTITION VIOLENCE IN 1947. DID YOU HEAR ABOUT ANY SUCH CASE FROM YOUR FAMILY OR ACQUAINTANCES' FAMILIES IN WHICH A PERSON'S LIFE WAS SAVED BY A HINDU OR A SIKH?

	HEARD OF SUCH A CASE IN FAMILY	HEARD OF SUCH CASE IN ACQUAINTANCES' FAMILY	HEARD IN BOTH	DID NOT COME ACROSS ANY SUCH INCIDENT	DK/NR
ALL PAKISTAN	8%	22%	9%	61%	0%
GENDER					
MALE	9%	21%	10%	61%	0%
FEMALE	6%	23%	9%	62%	0%
RESPONDENT AGE					
YOUNG	8%	19%	11%	61%	0%
MIDDLE	7%	23%	7%	63%	0%
OLD	12%	26%	14%	48%	0%
HOUSEHOLD INCOME					
LOW	9%	2%	7%	63%	0%
MEDIUM	7%	23%	11%	59%	0%
HIGH	10%	24%	10%	56%	0%
NO RESPONSE	4%	3%	10%	83%	0%
LOCATION					
RURAL	9%	20%	9%	62%	0%
URBAN	6%	26%	9%	59%	0%

Ques

ITEM 4.7
KEY FINDING

SOME ACCOUNTS HAVE BEEN PUT FORWARD BY PEOPLE IN WHICH A MEMBER FROM AN ENEMY RELIGIOUS COMMUNITY HAD HELPED A MUSLIM ESCAPE OR TO SEEK REFUGE. DO YOU KNOW ANYONE FROM YOUR FAMILY OR ACQUAINTANCES' FAMILY WHO HAD BEEN HELPED BY A HINDU IN ESCAPING OR IN SEEKING REFUGE?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.7
STATISTICAL ANALYS

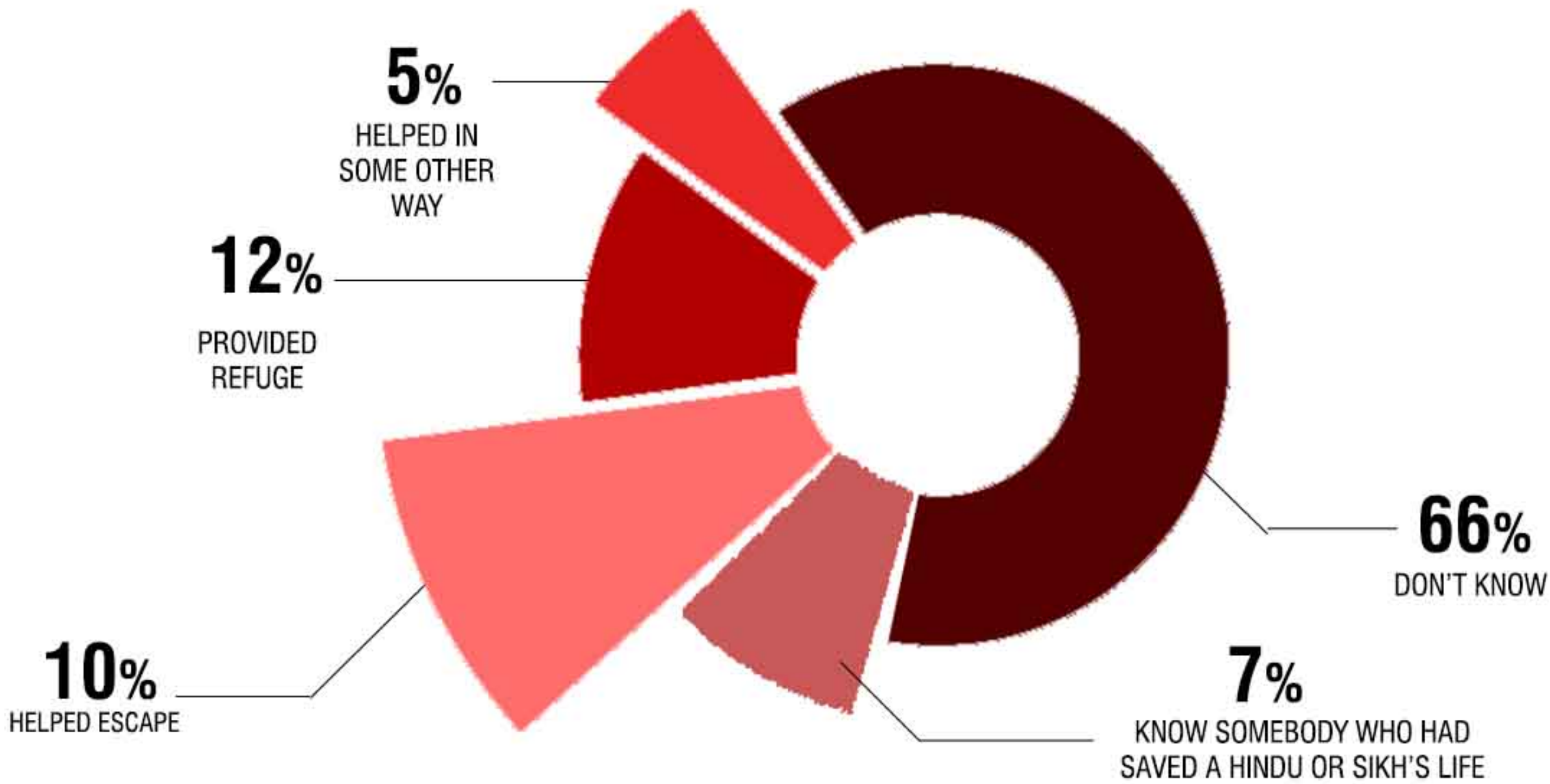
SOME ACCOUNTS HAVE BEEN PUT FORWARD BY PEOPLE IN WHICH A MEMBER FROM AN ENEMY RELIGIOUS COMMUNITY HAD HELPED A MUSLIM ESCAPE OR TO SEEK REFUGE. DO YOU KNOW ANYONE FROM YOUR FAMILY OR ACQUAINTANCES' FAMILY WHO HAD BEEN HELPED BY A HINDU IN ESCAPING OR IN SEEKING REFUGE?

	HELPED IN ESCAPING	HELPED IN SEEKING REFUGE	HELPED IN SOME OTHER WAY	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	10%	14%	10%	66%	0%
GENDER					
MALE	12%	10%	11%	67%	0%
FEMALE	8%	18%	9%	66%	0%
RESPONDENT AGE					
YOUNG	8%	12%	10%	69%	0%
MIDDLE	10%	13%	9%	66%	1%
OLD	13%	21%	1%	56%	0%
HOUSEHOLD INCOME					
LOW	8%	13%	6%	72%	0%
MEDIUM	11%	14%	12%	62%	1%
HIGH	11%	17%	13%	59%	0%
NO RESPONSE	2%	5%	3%	90%	0%
LOCATION					
RURAL	10%	10%	9%	71%	0%
URBAN	10%	20%	11%	58%	0%

Ques

ITEM 4.8
KEY FINDING

SIMILARLY, DO YOU KNOW SOMEONE IN YOUR FAMILY OR ACQUAINTANCES' FAMILIES WHO HAD PROVIDED REFUGE, SAVED LIFE OR HELPED A HINDU OR SIKH ESCAPE?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.8
STATISTICAL ANALYS

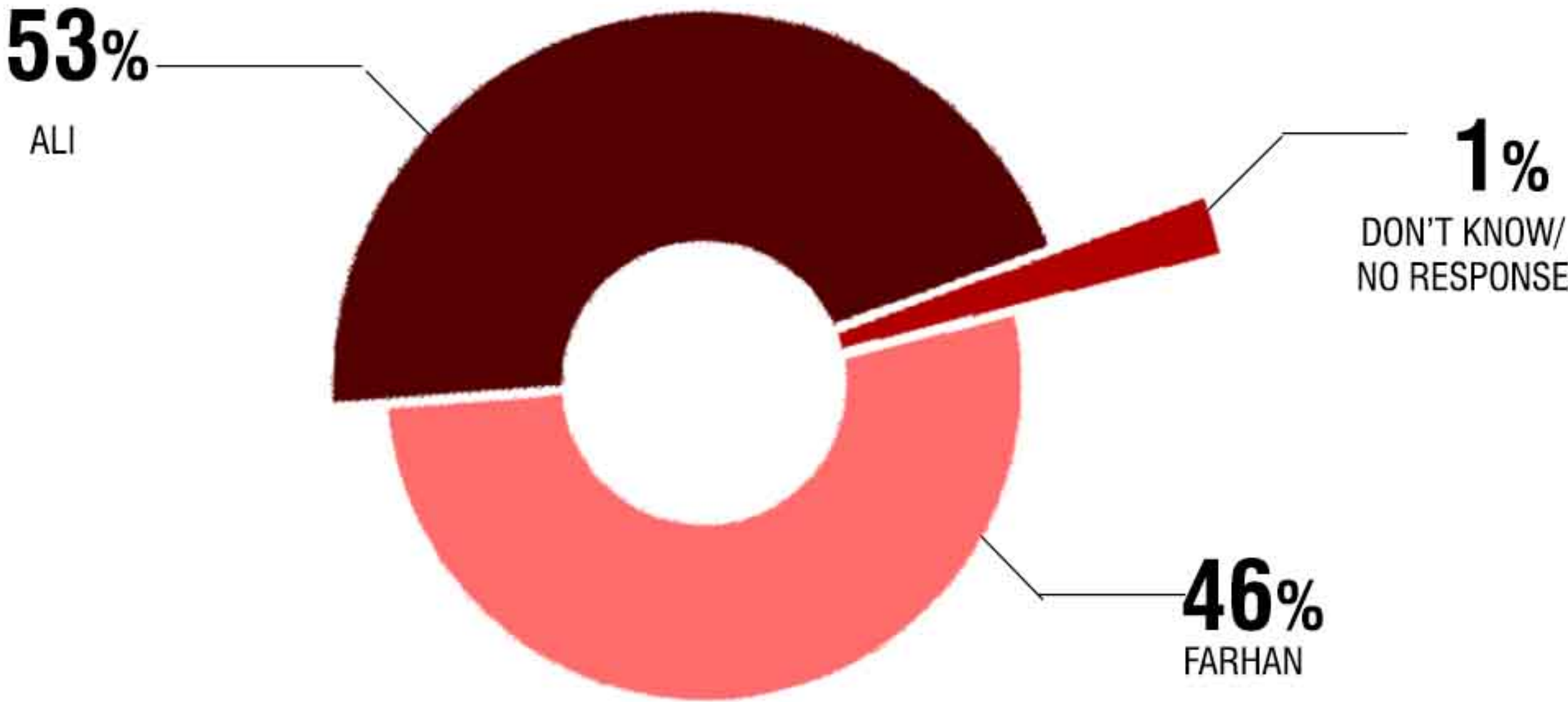
SIMILARLY, DO YOU KNOW SOMEONE IN YOUR FAMILY OR ACQUAINTANCES' FAMILIES WHO HAD PROVIDED REFUGE, SAVED LIFE OR HELPED A HINDU OR SIKH ESCAPE?

	KNOW SOMEBODY WHO HAD SAVED A HINDU OR SIKH'S LIFE	HELPED ESCAPE	PROVIDED REFUGE	HELPED IN SOME OTHER WAY	DON'T KNOW
ALL PAKISTAN	7%	10%	12%	5%	66%
GENDER					
MALE	6%	9%	12%	6%	66%
FEMALE	7%	12%	11%	5%	65%
RESPONDENT AGE					
YOUNG	8%	11%	10%	4%	67%
MIDDLE	6%	10%	12%	5%	66%
OLD	4%	10%	17%	12%	57%
HOUSEHOLD INCOME					
LOW	6%	13%	10%	4%	68%
MEDIUM	8%	11%	13%	7%	61%
HIGH	7%	9%	13%	6%	65%
NO RESPONSE	0%	1%	7%	3%	87%
LOCATION					
RURAL	7%	10%	12%	4%	67%
URBAN	7%	12%	11%	7%	62%

Ques

ITEM 4.9
KEY FINDING

ALI AND FARHAN ARE 2 FRIENDS. ALI SAYS THAT WE SHOULD BE CHANGING OUR VIEWS ABOUT HINDUS AND SIKHS TO SOME EXTENT. HINDUS AND MUSLIMS CAN BECOME FRIENDS AND THERE CAN BE PEACE BETWEEN THEM WHEREAS FARHAN IS OF THE VIEW THAT ANYONE WHO SPEAKS ABOUT PEACE BETWEEN HINDUS AND MUSLIMS IS SPEAKING AGAINST THE INTERESTS OF PAKISTAN AND IS WORKING ON SOME INDIAN AGENDA. HINDUS AND MUSLIMS ARE ENEMIES AND THERE CANNOT BE ANY PEACE BETWEEN THEM. THIS IS WHY THERE IS NO NEED TO BRING ABOUT A CHANGE IN OUR VIEWS. IN YOUR OPINION, WHICH OF THESE TWO IS CORRECT?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 4.9
STATISTICAL ANALYS

ALI AND FARHAN ARE 2 FRIENDS. ALI SAYS THAT WE SHOULD BE CHANGING OUR VIEWS ABOUT HINDUS AND SIKHS TO SOME EXTENT. HINDUS AND MUSLIMS CAN BECOME FRIENDS AND THERE CAN BE PEACE BETWEEN THEM WHEREAS FARHAN IS OF THE VIEW THAT ANYONE WHO SPEAKS ABOUT PEACE BETWEEN HINDUS AND MUSLIMS IS SPEAKING AGAINST THE INTERESTS OF PAKISTAN AND IS WORKING ON SOME INDIAN AGENDA. HINDUS AND MUSLIMS ARE ENEMIES AND THERE CANNOT BE ANY PEACE BETWEEN THEM. THIS IS WHY THERE IS NO NEED TO BRING ABOUT A CHANGE IN OUR VIEWS. IN YOUR OPINION, WHICH OF THESE TWO IS CORRECT?

	ALI	FARHAN	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	53%	46%	1%
GENDER			
MALE	54%	45%	1%
FEMALE	52%	47%	1%
RESPONDENT AGE			
YOUNG	58%	41%	0%
MIDDLE	50%	49%	1%
OLD	49%	50%	1%
HOUSEHOLD INCOME			
LOW	65%	34%	0%
MEDIUM	48%	51%	1%
HIGH	48%	51%	1%
NO RESPONSE	40%	58%	2%
LOCATION			
RURAL	54%	45%	1%
URBAN	51%	48%	1%

TOPIC 5

TWO-NATION THEORY

THIS TOPIC HAS 4 ITEMS. KEY FINDINGS AND STATISTICAL ANALYSIS FOR EACH OF THEM ARE PROVIDED AHEAD IN THIS SECTION

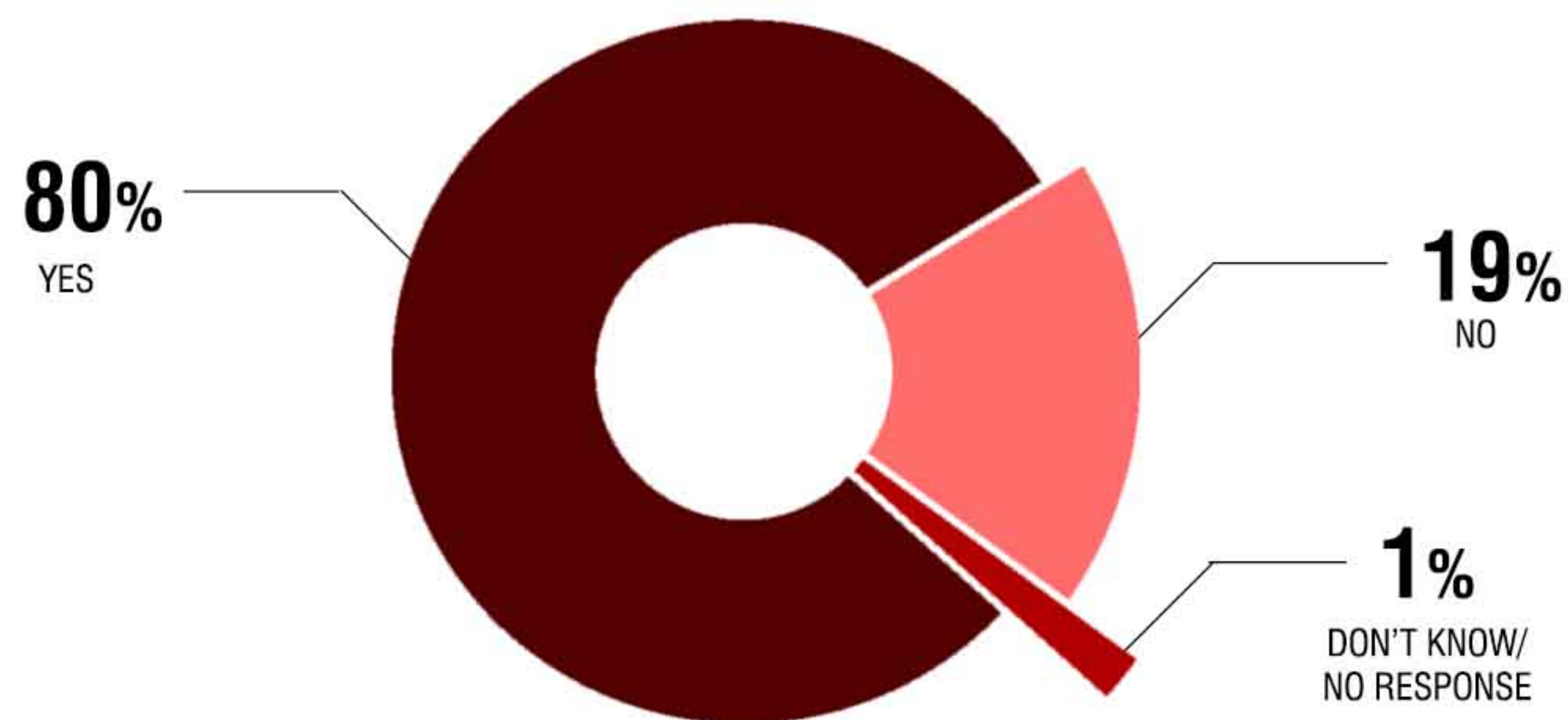
"THE HINDUS AND MUSLIMS BELONG TO TWO DIFFERENT RELIGIOUS PHILOSOPHIES, SOCIAL CUSTOMS, LITERATURES. THEY NEITHER INTERMARRY NOR INTERDINE TOGETHER AND, INDEED, THEY BELONG TO TWO DIFFERENT CIVILIZATIONS WHICH ARE BASED MAINLY ON CONFLICTING IDEAS AND CONCEPTIONS. THEIR ASPECT ON LIFE ARE DIFFERENT. IT IS QUITE CLEAR THAT HINDUS AND MUSSALMANS DERIVE THEIR INSPIRATION FROM DIFFERENT SOURCES OF HISTORY. THEY HAVE DIFFERENT EPICS, DIFFERENT HEROES, AND DIFFERENT EPISODES. VERY OFTEN THE HERO OF ONE IS A FOE OF THE OTHER AND, LIKEWISE, THEIR VICTORIES AND DEFEATS OVERLAP. TO YOKE TOGETHER TWO SUCH NATIONS UNDER A SINGLE STATE, ONE AS A NUMERICAL MINORITY AND THE OTHER AS A MAJORITY, MUST LEAD TO GROWING DISCONTENT AND FINAL DESTRUCTION OF ANY FABRIC THAT MAY BE SO BUILT FOR THE GOVERNMENT OF SUCH A STATE."

(PRESIDENTIAL ADDRESS BY QAUID-I-AZAM, LAHORE MARCH 22-23, 1940)

Ques

ITEM 5.1
KEY FINDING

IT IS USUALLY SAID THAT PAKISTAN WAS CREATED ON THE BASIS OF THE TWO-NATION THEORY. ACCORDING TO THIS, HINDUS AND MUSLIMS HAVE ALWAYS HELD A SEPARATE IDENTITY ON THE BASIS OF RELIGION WHICH IS WHY THEY CANNOT LIVE WITHIN THE SAME COUNTRY. IN 1947, MANY MUSLIMS SUPPORTED THIS VIEW WITH FULL ENTHUSIASM WHILE A FEW OTHERS DID NOT SUPPORT IT. SUPPOSE YOU WERE A MATURE ADULT IN 1947. WOULD YOU HAVE SUPPORTED THE TWO NATION THEORY AT THAT TIME OR NOT?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 5.1
STATISTICAL ANALYSIS

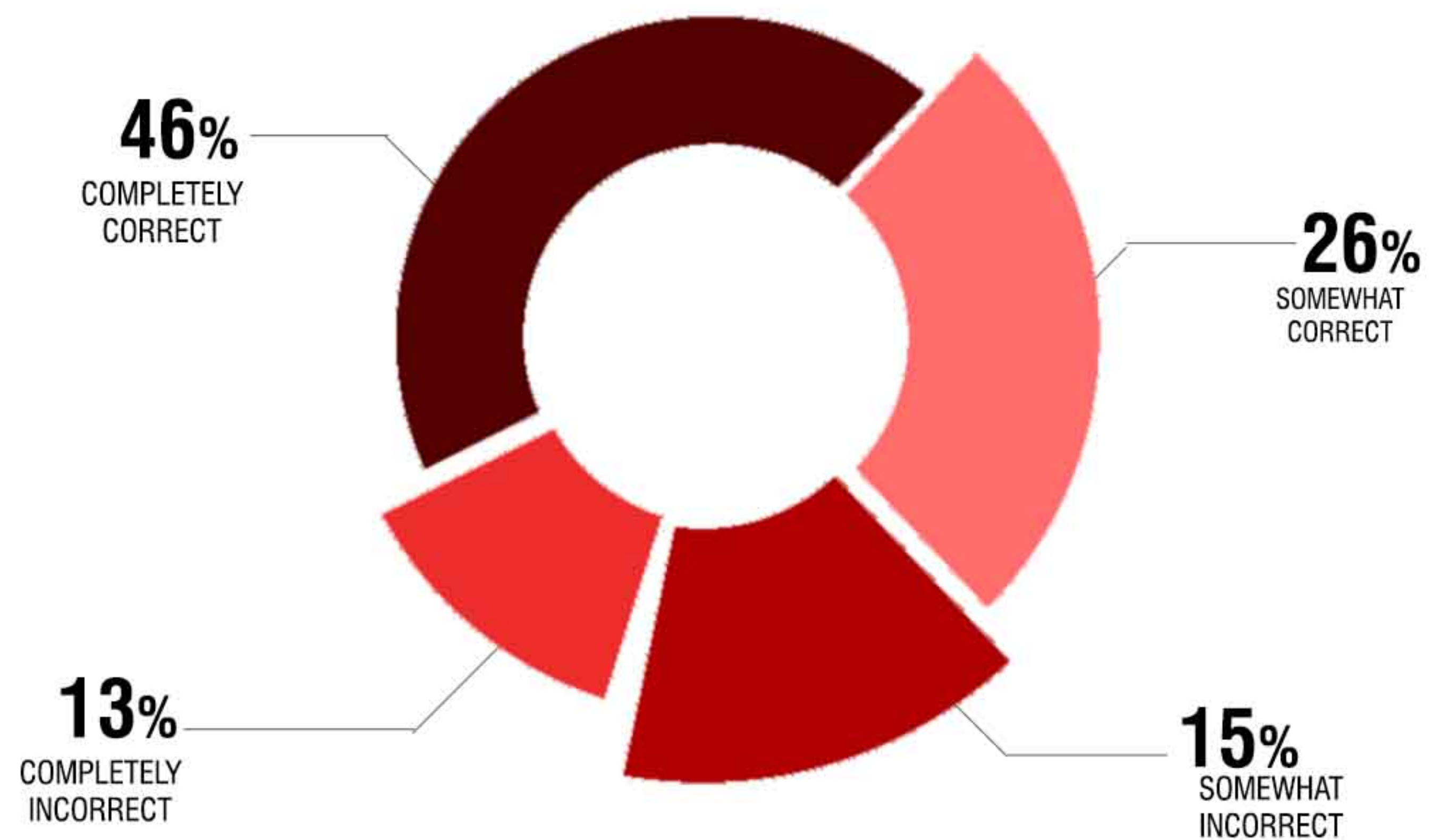
IT IS USUALLY SAID THAT PAKISTAN WAS CREATED ON THE BASIS OF THE TWO-NATION THEORY. ACCORDING TO THIS, HINDUS AND MUSLIMS HAVE ALWAYS HELD A SEPARATE IDENTITY ON THE BASIS OF RELIGION WHICH IS WHY THEY CANNOT LIVE WITHIN THE SAME COUNTRY. IN 1947, MANY MUSLIMS SUPPORTED THIS VIEW WITH FULL ENTHUSIASM WHILE A FEW OTHERS DID NOT SUPPORT IT. SUPPOSE YOU WERE A MATURE ADULT IN 1947. WOULD YOU HAVE SUPPORTED THE TWO NATION THEORY AT THAT TIME OR NOT?

	YES	NO	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	80%	19%	1%
GENDER			
MALE	83%	16%	1%
FEMALE	77%	22%	1%
RESPONDENT AGE			
YOUNG	80%	19%	1%
MIDDLE	82%	17%	1%
OLD	75%	25%	0%
HOUSEHOLD INCOME			
LOW	82%	18%	0%
MEDIUM	77%	23%	1%
HIGH	84%	16%	0%
NO RESPONSE	92%	5%	2%
LOCATION			
RURAL	82%	17%	1%
URBAN	77%	22%	1%

Ques

ITEM 5.2
KEY FINDING

TO WHAT EXTENT DO YOU THINK THAT THIS VIEWPOINT (THAT HINDUS AND MUSLIMS ARE SOCIALLY AND POLITICALLY DIFFERENT) IS CORRECT TODAY?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 5.2
STATISTICAL ANALYS

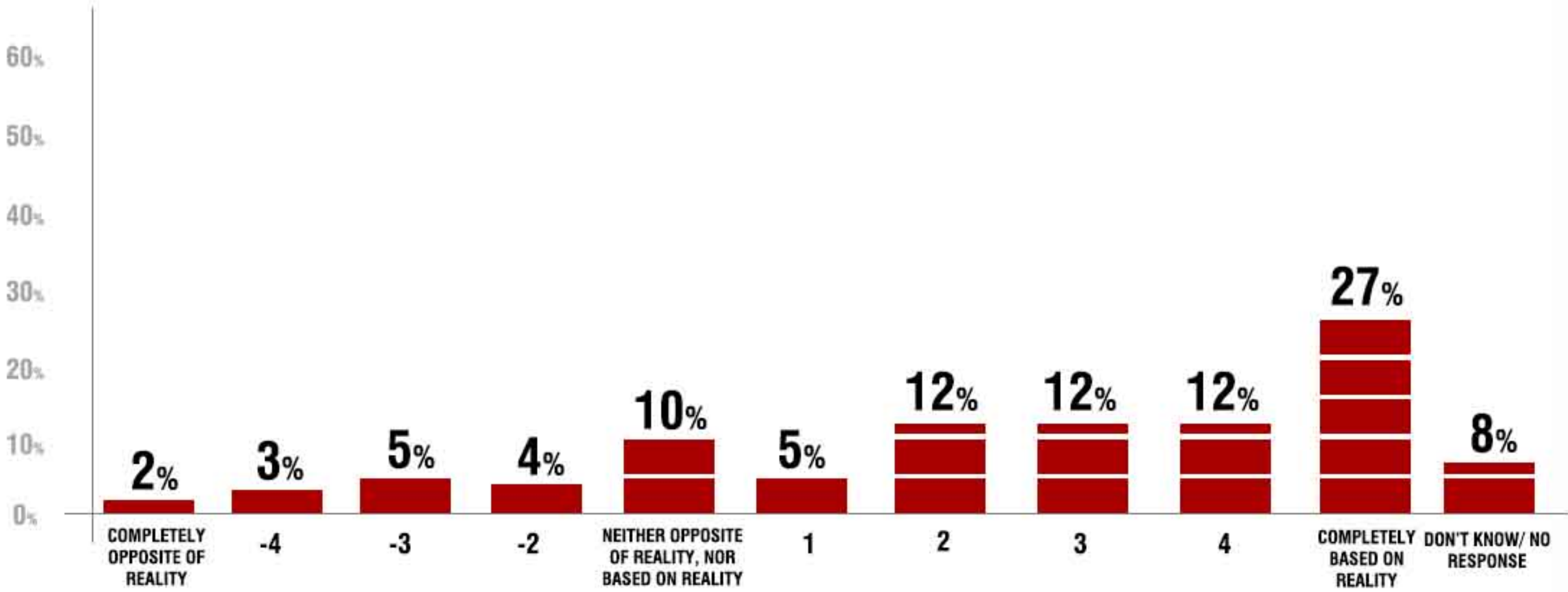
TO WHAT EXTENT DO YOU THINK THAT THIS VIEWPOINT (THAT HINDUS AND MUSLIMS ARE SOCIALLY AND POLITICALLY DIFFERENT) IS CORRECT TODAY?

	COMPLETELY CORRECT	SOMEWHAT CORRECT	SOMEWHAT INCORRECT	COMPLETELY INCORRECT	DK/NR
ALL PAKISTAN	46%	26%	15%	13%	0%
GENDER					
MALE	50%	22%	14%	14%	1%
FEMALE	41%	30%	16%	12%	0%
RESPONDENT AGE					
YOUNG	43%	29%	16%	12%	1%
MIDDLE	48%	25%	14%	13%	1%
OLD	45%	18%	17%	19%	1%
HOUSEHOLD INCOME					
LOW	49%	28%	13%	10%	0%
MEDIUM	40%	26%	18%	16%	1%
HIGH	46%	25%	17%	12%	0%
NO RESPONSE	75%	16%	1%	8%	0%
LOCATION					
RURAL	50%	23%	13%	13%	0%
URBAN	37%	31%	19%	12%	1%

Ques

ITEM 5.3
KEY FINDING

KEEPING THIS CARD IN MIND, PLEASE TELL TO WHAT EXTENT DO YOU THINK THE TWO NATION THEORY IS BASED ON REALITY? WHERE -5 REFERS TO 'TWO NATION THEORY IS THE OPPOSITE OF REALITY', 0 REFERS TO 'IT IS NEITHER THE OPPOSITE OF REALITY, NOR BASED ON REALITY' AND 5 REFERS TO 'TWO NATION THEORY IS COMPLETELY BASED ON REALITY'



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 5.3
STATISTICAL ANALYS

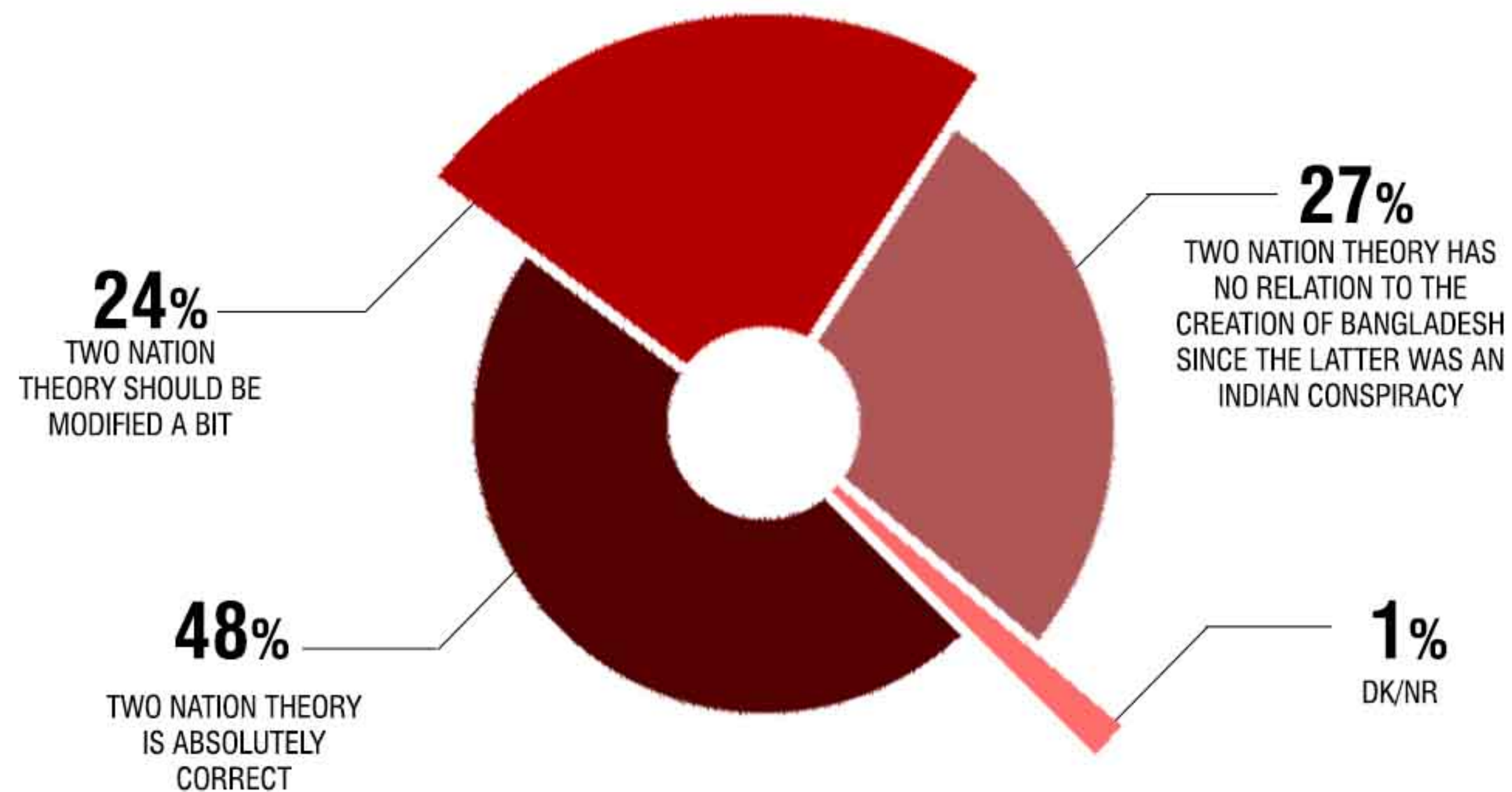
KEEPING THIS CARD IN MIND, PLEASE TELL TO WHAT EXTENT DO YOU THINK THE TWO NATION THEORY IS BASED ON REALITY? WHERE -5 REFERS TO 'TWO NATION THEORY IS THE OPPOSITE OF REALITY', 0 REFERS TO 'IT IS NEITHER THE OPPOSITE OF REALITY, NOR BASED ON REALITY' AND 5 REFERS TO 'TWO NATION THEORY IS COMPLETELY BASED ON REALITY'

	COMPLETELY OPPOSITE OF REALITY	-4	-3	-2	NEITHER OPPOSITE OF REALITY, NOR BASED ON REALITY	1	2	3	4	COMPLETELY BASED ON REALITY	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	2%	3%	5%	4%	10%	5%	12%	12%	12%	27%	8%
GENDER											
MALE	2%	2%	3%	4%	10%	6%	14%	15%	13%	26%	5%
FEMALE	2%	6%	7%	5%	11%	4%	11%	9%	11%	28%	6%
RESPONDENT AGE											
YOUNG	2%	4%	4%	5%	9%	6%	14%	14%	12%	22%	8%
MIDDLE	2%	2%	5%	4%	11%	5%	11%	12%	11%	30%	7%
OLD	1%	7%	7%	7%	7%	4%	9%	10%	16%	26%	6%
HOUSEHOLD INCOME											
LOW	1%	3%	3%	6%	9%	5%	16%	11%	13%	23%	10%
MEDIUM	3%	5%	5%	4%	7%	5%	12%	15%	11%	28%	5%
HIGH	2%	2%	6%	3%	11%	3%	8%	8%	18%	33%	6%
NO RESPONSE	0%	0%	0%	0%	46%	8%	7%	10%	4%	21%	4%
LOCATION											
RURAL	2%	3%	3%	4%	11%	6%	14%	13%	12%	25%	7%
URBAN	2%	4%	8%	5%	9%	3%	8%	12%	12%	30%	7%

ITEM 5.4
KEY FINDING

Ques

REGARDING THE TWO NATION THEORY IT IS ALSO SAID THAT MUSLIMS HOLD A DISTINCT AND SPECIAL IDENTITY ON THE BASIS OF THEIR RELIGION. HOWEVER 24 YEARS AFTER PAKISTAN WAS CREATED, MUSLIMS IN BENGAL SEPARATED AND CREATED THEIR OWN COUNTRY. THEREFORE DO YOU FEEL THAT TWO-NATION THEORY SHOULD BE MODIFIED A BIT OR DO YOU THINK IT IS ABSOLUTELY CORRECT?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

ITEM 5.4
STATISTICAL ANALYSIS

Ques

REGARDING THE TWO NATION THEORY IT IS ALSO SAID THAT MUSLIMS HOLD A DISTINCT AND SPECIAL IDENTITY ON THE BASIS OF THEIR RELIGION. HOWEVER 24 YEARS AFTER PAKISTAN WAS CREATED, MUSLIMS IN BENGAL SEPARATED AND CREATED THEIR OWN COUNTRY. THEREFORE DO YOU FEEL THAT TWO-NATION THEORY SHOULD BE MODIFIED A BIT OR DO YOU THINK IT IS ABSOLUTELY CORRECT?

	TWO NATION THEORY IS ABSOLUTELY CORRECT	TWO NATION THEORY SHOULD BE MODIFIED A BIT	TWO NATION THEORY HAS NO RELATION TO THE CREATION OF BANGLADESH SINCE THE LATTER WAS AN INDIAN CONSPIRACY	DK/NR
ALL PAKISTAN	48%	24%	27%	1%
GENDER				
MALE	51%	25%	24%	1%
FEMALE	45%	22%	32%	1%
RESPONDENT AGE				
YOUNG	46%	23%	29%	1%
MIDDLE	49%	25%	25%	1%
OLD	49%	19%	30%	1%
HOUSEHOLD INCOME				
LOW	53%	24%	21%	1%
MEDIUM	46%	23%	31%	1%
HIGH	43%	29%	27%	1%
NO RESPONSE	52%	13%	34%	0%
LOCATION				
RURAL	52%	23%	25%	0%
URBAN	41%	24%	33%	2%

TOPIC 6

MEDIA AND EDUCATION

THIS TOPIC HAS 4 ITEMS. KEY FINDINGS AND STATISTICAL ANALYSIS FOR EACH OF THEM ARE PROVIDED AHEAD IN THIS SECTION

"GREETINGS! PAKISTAN BROADCASTING SERVICE. WE ARE SPEAKING FROM LAHORE. THE NIGHT BETWEEN THE THIRTEEN AND FOURTEEN OF AUGUST, YEAR FORTY SEVEN. IT IS TWELVE O'CLOCK. DAWN OF FREEDOM."

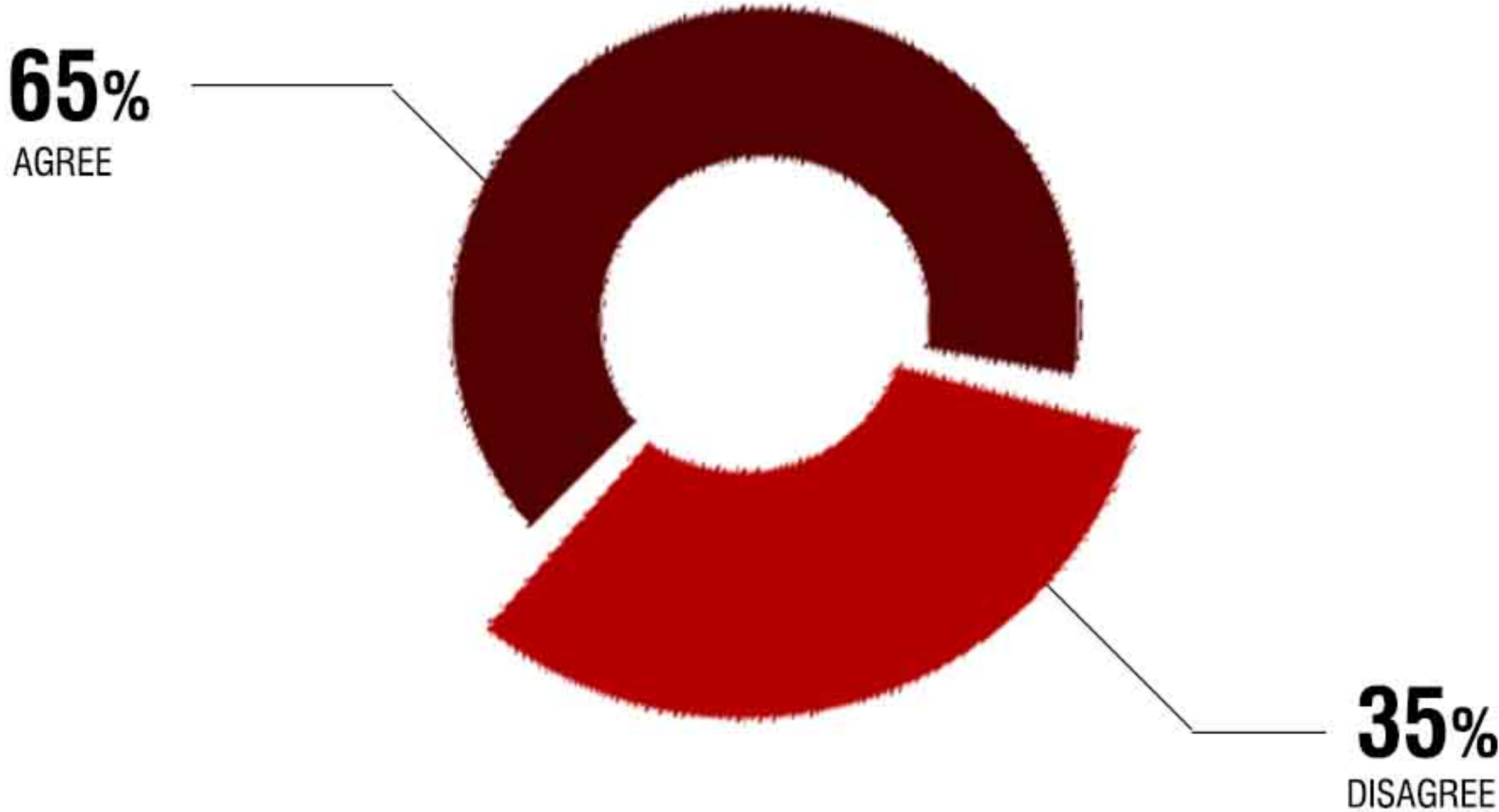
THE INDEPENDENCE OF PAKISTAN AS ANNOUNCED THROUGH RADIO PAKISTAN ON AUG 13, 1947 AT 11:59 PM

Ques

ITEM 6.1A
KEY FINDING

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[A- THESE DAYS PAKISTANI AND INDIAN LEADERS' POLITICAL RELATIONS ARE COMPLETELY REFLECTIVE OF THE NATURE OF RELATIONS BETWEEN THE COMMON PEOPLE IN PAKISTAN AND INDIA]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 6.1A
STATISTICAL ANALYS

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[A- THESE DAYS PAKISTANI AND INDIAN LEADERS' POLITICAL RELATIONS ARE COMPLETELY REFLECTIVE OF THE NATURE OF RELATIONS BETWEEN THE COMMON PEOPLE IN PAKISTAN AND INDIA]

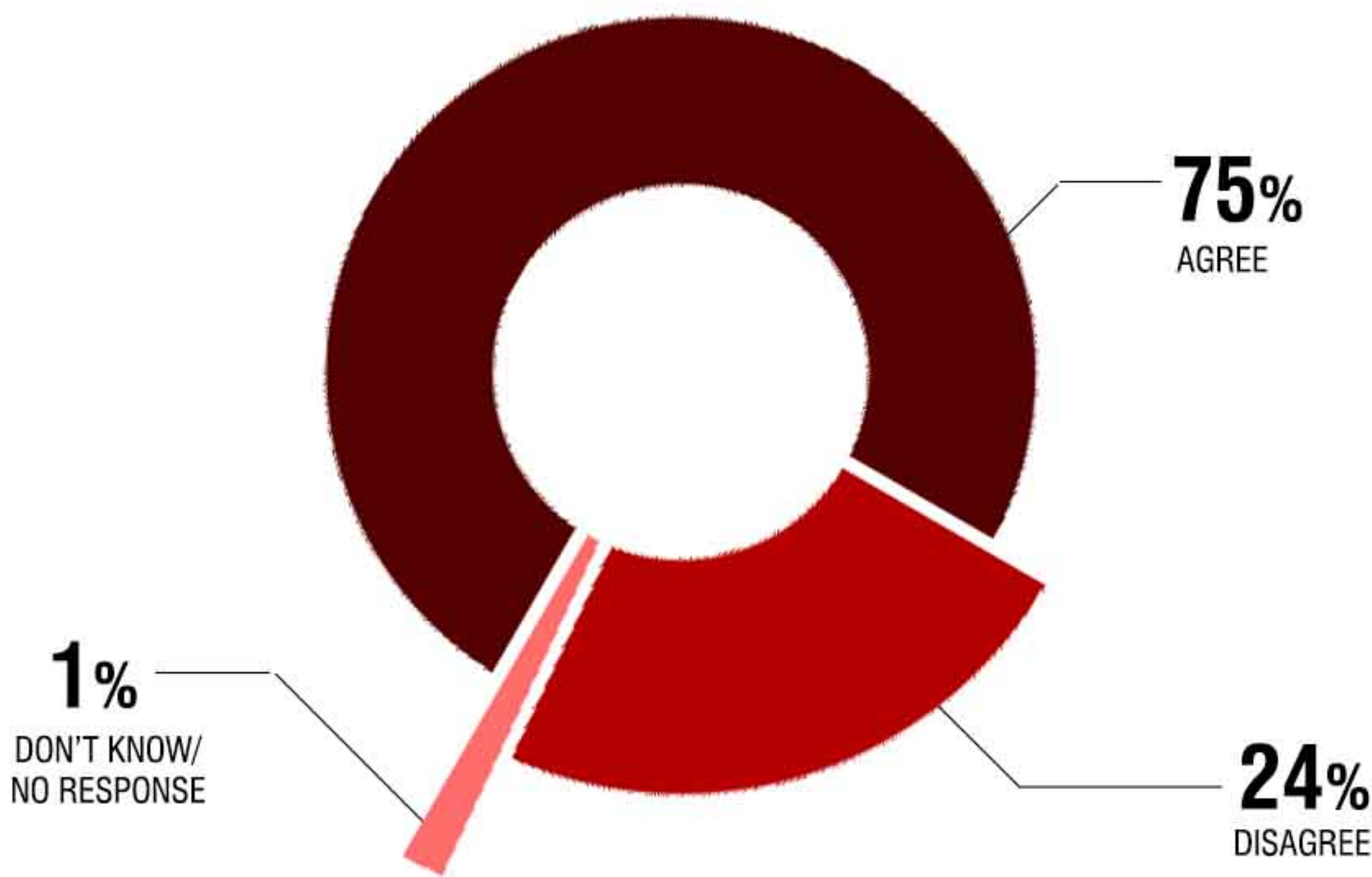
	AGREE	DISAGREE	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	65%	35%	0%
GENDER			
MALE	62%	37%	0%
FEMALE	67%	32%	1%
RESPONDENT AGE			
YOUNG	63%	36%	1%
MIDDLE	64%	36%	1%
OLD	76%	23%	1%
HOUSEHOLD INCOME			
LOW	62%	37%	1%
MEDIUM	62%	37%	1%
HIGH	70%	29%	1%
NO RESPONSE	87%	13%	0%
LOCATION			
RURAL	65%	34%	1%
URBAN	64%	35%	1%

Ques

ITEM 6.1B
KEY FINDING

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[B- THE PAKISTANI MEDIA STRIVES TO IMPROVE RELATIONS BETWEEN PAKISTAN AND INDIA THROUGH ITS PLAYS AND FILMS]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 6.1B
STATISTICAL ANALYS

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[B- THE PAKISTANI MEDIA STRIVES TO IMPROVE RELATIONS BETWEEN PAKISTAN AND INDIA THROUGH ITS PLAYS AND FILMS]

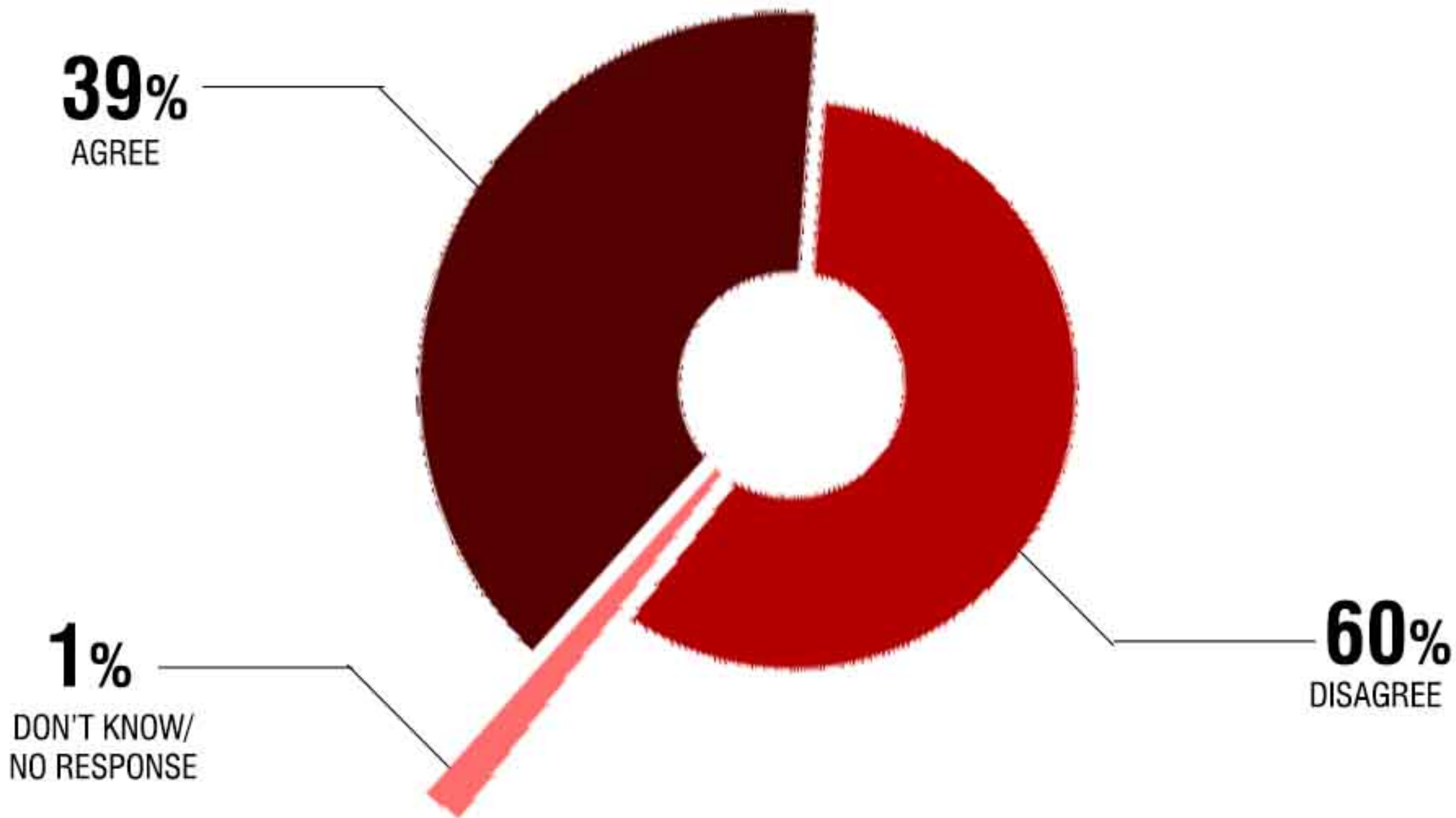
	AGREE	DISAGREE	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	75%	24%	1%
GENDER			
MALE	78%	22%	0%
FEMALE	72%	27%	1%
RESPONDENT AGE			
YOUNG	74%	25%	1%
MIDDLE	76%	24%	1%
OLD	78%	21%	1%
HOUSEHOLD INCOME			
LOW	83%	16%	1%
MEDIUM	72%	27%	1%
HIGH	69%	30%	1%
NO RESPONSE	74%	26%	0%
LOCATION			
RURAL	80%	19%	1%
URBAN	65%	34%	1%

Ques

ITEM 6.1C
KEY FINDING

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[C- THE INDIAN MEDIA STRIVES TO IMPROVE RELATIONS BETWEEN PAKISTAN AND INDIA THROUGH ITS PLAYS AND FILMS]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 6.1C
STATISTICAL ANALYS

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[C- THE INDIAN MEDIA STRIVES TO IMPROVE RELATIONS BETWEEN PAKISTAN AND INDIA THROUGH ITS PLAYS AND FILMS]

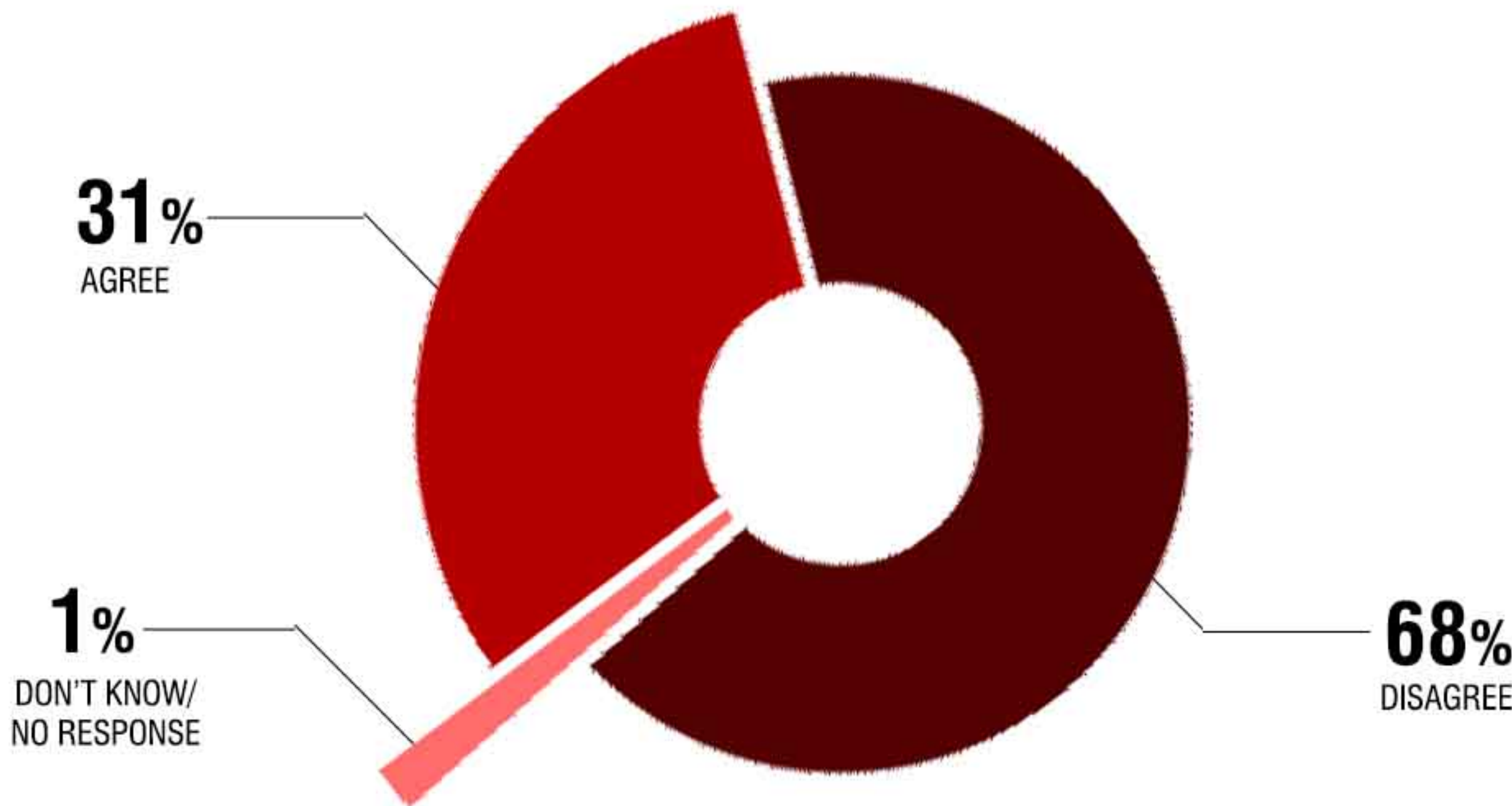
	AGREE	DISAGREE	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	39%	60%	1%
GENDER			
MALE	41%	58%	0%
FEMALE	37%	61%	1%
RESPONDENT AGE			
YOUNG	41%	58%	1%
MIDDLE	39%	60%	1%
OLD	35%	64%	1%
HOUSEHOLD INCOME			
LOW	41%	58%	1%
MEDIUM	37%	62%	1%
HIGH	42%	58%	1%
NO RESPONSE	45%	55%	0%
LOCATION			
RURAL	38%	61%	1%
URBAN	42%	57%	1%

Ques

ITEM 6.1D
KEY FINDING

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[D- PAKISTANI MEDIA DOES NOT ACCURATELY REFLECT PAK-INDIA RELATIONS
IN FACT IT INSTIGATES FURTHER HATRED AMONG BOTH COUNTRIES]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 6.1D
STATISTICAL ANALYS

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[D- PAKISTANI MEDIA DOES NOT ACCURATELY REFLECT PAK-INDIA RELATIONS
IN FACT IT INSTIGATES FURTHER HATRED AMONG BOTH COUNTRIES]

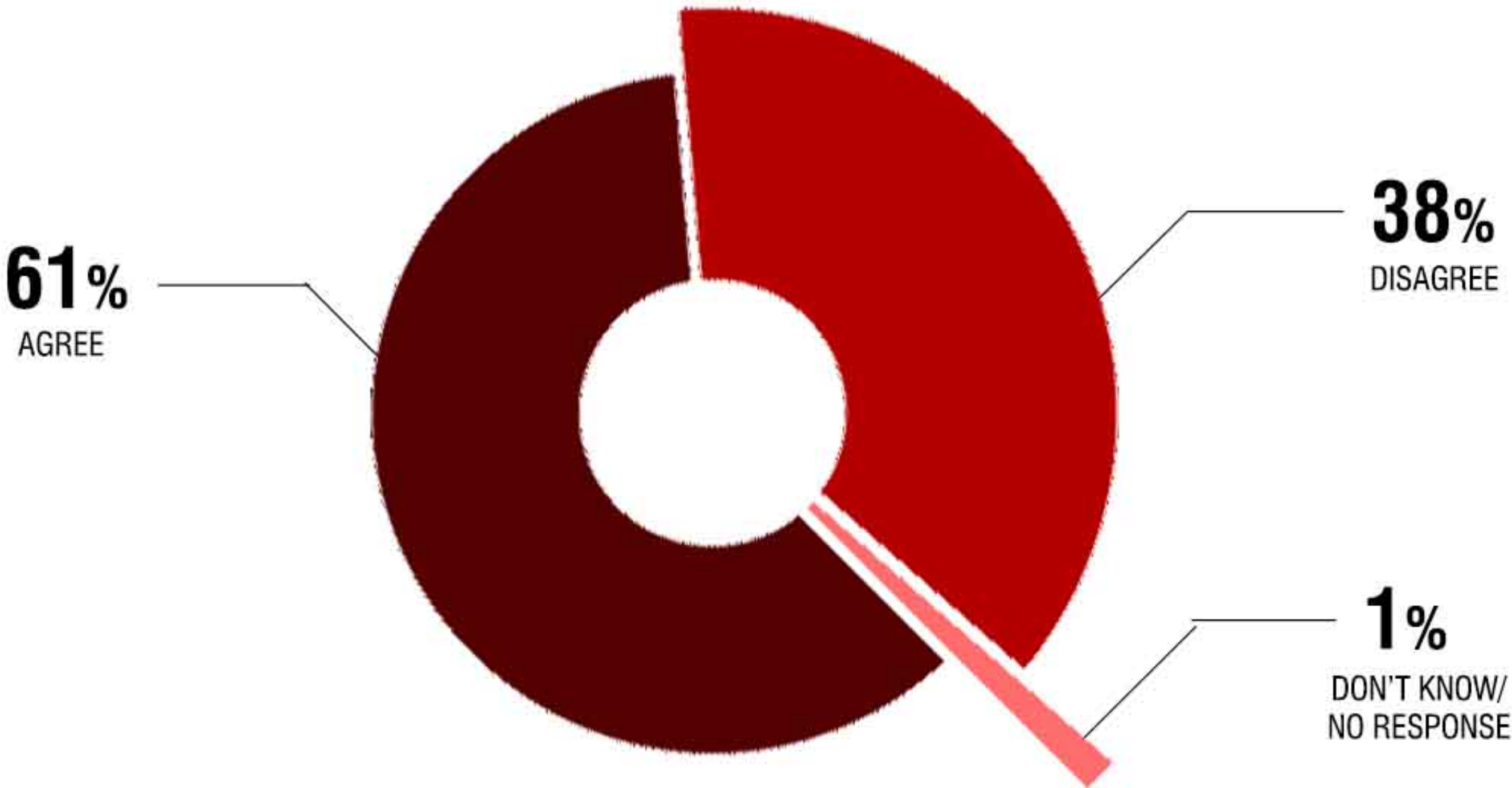
	AGREE	DISAGREE	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	31%	68%	1%
GENDER			
MALE	29%	71%	0%
FEMALE	34%	65%	1%
RESPONDENT AGE			
YOUNG	35%	64%	1%
MIDDLE	28%	71%	1%
OLD	29%	70%	1%
HOUSEHOLD INCOME			
LOW	30%	69%	1%
MEDIUM	33%	67%	1%
HIGH	30%	69%	1%
NO RESPONSE	25%	75%	0%
LOCATION			
RURAL	27%	72%	1%
URBAN	38%	61%	1%

Ques

ITEM 6.1E
KEY FINDING

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

[E- INDIAN MEDIA DOES NOT ACCURATELY REFLECT PAK-INDIA RELATIONS
IN FACT IT INSTIGATES FURTHER HATRED AMONG BOTH COUNTRIES.]



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 6.1E
STATISTICAL ANALYS

TO WHAT EXTENT TO DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?

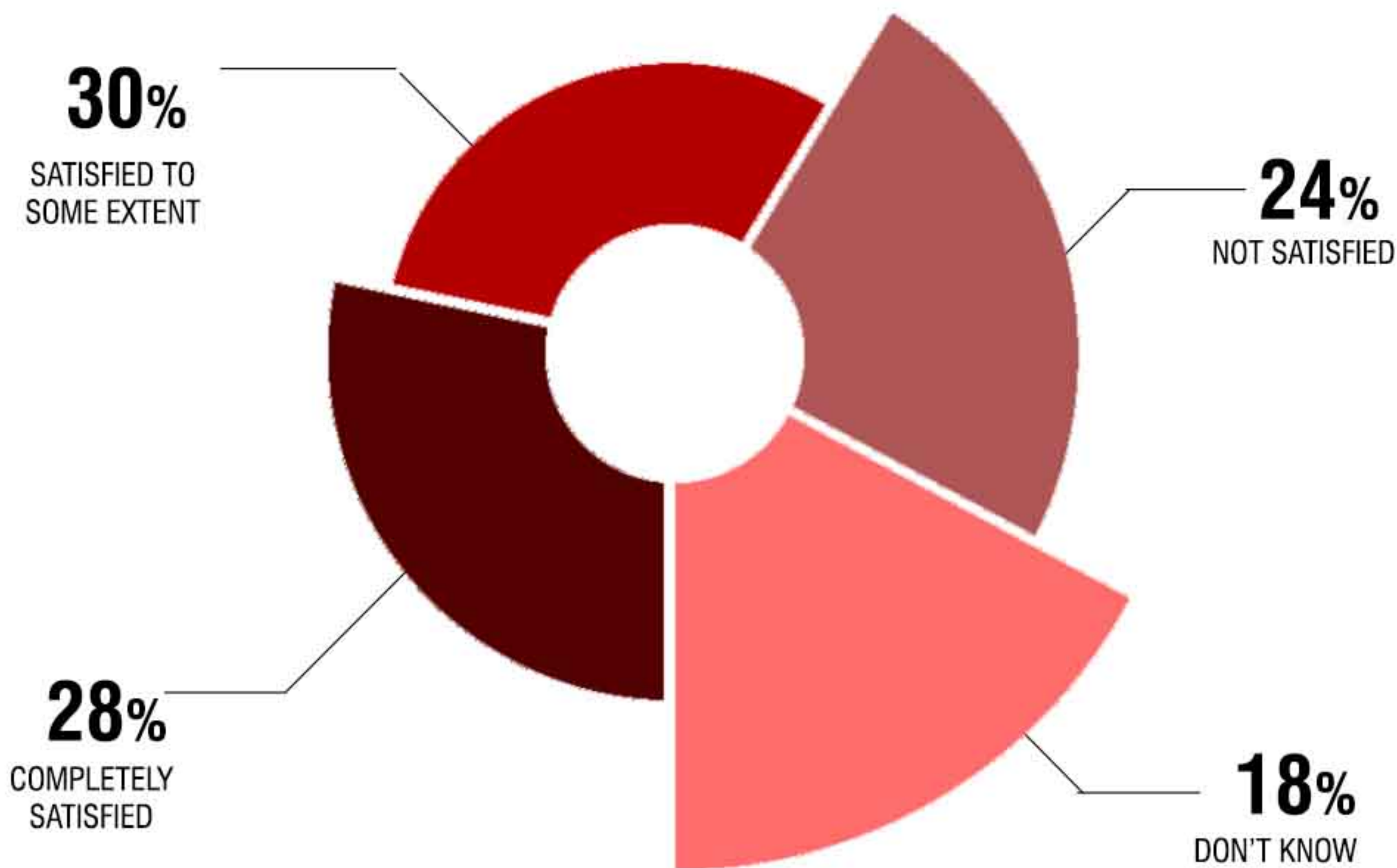
[E- INDIAN MEDIA DOES NOT ACCURATELY REFLECT PAK-INDIA RELATIONS
IN FACT IT INSTIGATES FURTHER HATRED AMONG BOTH COUNTRIES.]

	AGREE	DISAGREE	DON'T KNOW/ NO RESPONSE
ALL PAKISTAN	61%	38%	1%
GENDER			
MALE	64%	35%	0%
FEMALE	58%	41%	1%
RESPONDENT AGE			
YOUNG	58%	41%	1%
MIDDLE	65%	35%	1%
OLD	57%	64%	1%
HOUSEHOLD INCOME			
LOW	71%	28%	1%
MEDIUM	56%	44%	1%
HIGH	62%	37%	1%
NO RESPONSE	53%	47%	0%
LOCATION			
RURAL	65%	34%	1%
URBAN	54%	45%	1%



ITEM 6.2
KEY FINDING

ARE YOU SATISFIED WITH THE SYLLABI OF CHILDREN'S HISTORY TEXTBOOKS IN SCHOOLS?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015



ITEM 6.2
STATISTICAL ANALYS

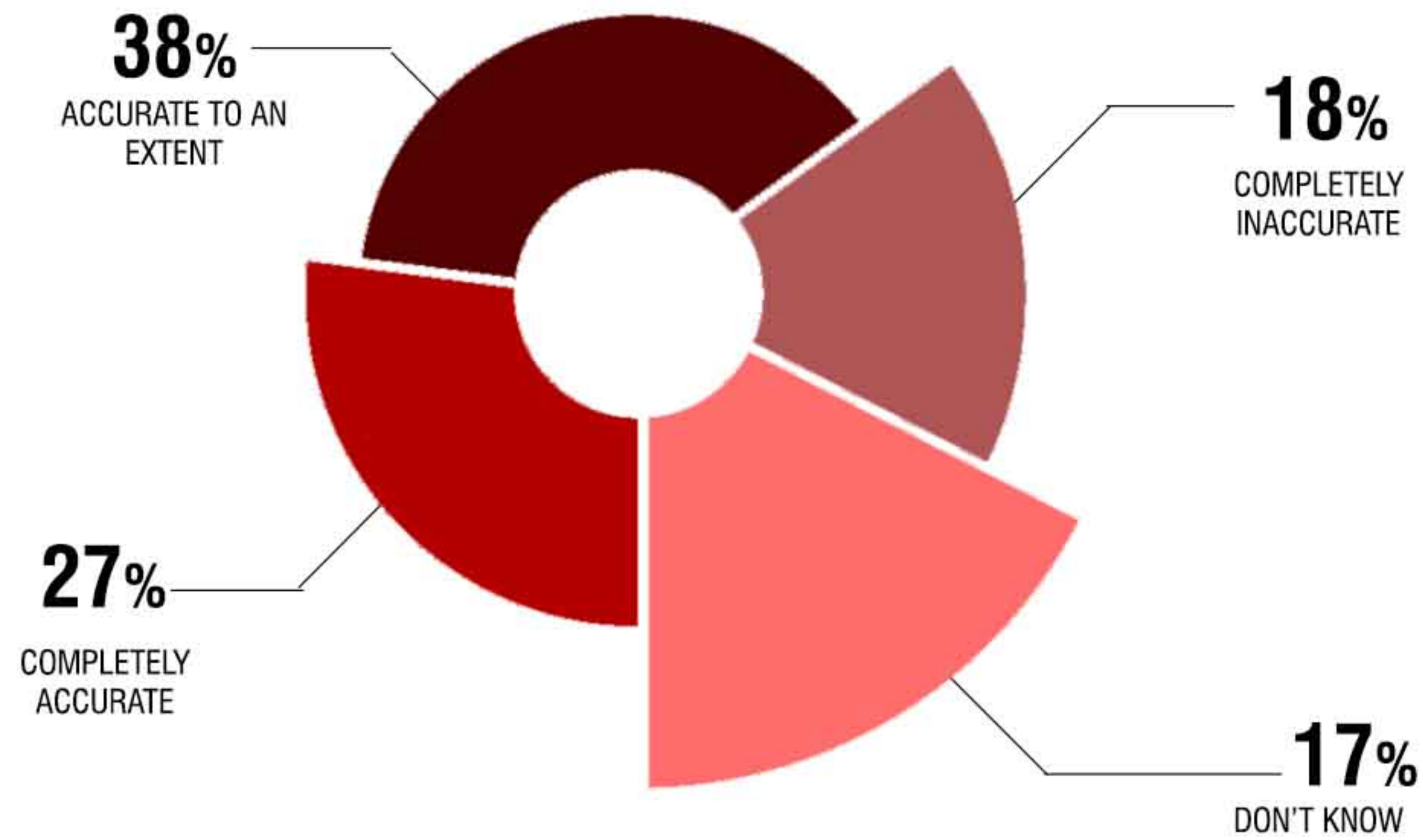
ARE YOU SATISFIED WITH THE SYLLABI OF CHILDREN'S HISTORY TEXTBOOKS IN SCHOOLS?

	COMPLETELY SATISFIED	SATISFIED TO SOME EXTENT	NOT SATISFIED	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	28%	30%	24%	18%	0%
GENDER					
MALE	29%	26%	24%	20%	0%
FEMALE	27%	34%	24%	14%	0%
RESPONDENT AGE					
YOUNG	27%	33%	25%	16%	0%
MIDDLE	29%	30%	23%	18%	0%
OLD	27%	23%	29%	21%	1%
HOUSEHOLD INCOME					
LOW	30%	33%	19%	17%	0%
MEDIUM	27%	30%	28%	15%	1%
HIGH	23%	29%	32%	17%	0%
NO RESPONSE	38%	22%	2%	38%	0%
LOCATION					
RURAL	30%	28%	21%	21%	0%
URBAN	25%	35%	30%	9%	0%

Ques

ITEM 6.3
KEY FINDING

IN YOUR OPINION HOW ACCURATE DO YOU THINK HISTORY TEXTBOOKS IN SCHOOLS ARE WITH RESPECT TO THE EVENTS THAT HAPPENED BEFORE, DURING AND AFTER PARTITION?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 6.3
STATISTICAL ANALYS

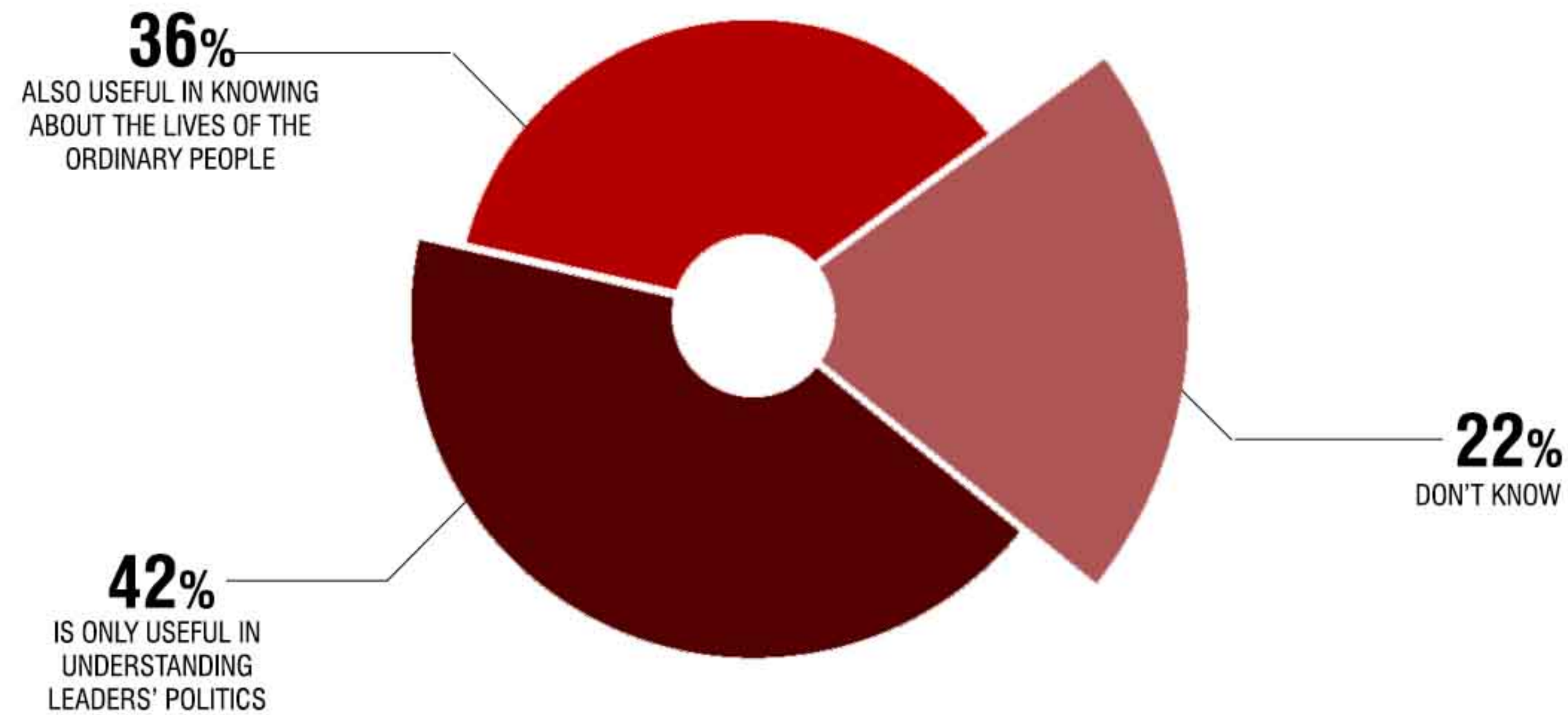
IN YOUR OPINION HOW ACCURATE DO YOU THINK HISTORY TEXTBOOKS IN SCHOOLS ARE WITH RESPECT TO THE EVENTS THAT HAPPENED BEFORE, DURING AND AFTER PARTITION?

	COMPLETELY ACCURATE	ACCURATE TO AN EXTENT	COMPLETELY INACCURATE	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	27%	38%	18%	17%	0%
GENDER					
MALE	29%	34%	18%	18%	0%
FEMALE	24%	44%	17%	14%	0%
RESPONDENT AGE					
YOUNG	24%	42%	17%	16%	0%
MIDDLE	29%	36%	18%	16%	0%
OLD	27%	35%	20%	18%	0%
HOUSEHOLD INCOME					
LOW	25%	41%	17%	18%	0%
MEDIUM	30%	38%	18%	14%	1%
HIGH	22%	40%	25%	13%	1%
NO RESPONSE	28%	27%	5%	40%	0%
LOCATION					
RURAL	28%	38%	15%	19%	0%
URBAN	24%	39%	24%	12%	1%

Ques

ITEM 6.4
KEY FINDING

IN YOUR OPINION, WHEN CHILDREN'S HISTORY TEXTBOOKS DISCUSS THE EVENTS LEADING TO INDIA'S PARTITION, ARE THEY ALSO USEFUL IN UNDERSTANDING THE LIVES OF THE COMMON PEOPLE AT THAT TIME OR ARE THEY ONLY USEFUL IN UNDERSTANDING THE POLITICS BETWEEN THE BIG LEADERS AND STATESMEN?



SOURCE: PARTITION REPORT, CONDUCTED BY GALLUP PAKISTAN, NOV 30 - DEC 14, 2015

Ques

ITEM 6.4
STATISTICAL ANALYS

IN YOUR OPINION, WHEN CHILDREN'S HISTORY TEXTBOOKS DISCUSS THE EVENTS LEADING TO INDIA'S PARTITION, ARE THEY ALSO USEFUL IN UNDERSTANDING THE LIVES OF THE COMMON PEOPLE AT THAT TIME OR ARE THEY ONLY USEFUL IN UNDERSTANDING THE POLITICS BETWEEN THE BIG LEADERS AND STATESMEN?

	IS ONLY USEFUL IN UNDERSTANDING LEADERS' POLITICS	ALSO USEFUL IN KNOWING ABOUT THE LIVES OF THE ORDINARY PEOPLE	DON'T KNOW	NO RESPONSE
ALL PAKISTAN	42%	36%	22%	0%
GENDER				
MALE	40%	37%	23%	0%
FEMALE	46%	36%	19%	0%
RESPONDENT AGE				
YOUNG	43%	37%	20%	0%
MIDDLE	43%	36%	21%	0%
OLD	37%	37%	26%	0%
HOUSEHOLD INCOME				
LOW	47%	38%	15%	0%
MEDIUM	40%	39%	20%	0%
HIGH	41%	34%	25%	0%
NO RESPONSE	40%	8%	52%	0%
LOCATION				
RURAL	43%	34%	23%	0%
URBAN	41%	40%	18%	0%



PART 2

CLASSIFICATORY VARIABLES

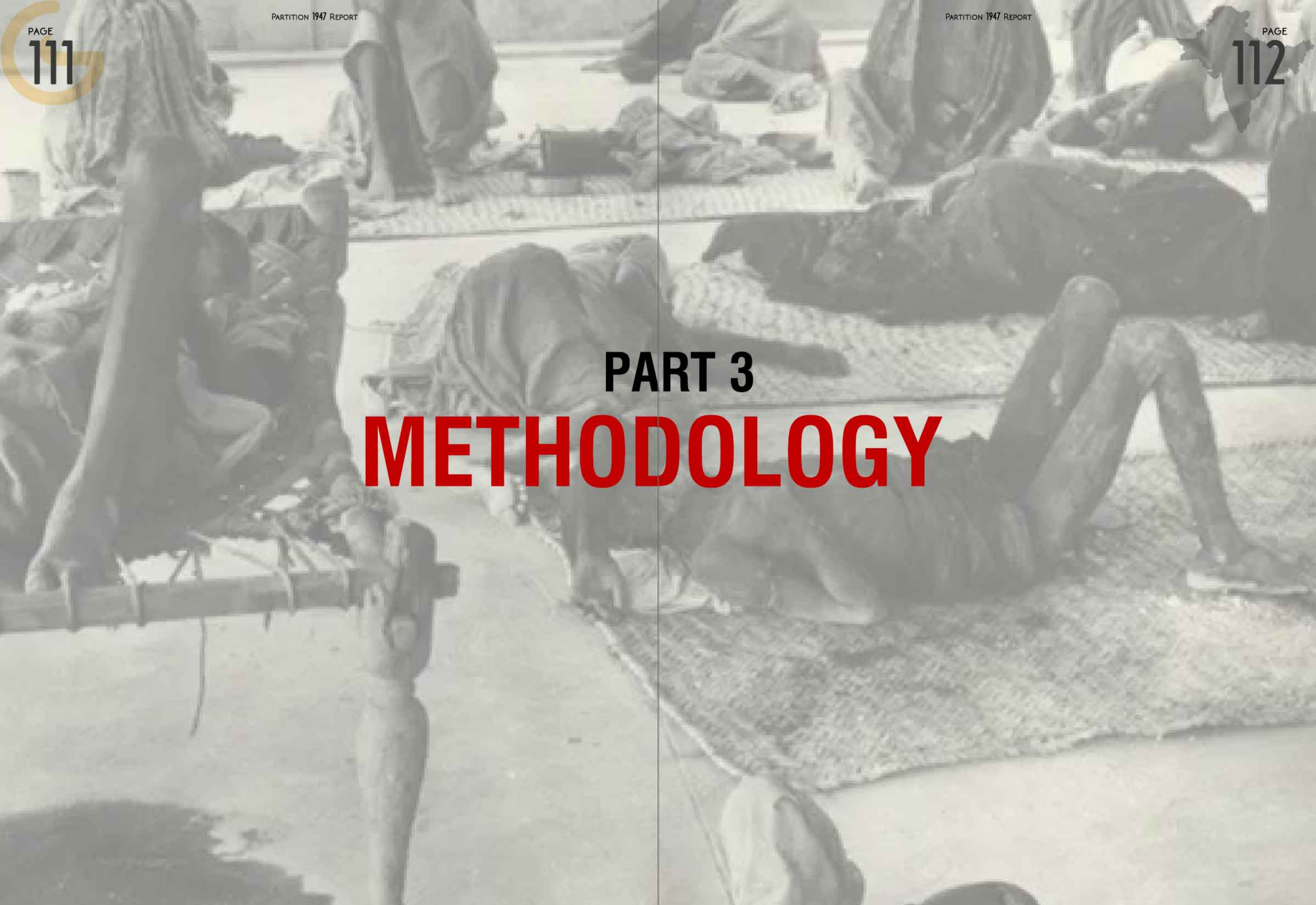
DEMOGRAPHICS
PROFILE OF RESPONDENTS
(N=1887)

		Weighted
		Col%
BASE: All		100%
Gender		
See classification details below	Male	54%
	Female	46%
Age of the Respondent		
See classification details below	Young	36%
	Middle	56%
	Old	8%
Household Income		
See classification details below	Low	28%
	Medium	48%
	High	18%
	No Response	6%
Location		
See classification details below	Rural	67%
	Urban	33%
Province		
See classification details below	Punjab	58%
	Sindh	24%
	KPK	14%
	Balochistan	5%

NOTES:

AGE: Young: Under 30 years of age; Middle: Between 30 and 50 years of age; Old: Above 51 years of age
INCOME CODES: Low: Up to Rs. 7000 (in 2015 this represented the lowest quintile). Medium: Rs. 7,001 to 20,000 (In 2015 this represented the 2nd and 3rd Quintile). High: More than 20,000 (In 2015 this represented the 4th and 5th Quintiles)
LOCATION: Urban is defined as location defined as town or city in the census, the total in Pakistan being 470 constituting 35% of the population; Rural is defined as a population living in villages as in the latest census, approximating —45,000, consisting 65% of the population.
METHODOLOGY: Sample Size: 1826; Coverage: National/Rural and Urban/All four provinces; Mode: Face to face; Survey dates: Nov 30 - Dec 14, 2015. Estimated error margin: +3-5% at 95% confidence level.

Source: Partition Report, conducted by Gallup Pakistan, Nov 30 - Dec 14, 2015



PART 3

METHODOLOGY

SUMMARY METHODOLOGY

SAMPLE SIZE: 1887 Households
(18+ Males and Females)

COVERAGE: National Cross Section
All Pakistan Urban and Rural

BREAKDOWN

PROVINCIAL BREAKDOWN:

	Weighted
Punjab	58%
Sindh	24%
KPK	14%
Balochistan	5%

LOCATION BREAKDOWN:

	Weighted
Large Cities (over 2 million)	33%
Medium Cities (over half million)	
Towns (Population 5000 plus)	
Villages	67%

SAMPLING METHOD: Multi Stage Stratified Sampling

ERROR MARGIN: +3-5% at 95% confidence level

INTERVIEW MODE: Face to Face In home

FIELD DATES: November 30 – December 14, 2015

Gallup Pakistan adheres to ESOMAR/WAPOR Code of Ethics of Opinion and Marketing Research (for more details please see detailed methodology)

Disclaimer: Gallup Pakistan is not related to Gallup Inc. headquartered in Washington D.C. USA. We require that our surveys be credited fully as Gallup Pakistan (not Gallup or Gallup Poll). We disclaim any responsibility for surveys pertaining to Pakistani public opinion except those carried out by Gallup Pakistan, the Pakistani affiliate of Gallup International Association. For details on Gallup International Association see website: www.gallup-international.com
Gallup Pakistan has conducted this poll according to the ESOMAR Code of Ethics and internationally recognized principles of scientific polling. The results in this Report do not represent views held by the authors or Gallup Pakistan. The results only represent public opinion, computed on the basis of views expressed by anonymous respondents selected through the procedure outlined in the Methodology section of this Report.
Gallup Pakistan has provided this data in the public interest and gratis. It cannot be held liable, contractually or otherwise, to the users of this data.

VOTER'S STUDY

TABLE OF CONTENTS

- A- Sample Profile
- B- Sample Selection Procedure
- C- Field Work Procedure
- D- Data Entry and Verification

FURTHER DETAILS ON RESEARCH METHODOLOGY

Note:

This Detailed Methodology is a standard procedure followed in public opinion polls. Specific details of the sample profile may vary from poll to poll. The specific sample profile as well as other variations may be included either in this Note as well as the Summary version or can be obtained upon request.

DETAILED METHODOLOGY

A- SAMPLE PROFILE

The survey was conducted with more than 1800 men and women statistically selected from all four provinces comprising of a cross section of age, and socio-economic classes as given below:

SAMPLE PROFILE

	Weighted
	Col%
BASE: All	100%
Gender	
See classification details below	
Male	54%
Female	46%
Age of the Respondent	
See classification details below	
Young	36%
Middle	56%
Old	8%
Household Income	
See classification details below	
Low	28%
Medium	48%
High	18%
No Response	6%
Location	
See classification details below	
Rural	67%
Urban	33%
Province	
See classification details below	
Punjab	58%
Sindh	24%
KPK	14%
Balochistan	5%

NOTES:

AGE: Young: Under 30 years of age; Middle: Between 30 and 50 years of age; Old: Above 51 years of age
INCOME CODES: Low: Up to Rs. 7000 (in 2015 this represented the lowest quintile). Medium: Rs. 7,001 to 20,000 (In 2015 this represented the 2nd and 3rd Quintile). High: More than 20,000 (In 2015 this represented the 4th and 5th Quintiles)
LOCATION: Urban is defined as location defined as town or city in the census, the total in Pakistan being 470 constituting 35% of the population; Rural is defined as a population living in villages as in the latest census, approximating ~45,000, consisting 65% of the population.
METHODOLOGY: Sample Size: 1826; Coverage: National/Rural and Urban/All four provinces; Mode: Face to face; Survey dates: Nov 30 - Dec 14, 2015. Estimated error margin: +3-5% at 95% confidence level.

B- SAMPLE SELECTION PROCEDURE

This survey uses stratified random sampling. Following steps have been used to achieve this:

STAGE 1: STRATIFICATION:

Stratification is principally at two levels:

- a. The First stratification is by PROVINCE, of which there are 4 in Pakistan.
- b. The Second stratification is by size of location. We stratify by 4 types of locations: Large/Metropolitan Cities (there are 3); Medium size (those whose population is over 100,000 persons); Towns (those whose population is less than 100,000) and Villages (those declared as such in the Census).

STAGE 2: SELECTION OF COMMUNITIES:

Within each stratum communities are selected through a random process. In some cases we make replacements by communities of similar profile with a view to logistical and other considerations.

C- FIELDWORK PROCEDURE

☒ BRIEFING/TRAINING OF INTERVIEWERS:

The Questionnaire Designed for the survey is briefed to the interviewers at Regional Centers across the Centre. The interviewers are instructed on measures such as:

1. Following Sampling/Quota Instructions Properly
2. Ethical Code of Conduct towards interviewers
3. Following skipping Instructions and other interview instructions on the Questionnaire
4. Maintaining Neutrality in asking Question

☒ MOCK CALLS:

After the briefing is completed all the field workers do the mock calls under the direct supervision of an executive or a fieldwork supervisor. This ensures that the field workers properly understand the instructions and they can handle various interviewing problems during the interview (in the field). After completion of mock calls, a debriefing session is arranged in which the problems faced by the interviewers during the mock interviews are discussed and solutions are suggested.

☒ INITIAL CHECKING:

After the training, the interviewers go into the field for actual interviewing. The first ten filled in questionnaires of every interviewer are thoroughly checked by their supervisor to ensure that the interviewer is performing well. In case the work of an interviewer is not acceptable he/she is disengaged from the survey.

☒ FIELD EDITOR OR INTAKE EDIT:

In normal routine at least 30-40 interviews of each interviewer are visually checked by the supervisor before passing them to Data Coding/Entry department. The problems or missing information identified during field edit are explained to the relevant interviewer and he/she is instructed to rectify them either through telephone and/or revisit the respondent for clarification and re-asking the missing questions.

☒ SUPERVISION & BACK CHECKING:

It is essential that the interviewers are properly supervised on the job and the work done by them is back checked. At least 20% back checking is done on work completed by each interviewer to ensure authenticity of data.

☒ DATA CODING/EDITING:

About 20% work of each coder is rechecked and verified by the concerned DC Supervisor/In-charge.

D- DATA ENTRY AND VERIFICATION

P's Quality Manual contains a detailed check-list on the handling control, entry and other steps involved in the management of data.

Once the questionnaires are received from the field, they are checked and the responses of open-ended questions are coded with the help of a code list. A coding scheme/book/guide is prepared on the basis of these questionnaires.

After the coding of open-ended responses, data is entered into computers. GP uses the SPSS data entry program that has flexibility to implement validity checks and skipping rules etc. The SPSS data entry software also has flexibility to verify the entered data by using the double punch options. Gallup normally double punches for 20% of its entered data.

After completion of data entries and double punch, all data is cleaned by using a data-cleaning program written in SPSS which is customized for every project according to the survey/questionnaire needs. Data is thoroughly checked for an omission, displacements and other error resulting in inconsistencies with the coding scheme.

Q18- کیا آپ یا آپ کے اباؤ اجداد کے اگست 1947 سے پہلے کے ہندو یا سکھ دوست تھے؟

Q19- تقسیم/ August 1947 کے بعد بہت سے ہندو، سکھ اور مسلمان دوستوں کا آپس میں رابطہ ختم ہوگیا، جبکہ کچھ کا برقرار رہا۔ آپ یا آپ کے آباؤ اجداد کا رابطہ قائم رہا یا ختم ہوگیا؟

Q20- کچھ لوگوں کا کہنا ہے کہ 1947 کے قتل و غارت کے دوران کچھ ایسے بھی ہندو یا سکھ تھے جنہوں نے کسی مسلمان کی جان بچائی ۔ کیا آپ نے اپنے خاندان یا جاننے والوں میں سے کسی ایسے کا سنا ہے جس کی جان کسی ہندو یا سکھ نے بچائی تھی ؟

Q21- بعض لوگوں کے ایسے بھی واقعات سننے میں آتے ہیں کہ جس میں کسی دشمن گروپ (ہندو یا سکھ) کے ممبر نے کسی مسلمان کو بھاگنے میں یا پناہ دینے میں مدد کی۔ کیا آپ اپنے خاندان یا جاننے والوں میں سے کسی کو جانتے ہیں کہ جس کو کسی ہندو یا سکھ نے پناہ دینے میں یا بھاگنے میں مدد کی؟

Q22- اسی طرح کیا آپ اپنے خاندان یا جاننے والوں میں سے کسی ایسے فرد کو جانتے ہیں کہ جس نے کسی ہندو یا سکھ کو پناہ دی، جان بچائی یا بھاگنے میں مدد کی؟

Q23- علی اور فرحان دو دوست ہیں۔ علی کا کہنا ہے کہ ہمیں ہندوؤں اور سکھوں کے بارے میں اپنے نظریات میں کچھ تبدیلی لانی چاہیے۔ ہندو اور مسلمان دوست بن سکتے ہیں اور ان کے بیچ امن ہوسکتا ہے جبکہ فرحان کے خیال میں جو کوئی بھی ہندوؤں اور مسلمانوں کے درمیان امن کی بات کرتا ہے تو وہ یقیناً پاکستان کے مفاد کے خلاف یا کسی انڈین ایجنڈے پر چل رہا ہوتا ہے۔ ہندو اور مسلمان دشمن ہیں اور ان کے بیچ امن نہیں ہوگا۔ اس لیے نظریات میں تبدیلی لانے کی کوئی ضرورت نہیں ” آپ کی رائے میں کون درست ہے؟

Q24- عام طور پر کہا جاتا ہے کہ پاکستان دو قومی نظریے کی بنیاد پر بنا تھا۔ اس نظریے کے مطابق مسلمان اور ہندو مذہب کی وجہ سے ہمیشہ سے ایک علیحدہ تشخص رکھتے تھے لہذا وہ ایک ملک میں اکٹھے نہیں رہ سکتے۔ 1947 میں بہت سے مسلمانوں نے اس نظریے کی زورو شور سے حمایت کی جبکہ کچھ نے حمایت نہیں کی۔ فرض کریں کہ آپ 1947 میں بالغ ہوتے۔ کیا آپ اس وقت دو قومی نظریے کی حمایت کرتے یا نہیں؟

Q25- کیا یہ نظریہ (یعنی کہ ہندو اور مسلمان معاشرتی اور سیاسی طور پر مختلف ہیں) آج آپ کو کس حد تک درست لگتا ہے ؟

Q26- (سیڑھی کارڈ دکھائیں) برائے مہربانی سیڑھی کارڈ کو مدنظر رکھتے ہوئے بتائیں کہ دو قومی نظریہ آپ کے مطابق کس حد تک حقیقت پر مبنی ہے۔ جہاں سے مراد ہے ”دوقومی نظریہ مکمل طور پر حقیقت کے خلاف ہے۔“ 0 سے مراد ”نہ ہی حقیقت پر مبنی ہے اور نہ حقیقت کے خلاف ہے“ اور 5سے مراد ”مکمل طور پر حقیقت پر مبنی ہے۔“۔

Q27- دو قومی نظریے کے مطابق یہ بھی کہا جاتا ہے کہ مسلمان اپنے مذہب کی بناء پر مخصوص اور الگ شناخت رکھتے ہیں۔ لیکن پاکستان بننے کے 24 سال بعد بنگال کے مسلمانوں نے الگ ہوکر اپنا ملک بنا لیا، لہذا آپ کے خیال میں دو قومی نظریے میں کوئی تبدیلی لانی چاہیے یا وہ بالکل درست ہے؟

Q28- ایم آف کو کچھ عبارتیں پڑھ کر سنائیں گے۔ برائے مہربانی بتائیے کہ آپ ان سے متفق ہیں یا غیر متفق ہیں؟

Q29- کیا آپ اسکولوں میں بچوں کی کتابوں میں پاکسان کی تاریخ (History) کے نصاب سے مطمئن ہیں؟

Q30- آپ کی رائے میں سکولوں میں تاریخ کے نصاب میں پاکستان بننے سے پہلے، اس کے دوران، اور بننے کے بعد کے واقعات/حالات کتنی درستگی سے بیان کیئے گئے ہیں؟

سوالنامہ

Q1- تقسیم ہند کے وقت بیشمار مسلمانوں کا قتل و غارت ہوا۔ بعض لوگوں کے مطابق مسلمانوں نے بھی دوسرے مذاہب کے لوگوں کا جانی، مالی اور عزت کا نقصان کیا، جبکہ بعض لوگوں کے مطابق مسلمانوں نے کوئی تشدد (یعنی لوٹ مار یا قتل و غارت) نہیں کیا۔ آپ کے خیال میں مسلمانوں نے تقسیم ہند کے وقت کسی حد تک تشدد کیا ؟

Q2- (اگر ہاں تو) آپ کے خیال میں مسلمانوں نے تشدد کیوں کیا؟

Q3- آپ کے خیال میں تقسیم ہند کے وقت جو فسادات ہوئے ان کی ذمہ داری سب سے زیادہ کس پر عائد ہوتی ہے؟

Q4- تقسیم ہند کے وقت بیشمار ہندو، سکھ اور مسلمان قتل ہوئے۔ آپ کے خیال میں بنیادی طور پر اس قتل و غارت اور فساد کی جڑ کیا تھی؟

Q5- بعض لوگوں کے مطابق ان فسادات کی مندرجہ ذیل وجوہات بھی تھیں آپ درج ذیل ہر ایک وجہ سے کس حد تک متفق یا غیر متفق ہیں؟

Q5a- کچھ لوگوں کے مطابق ہندوؤں، سکھوں اور مسلمانوں کے بیچ مذہبی انتہا پسند گروہوں (جن کا تعلق مختلف مذاہب سے تھا) نے تقسیم کے دوران خفیہ ہتھیار تقسیم کرنے اور فسادات پھیلانے میں بڑا اہم کردار ادا کیا۔ کیا آپ اس کے بارے میں علم رکھتے ہیں یا آپ کے خیال سے ایسا کچھ نہیں ہوا؟

Q5b- اگر علم رکھتے ہیں تو آپ کے خیال میں ان انتہا پسند گروہوں کا تعلق کس مذہب سے تھا؟

Q6- کیا آپ اپنے خاندان یا دوست احباب وغیرہ میں سے کسی کو جانتے ہیں جنہوں نے اگست 1947 کے قتل و غارت کے دوران اپنے خاندان کی خواتین (یا خاتون) کی عزت بچانے کی خاطر ان کی جان لی ہو؟

Q7- کیا آپ اپنے خاندان یا دوست احباب میں سے کسی کو جانتے ہیں جنہوں نے اپنے خاندان کی عورتوں کی عزت کے تحفظ کے لیے انہیں زہریلی دوائیاں دی ہوں جو وہ خطرے کے وقت لے سکیں؟

Q8- کیا آپ اپنے خاندان یا جاننے والوں میں کسی کے بارے میں علم رکھتے ہیں کہ انہوں نے تقسیم کے وقت دوسرے مذاہب کے لوگوں پر تشدد کیا ہو؟

Q9- (اگر ہاں تو) آپ کے خیال میں اس کی کیا وجہ تھی؟

Q10- آپ کے خیال میں کیا یہ تشدد اس وقت کے حالات کو مدنظر رکھتے ہوئے کس حد تک جائز تھا؟

Q11- فرض کریں کہ اگر آپ 1947 میں بالغ (یعنی ووٹ دینے کے قابل) ہوتے تو کیا آپ پاکستان کے قیام کے حق میں ووٹ دیتے یا مخالفت میں؟

Q12- برائے مہربانی بتائیں کہ اس کی وجہ کیا ہے کہ آپ قیام پاکستان کی ____ میں ووٹ دیتے؟

Q13- قیام پاکستان کے بارے میں مندرجہ ذیل باتوں کے حوالے سے آپ کس حد تک متفق یا غیر متفق ہیں؟

Q14- بعض لوگوں کے خیال میں پاکستان کے مسلمانوں کو قیام پاکستان کا زیادہ فائدہ ہوا جبکہ بعض کا خیال ہے کہ اس سے زیادہ نقصان ہوا ۔ آپ کے خیال میں قیام پاکستان سے پاکستان کے مسلمانوں کا زیادہ فائدہ ہوا یا نقصان؟

Q15- کیا آپ کبھی کسی ہندوستانی سے ملے ہیں؟

Q16- (اگر ہاں تو) کیا اس کی وجہ سے آپ کے ہندوستانیوں کے متعلق خیالات میں کوئی تبدیلی آئی؟

Q17- کیا یہ تبدیلی مثبت تھی یا منفی؟

Q31- آپ کے خیال میں بچوں کی تاریخ کی کتابوں میں جب برصغیر کی تقسیم سے قبل کے واقعات کا ذکر ہوتا ہے تو کیا ان کتابوں میں اس وقت کے عام لوگوں کی زندگیوں کے بارے میں جاننے کو کچھ ملتا ہے یا پھر صرف اس وقت کے حکمران اور بڑے لیڈروں کی سیاست کے بارے میں پتہ لگتا ہے؟

Q32- پیرس میں ہونے والی دونوں رہنماؤں کی ملاقات کے بعد بھارتی وزیر خارجہ سشما سوراج کا آئندہ ہفتے پاکستان کے دورے کا امکان ہے جس میں وہ پاکستان میں افغانستان سے متعلق ہونے والی کانفرنس میں شریک ہوں گی۔ برائے مہربانی بتائیں کہ آپ کے خیال میں اس دورے کے بعد پاک بھارت تعلقات میں بہتر ہونگے، خراب ہونگے یا آپکی رائے میں کوئی فرق نہیں پڑے گا؟



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