

How fear of violence drives intergroup conflict:
Evidence from a panel survey in India
Supplementary Information

Author names removed for peer review

Contents

1	Selection of survey sites	2
2	Robustness check: Ordered Logit instead of linear model	3
3	Exogeneity of election violence exposure	4
4	H1: Safety fears due to personally experienced violence	6
5	H2: Fear and prejudice	7
6	H3: Fear and cohesion	14
7	H4: Fear and support for extremism	17
8	SMS results	18
9	Demographic comparison of non-response during telephone survey	21
10	Model specification for the Endorsement Experiments	22
11	Questionnaire	22

1 Selection of survey sites

For the selection of survey sites within Uttar Pradesh, we implemented nearest-neighbor matching to pair four out of 399 settlements with varying levels of reported violence, but otherwise most similar socio-economic characteristics. In the absence of structural observations on the city-level, we had to infer city limits based on Open Street Map (OSM) (OpenStreetMap contributors 2017) in order to integrate multivariate information from different spatial data sources. City limits were modeled by placing geographic buffers around residential streets included in OSM data for UP.

The buffer size of 550 meters was chosen inductively to match modeled boundaries with night-time light signatures. Overlapping buffers were united into single polygons. From these polygons, the area of the city was inferred. Cumulative night-time light emissions from 2014 – the latest obtainable data point – divided by the area of the settlement served as a proxy for electrification and socioeconomic development (see AUTHOR, National Geophysical Data Center 2014). Cities were joined with 2011 census data available at the district level.¹ From the census information, rates of unemployment, illiteracy, and percentages of scheduled castes and tribes were coded. Geographically finer information on the local distribution of religious groups was obtained from polling station-level voter registries (see Susewind and Dhattiwala 2014). We included all polling stations from the 2014 general elections which fell into the modeled city limits. Finally, city-level exposure to violence was constructed from geo-referenced riots and protests from ACLED. To focus explicitly on Hindu-Muslim tensions, we only included incidents that occurred between Hindus and Muslims.

For this newly constructed multivariate dataset of cities, we used nearest-neighbor matching to identify most similar pairs (see Nielsen 2016). Two matches were retrieved from the sample: First, we drew the best match from the 399 possible survey sites in UP (Lucknow - Azamgarh). Then we removed these sites from the sample and drew the next best match (Meerut - Faizabad). This selection of cities satisfies several criteria: The cities have varying violence exposure but are very similar with regard to other socio-economic characteristics, thereby implementing a most similar systems design. Furthermore, the locations are geographically dispersed within UP, which ensures that different regions are represented and rules out local spillover effects between survey locations.

¹See <http://gadm.org/> and <http://censusindia.gov.in/>, last accessed April 18, 2018

2 Robustness check: Ordered Logit instead of linear model

Table A1: Replicating the models in the main table of the paper with ordered logit instead of linear models gives substantively identical results.

	<i>Dependent variable:</i>		
	FD(Fear)	Religious community important	Support Gau Raksha
	(1)	(2)	(3)
Communal violence during election	0.620** (0.249)		
Fear due to personally experienced violence		0.141** (0.058)	0.257*** (0.058)
Fear x Muslim			-0.073 (0.122)
Own leaders blame out-group	0.470** (0.223)	0.077 (0.193)	0.312* (0.171)
Daily news consumption	-0.302 (0.230)	-0.583** (0.236)	-1.171*** (0.211)
Age	0.007 (0.007)		
Male	0.156 (0.185)		
Muslim	0.639*** (0.232)		-0.679 (0.439)
Income 5-10000	-0.175 (0.264)		
Income 10-15000	-0.565** (0.286)		
Income 15-25000	0.880*** (0.261)		
Income 25-50000	0.518* (0.301)		
Income over 50000	1.111 (0.761)		
Lucknow	-0.157 (0.250)		
Faizabad	-0.389 (0.244)		
Azamgarh	-0.495* (0.272)		
Wave 2		0.172 (0.184)	0.088 (0.165)
Hypothesis	1	3	4
Observations	411	823	721

Note:

*p<0.1; **p<0.05; ***p<0.01

3 Exogeneity of election violence exposure

Table A2: Reported communal violence during the election is uncorrelated with respondent characteristics and responses in wave 1: Chi2 and Fisher’s exact tests of response to communal violence question and demographic characteristics/wave 1 responses.

	Variable	Chi2 test statistic	Chi2 p-value	Fisher’s exact test p-value
1	location	2.47	0.49	0.48
2	gender	4.08	0.07	0.04
3	children	0.06	0.9	0.88
4	caste	2.16	0.34	0.34
5	religion	3.33	0.15	0.16
6	education	2.66	0.83	0.81
7	income	10.1	0.08	0.07
8	relocated due to political reasons	2.62	0.44	0.61
9	friends from other religious communities	1.6	0.25	0.25
10	proportion of friends from other religious communities	7.94	0.1	0.1
11	media consumption	4.38	0.35	0.36
12	religion important	6.39	0.15	0.13
13	people w/ other opinions should stay out	5.14	0.26	0.26
14	different opinions are good for democracy	2.64	0.63	0.68
15	like to meet friends form other religious communities	3.72	0.45	0.42
16	fear for the safety	7.31	0.12	0.14
17	own community should stick together	1.94	0.61	0.64
18	leaders say other religious groups create problems	3.46	0.48	0.46
19	leaders highlight importance of charity	0.95	0.92	0.93
20	air_0	0.7	1	1
21	traffic_0	0.62	0.85	1
22	transportation_0	1.95	0.72	0.64
23	air_1m	2.96	0.28	0.26
24	traffic_1m	3.96	0.28	0.26
25	transportation_1m	5.63	0.17	0.15
26	air_2m	0.13	1	1
27	traffic_2m	7.07	0.05	0.11
28	transportation_2m	13.26	0.05	0.05
29	air_3m	3.63	0.3	0.22
30	traffic_3m	0.54	1	1
31	transportation_3m	4.28	0.4	0.26
32	air_1h	0.86	0.78	0.87
33	traffic_1h	1.26	1	1
34	transportation_1h	1.68	0.8	0.95
35	air_2h	1.48	0.94	1
36	traffic_2h	1.83	0.84	0.75
37	transportation_2h	1.41	0.83	0.87
38	air_3h	5.89	0.18	0.29
39	traffic_3h	2.29	0.7	0.62
40	transportation_3h	0.9	1	0.89
41	air	6.64	0.15	0.25
42	traffic	3.15	0.53	0.65
43	transportation	2.5	0.67	0.64

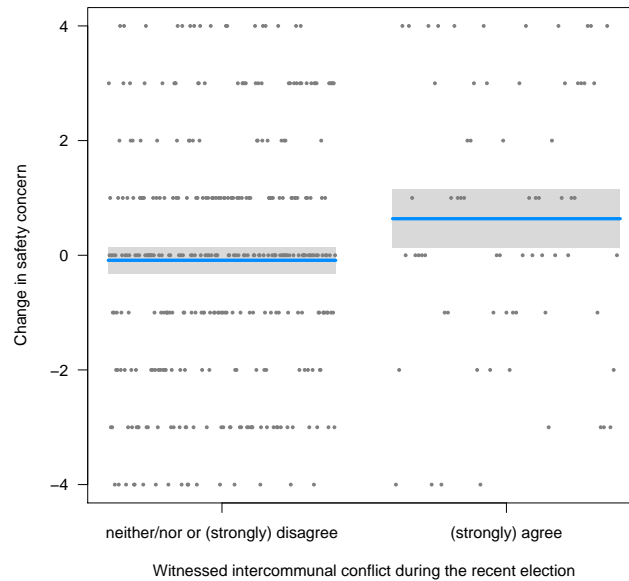
4 H1: Safety fears due to personally experienced violence

Table A3: OLS models of change in fear for personal safety due to personally experienced communal violence from wave 1 to wave 2. Dependent variable: Change in response to 5-point Likert scale.

	<i>Dependent variable:</i>	
	OLS	
	(1)	(2)
Election violence	0.725** (0.284)	0.614** (0.280)
Age		0.007 (0.008)
Male		0.249 (0.216)
Muslim		0.729*** (0.260)
Income 5-10000		-0.295 (0.315)
Income 10-15000		-0.606* (0.336)
Income 15-25000		0.895*** (0.301)
Income 25-50000		0.621* (0.357)
Income over 50000		1.344 (0.877)
Leaders blame out-group		0.564** (0.255)
Daily news consumption		-0.360 (0.262)
Constant	-0.087 (0.116)	-0.589 (0.526)
Location FE	No	Yes
Observations	412	411
R ²	0.016	0.132
Adjusted R ²	0.013	0.101

Note: *p<0.1; **p<0.05; ***p<0.01

Figure A1: Association between election violence and change in safety fear, Based on Model 1.



5 H2: Fear and prejudice

The following priors were used to estimate the endorsement model:

$$\beta_{jk} \sim N(0, 10)$$

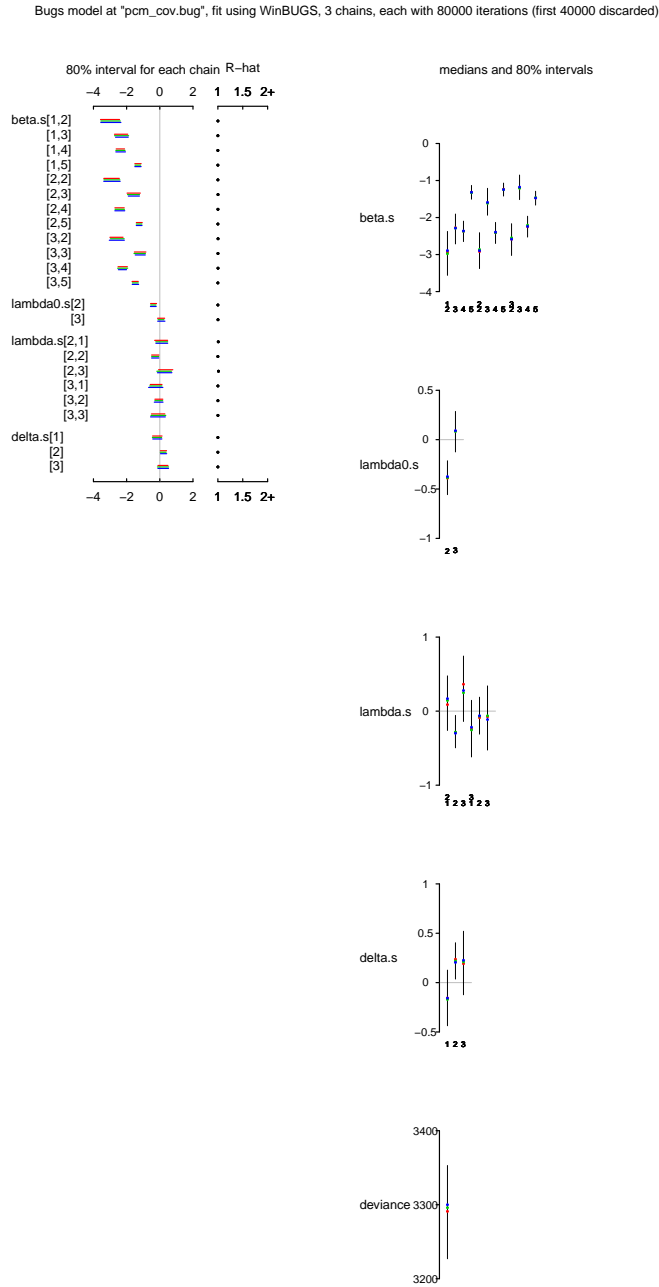
$$\delta \sim N(0, 10)$$

$$\lambda_t \sim N(0, 10)$$

$$\omega_t \sim \text{Gamma}(0.01, 0.01)$$

The model was estimated using three separate chains. All R-hat values are equal to 1, indicating convergence. A graphical display of the estimates for the different chains as well as R-hat values is provide in Figure A2.

Figure A2: Plot of R-hat values and 80 percent intervals as well as medians for the separate chains used to estimate the parameter values



The endorsement model was also estimated using a more extensive list of predictor variables, including an indicator of whether respondents agree that leaders from their own community blame other religious groups for existing problems. This variable is intended to pick up leader influence, which has been described as an important factor driving communal conflict in India. As described in the paper, leader influence may be both a causal mechanism and as well as a confounder. As a causal mechanism, leaders use respondents existing safety fears and stir up prejudice, in-group attachment and extremist views:

$$fear \longrightarrow leader\ propaganda \longrightarrow prejudice/cohesion/extremism$$

In this case, including a variable which picks up negative leader effects would bias the total effect of fear due to personally experienced violence. Since we ask directly for fear due to *personally experienced* violence, we should not be picking up fear that is solely induced by leader propaganda. Nevertheless, leaders can also reinforce existing fears due to personal experiences. In this case, we would need to control for this influence. The following results are an estimate of the endorsement effect for different subgroups, when we include a large set of predictor variables.² The results in Figure A3 show that leader influence predicts a strong negative endorsement effect. The overall prejudice against "Muslim leaders" among Hindus in the sample correlates strongly with leader comments. Despite this strong leader effect, the effect of safety fear remains negative. Although the variance of the posterior is quite large, the model estimates a 90 percent posterior probability for Hindus who fear for their safety, but do not report derogatory leader statements (see Figure A4).

²The model uses the same priors and also reaches convergence (see Figure A5)

Figure A3: Endorsement effect for different subgroups of model when distinguishing respondents reporting negative leader comments.

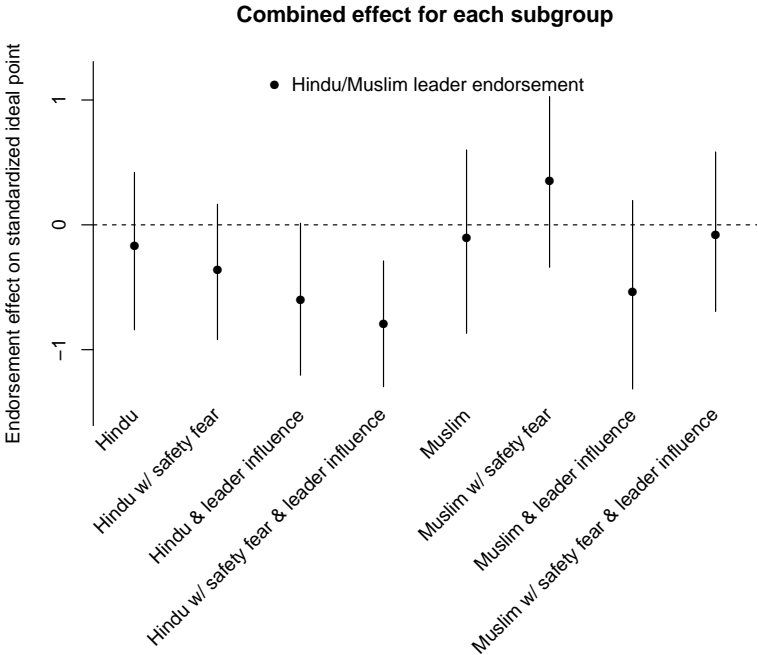


Figure A4: Endorsement effect for Hindus with safety fear who do not report negative leader comments.

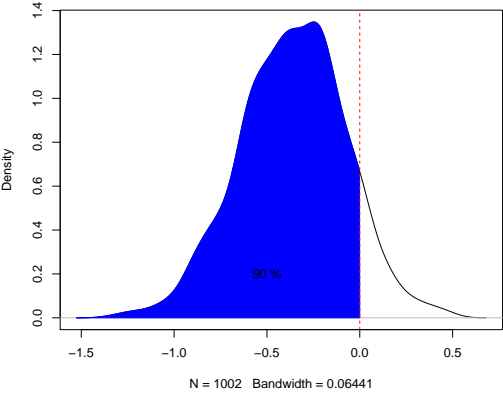
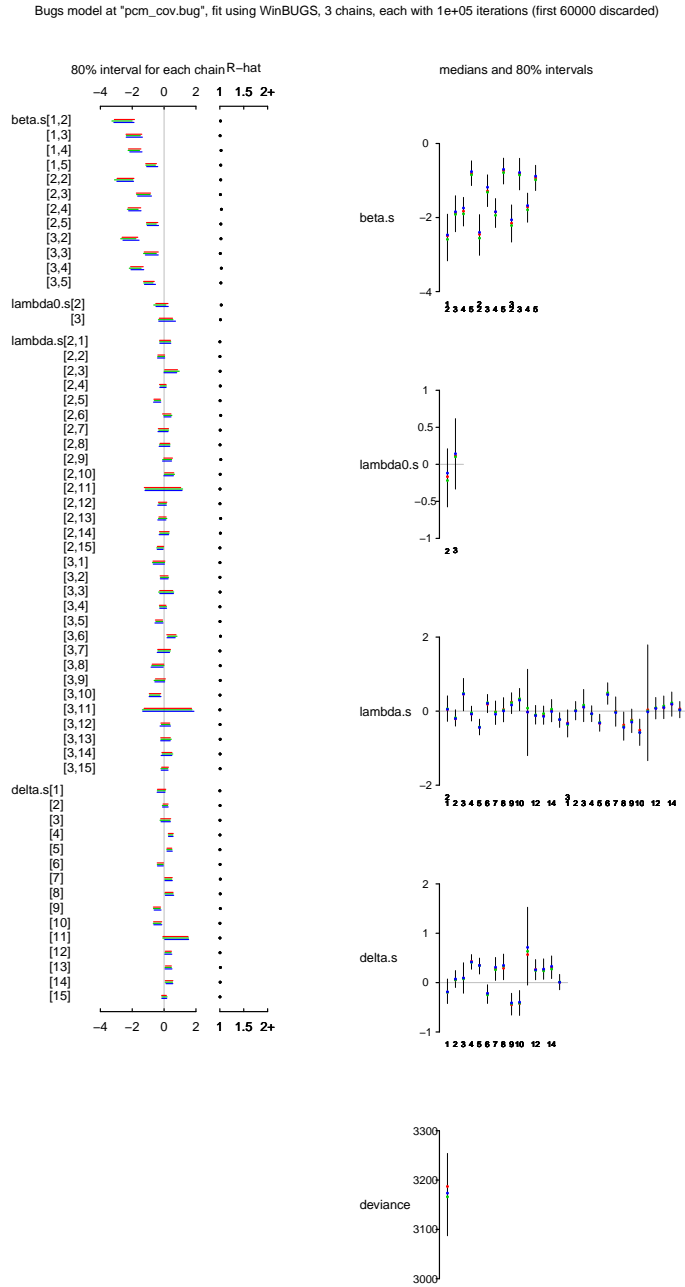


Figure A5: Plot of R-hat values and 80 percent intervals as well as medians for the separate chains used to estimate the parameter values



6 H3: Fear and cohesion

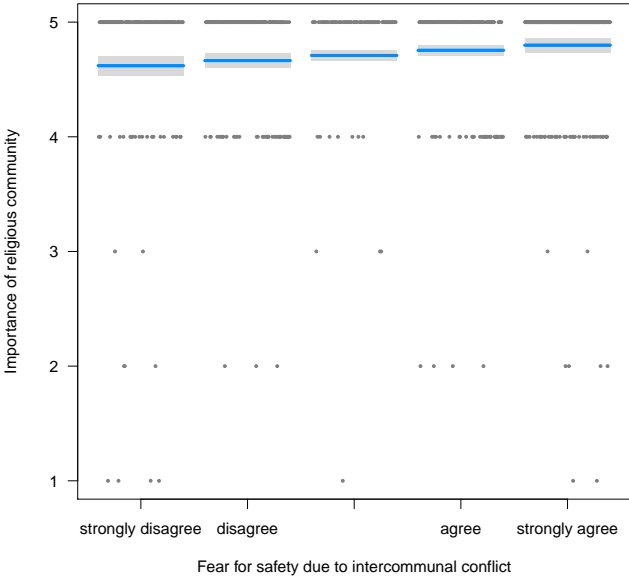
Table A4: Models of importance of religious community. Dependent variable: Response to 5-point Likert scale (1=strongly disagree, 5=strongly agree).

	<i>Dependent variable:</i>			
	OLS		Twoway FE	RE
	(1)	(2)	(3)	(4)
Fear for safety	0.045*** (0.015)	0.036** (0.015)	0.031 (0.022)	0.036** (0.015)
Age		-0.034 (0.057)		
Male		0.0004 (0.002)		
Muslim		0.051 (0.048)		
Income 5-10000		0.060 (0.069)		
Income 10-15000		0.002 (0.074)		
Income 15-25000		-0.079 (0.068)		
Income 25-50000		-0.030 (0.080)		
Income over 50000		-0.433** (0.193)		
Leaders blame out-group		0.043 (0.052)	0.097 (0.074)	0.066 (0.048)
Daily news consumption		-0.083 (0.056)	-0.175** (0.079)	-0.094* (0.053)
wave 2		0.078* (0.047)		
Constant	4.575*** (0.056)	4.477*** (0.121)		4.634*** (0.079)
Location Dummies	No	Yes	-	No
Twoway FE	No	No	Yes	No (RE)
Observations	826	823	823	823
R ²	0.011	0.042	0.030	0.018
Adjusted R ²	0.010	0.024	-0.973	0.014

Note:

*p<0.1; **p<0.05; ***p<0.01

Figure A6: Association between safety concerns and importance of own religious group.

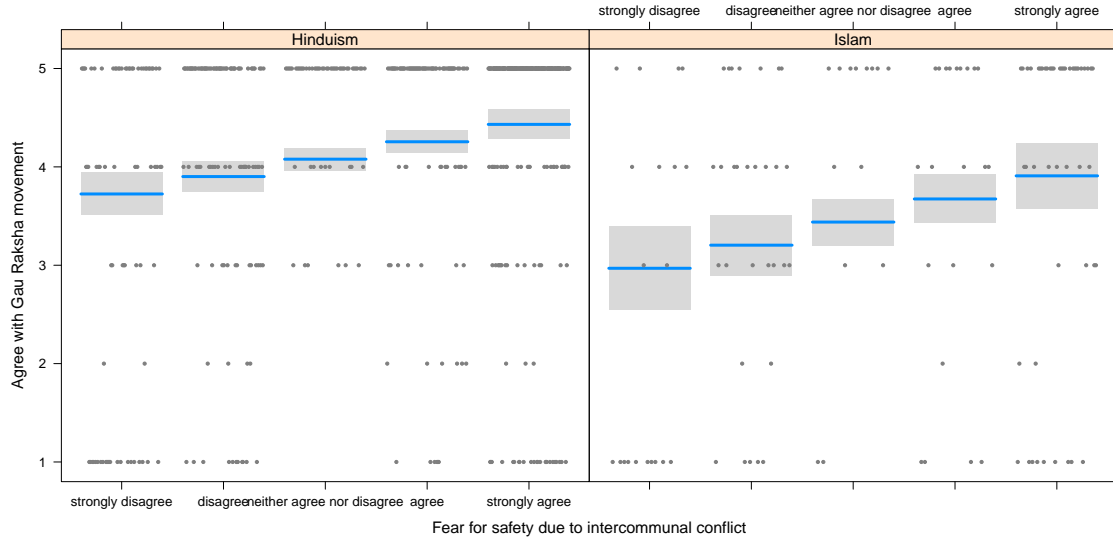


7 H4: Fear and support for extremism

Table A5: Models of agreement with Gau Raksha movement. Dependent variable: Response to 5-point Likert scale (1=strongly disagree, 5=strongly agree).

	<i>Dependent variable:</i>		
	OLS		Twoway FE
	(1)	(2)	(3)
Fear for safety	0.177*** (0.037)	0.115*** (0.036)	0.148*** (0.054)
Fear for safety x Muslim	0.058 (0.085)	0.067 (0.080)	-0.066 (0.120)
Muslim	-0.814** (0.317)	-0.912*** (0.300)	
Age		-0.006* (0.004)	
Male		0.143 (0.099)	
Income 5-10000		-0.115 (0.142)	
Income 10-15000		-0.284* (0.155)	
Income 15-25000		-0.848*** (0.142)	
Income 25-50000		-1.125*** (0.171)	
Income over 50000		-0.179 (0.395)	
Leaders blame out-group		0.151 (0.112)	0.099 (0.164)
Daily news consumption		-0.342*** (0.116)	-0.654*** (0.170)
wave 2		0.288*** (0.101)	
	17		
Constant	3.548*** (0.143)	4.367*** (0.255)	
Location Dummies	No	Yes	-
Twoway FE	No	No	Yes
Observations	724	721	721
R ²	0.075	0.205	0.094
Adjusted R ²	0.071	0.187	-1.153

Figure A7: Association between safety concerns and support for Gau Raksha groups, by religious group (based on OLS model 1).

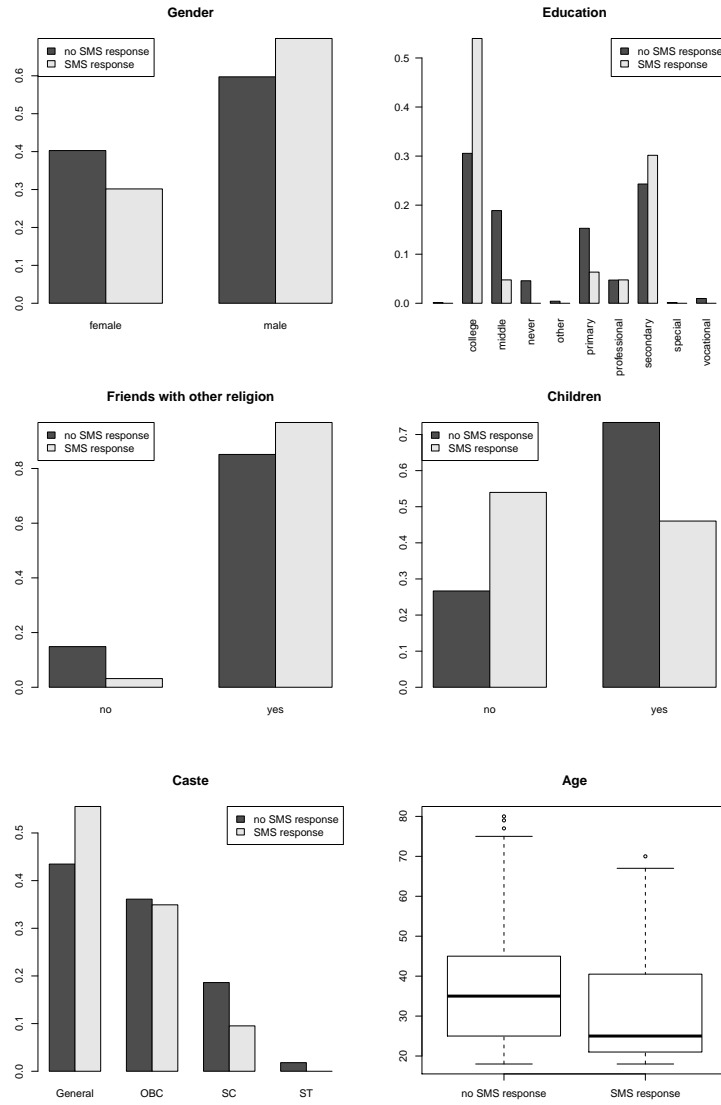


8 SMS results

Overall, only 116 of the 783 contacted respondents (14%) replied to the invitation SMS. By the fifth question, 52 respondents had ended the interview prematurely. Moreover, a substantial number of the respondents replied using unstructured responses rather than the provided response categories of the closed questions asked.

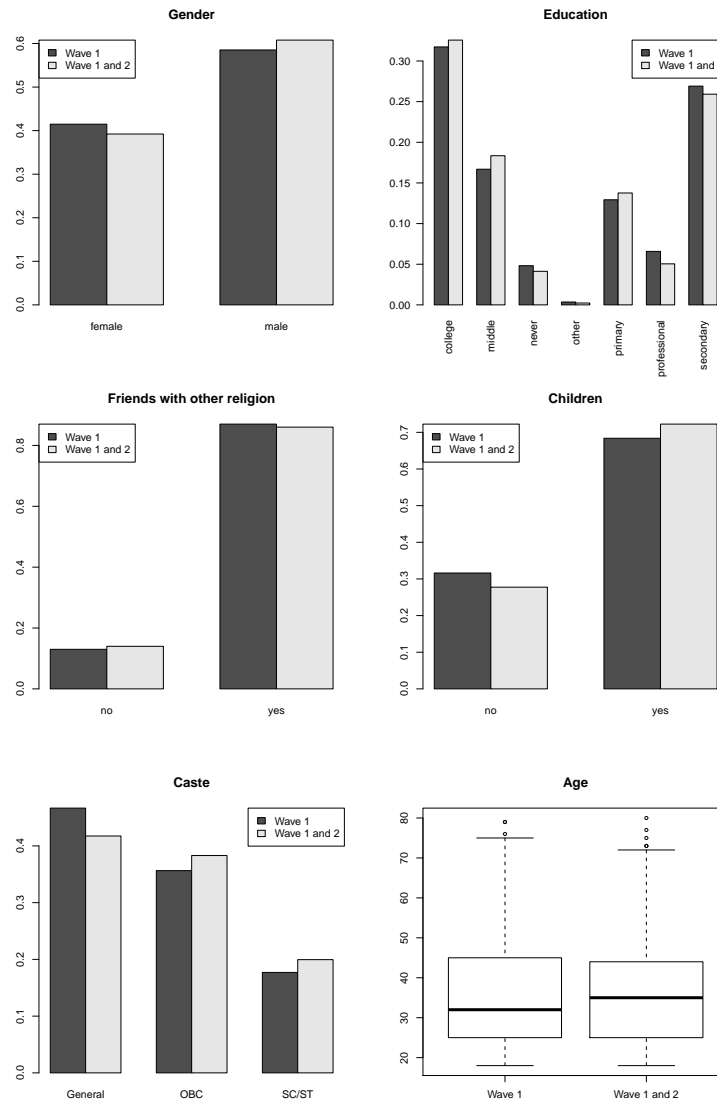
In addition to the magnitude of the non-response pattern, the respondents who completed the five SMS questions represent a very skewed demographic. Figure A8 compares the demographic characteristics of sms respondents to non-respondents. It becomes evident that contacted males were much more likely to complete the SMS survey than females. Moreover, the sms sample is much better educated, with over 50 percent of college graduates, come largely from upper castes and are substantially younger. Due to this skewed response pattern, we decided to refrain from using the sms responses in our analysis presented in the main paper.

Figure A8: Demographic comparison of non-response pattern in SMS-survey.



9 Demographic comparison of non-response during telephone survey

Figure A9: In stark contrast to the SMS sample, there seems to be no systematic difference in demographic characteristics between people that could not be interviewed in the telephone wave: Demographic comparison of non-response pattern in telephone-survey.



10 Model specification for the Endorsement Experiments

The endorsement model estimates the probability that the i -th individual selects category k on item j as

$$p_{ijk} = P(Y_{ij} = k | \theta_i, s_{it}) = \frac{\exp\{\sum_{\ell=1}^k (\theta_i + s_{it} - \beta_{j\ell})\}}{\sum_{m=1}^K \exp\{\sum_{\ell=1}^m (\theta_i + s_{it} - \beta_{j\ell})\}} \quad (1)$$

whereby $\beta_{j1} = 0$ for all j . θ_i is each respondent's ideal point. β_{jk} is the item-step parameter for each category k of item j (Curtis 2010). s_{it} models the added shift in respondent i 's ideal point due to the endorser t , whereby $s_{it} = 0$ for the control condition without an endorser.

To estimate a varying endorsement effect for different individuals, we model changes in the endorsement effect s_{it} for each endorser t using individual-level predictors Z_i . The effect of each endorser is given as

$$s_{it} \sim N(Z_i \lambda_t, \omega_t) \quad (2)$$

where λ_t is a vector of coefficients modeling the change in the endorsement effect due to individual i 's covariate vector Z_i (in the case of no endorsement $\lambda_0 = 0$ and $\omega_0 = 0$) (Bullock et al. 2011). Because covariates affecting the endorsement effect might also change a person's general ideal point θ_i , we model this potential effect using the same covariate vector Z_i

$$\theta_i \sim N(Z_i \delta, 1) \quad (3)$$

where δ is the estimated coefficient vector. The standard deviation is set to 1 to enable identification. We are primarily interested in λ_t , i.e. the covariates' influence on the endorsement effect.

To facilitate interpretation, we standardize the coefficients, which enables us to interpret the coefficients as changes in terms of the standard deviation of the ideal point.

11 Questionnaire

We report the full questionnaire (here: the face-to-face contact survey) in both English and Hindi below. Please note that the pdf print-out shows all possible questions.

This means that some questions were not asked in every interview, e.g. the print-out lists all possible treatments on the endorsement questions, although only one treatment was administered to one group.

The follow-up telephone survey was augmented by four additional questions regarding the elections. These were asked at the very end of the survey in order to not prime the respondent and ensure maximum comparability across the repeated questions. The wording of these additional questions was as follows:

“We will now read out a few statements about the recent election in Uttar Pradesh. We would like to know whether you agree or disagree with these statements.”

- Do you agree or disagree: “Uttar Pradesh will be a safer place now that the elections are over.”
- Do you agree or disagree: “I have witnessed intercommunal conflict during the recent election.”
- Do you agree or disagree: “The outcome of the election is good for Uttar Pradesh.”
- Do you agree or disagree: “Yogi Adityanath will be a good leader for Uttar Pradesh.”

All of these election questions had the same answer categories between strongly agree and strongly disagree on a five-point likert scale as the questions in the remaining survey.

Below we document the complete survey:

ODK_Survey_UttarPradesh

Thank you for taking the time to talk to us. We are a research team from the University of Konstanz, Germany. We would like to understand public opinions in Uttar Pradesh.

We will first ask you a few question, now. In the next weeks we would like to ask some additional questions via SMS. Completing each round of questions will take only 5 minutes. We will transfer 20 Rupee to your phone if you sign up today and 50 Rupee for each SMS interview later. All responses will remain strictly anonymous. All data are stored on a secure server.

*

Would you like to participate in this survey and the SMS survey?

By participating you acknowledge that you

- **are 18 years or older**
- **are able to read and respond to SMS messages**
- **possess a valid prepaid mobile phone number (Bharti Airtel, Vodafone, Idea, BSNL, Aircel, Telenor/Unitech Wireless, Reliance, Reliance Jio)**

Do you wish to participate in the survey?

OK

Thank you very much for participating in our survey!

Please indicate your gender.

male

female

How old are you?

Enter age in years, if not known exactly, give an estimate

What is your highest level of education?

primary school

middle school

secondary school

vocational training

college / university

professional

special institution for disabled

other institution

never attended any

What is your religion?

- Hinduism
- Islam
- Christianity
- Sikhism
- Buddhism
- Jainism
- other
- none

Do you have colleagues or friends in other religious communities?

- yes
- no

How regularly do you inform yourself about political news (in Uttar Pradesh)?

- daily
- every 2-3 days
- once a week
- less than once a week
- do not follow local political news

Which type of media do you use to follow political news (from Uttar Pradesh)?

You may choose multiple options.

- newspaper
- radio
- television
- internet
- by talking to other people
- other sources
- do not follow local political news

We would now read out some opinions and statements and would ask you to say whether you agree or disagree with each statement.

Do you agree or disagree with the following statement: "My religious group is very important to me."?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Do you agree/disagree: "People who are wrong about politics should stay out of it."?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Do you agree/disagree: "Having different opinions is important for democracy."?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Do you agree/disagree: "I would like to meet colleagues or friends in other religious communities more often."?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Do you agree/disagree: "I fear for the safety of myself or my family, because I have personally witnessed inter-communal conflict."?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Do you agree or disagree: "Members of my religious community should stick together and put disagreements aside."?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Do you agree or disagree: "Leaders from my community often say other religious groups create problems"?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Do you agree or disagree: "Leaders from my community stress the importance to support charity organizations."?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

We will now continue with statements about a few organizations or groups. We would like to ask you how you think the organization or group represents your values:

How much do you agree or disagree with the values of the following organization: "Samajwadi Party (SP)"?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree
- Do not know

How much do you agree or disagree with the values of the “Bahujan Samaj Party (BSP)”?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree
- Do not know

How much do you agree or disagree with the values of the “Bharatiya Janata Party (BJP)”?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree
- Do not know

How much do you agree or disagree with the values of the “Indian National Congress (INC)”?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree
- Do not know

How much do you agree or disagree with the values of the “Rashtriya Lok Dal (RLD)”?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree
- Do not know

How much do you agree or disagree with the values of the “Gau Raksha movement”?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree
- Do not know

We would now like to briefly ask for your opinion on some proposals to improve the everyday lives of people:

Many people demand better air quality in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people call for better traffic safety initiatives in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

There have been calls to improve public transportation in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people demand better air quality in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people call for better traffic safety initiatives in India. Several Gau Raksha groups support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

There have been calls to improve public transportation in India. Several Hindu community leaders support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people demand better air quality in India. Several Gau Raksha groups support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people call for better traffic safety initiatives in India. Several Hindu community leaders support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

There have been calls to improve public transportation in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people demand better air quality in India. Several Hindu community leaders support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people call for better traffic safety initiatives in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

There have been calls to improve public transportation in India. Several Gau Raksha groups support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people demand better air quality in India. How much do you agree/disagree with these demands?

- strongly agree
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- neither agree or disagree
- disagree
- strongly disagree

Many people call for better traffic safety initiatives in India. Several Gau Raksha groups support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

There have been calls to improve public transportation in India. Several Muslim community leaders support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people demand better air quality in India. Several Gau Raksha groups support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people call for better traffic safety initiatives in India. Several Muslim community leaders support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

There have been calls to improve public transportation in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people demand better air quality in India. Several Muslim community leaders support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Many people call for better traffic safety initiatives in India. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

There have been calls to improve public transportation in India. Several Gau Raksha groups support these demands. How much do you agree/disagree with these demands?

- strongly agree
- agree
- neither agree or disagree
- disagree
- strongly disagree

Thank you for your answers. To complete the interview, we would now like to ask some additional questions regarding your family situation:

Do you have children?

- yes
- no

Did you or your family ever have to relocate for political reasons?

- No
- Yes, personally
- Yes, my parents
- Yes, my grandparents

Which social group do you belong to?

- General
- SC
- ST
- OBC
- Others

What is your family's monthly income?

- Up to INR 5000
- INR 5001-10000
- INR 10001-15000
- INR 15001-25000
- INR 25001-50000
- More than INR 50000

Thank you very much for participating in our survey! We would now like to register you for the SMS surveys and prepare our payment to your mobile phone. To help us transfer the payment to the correct mobile phone, please send a SMS with the following one-time activation code

A601937

to **07289 016 305**.

Please make sure that your SMS includes *only* the activation code. Each code works *only for one SMS from one person* and helps us verify that you actually participated in this survey.

We will contact you shortly and transmit the money!

Thank you very much for participating in our survey!

Please leave the building and record the location in front of the building.

It may take a minute or two to detect the location and record it.

latitude (x.y °)

longitude (x.y °)

altitude (m)

accuracy (m)

ODK_Survey_UttarPradesh

हमसे बात करने के लिए आपका धन्यवाद। हम Konstanz, जर्मनी के विश्वविद्यालय की एक अनुसंधान टीम से सम्बंधित हैं। हम उत्तर प्रदेश में सार्वजनिक राय को समझने के लिए एक सर्वेक्षण कर रहे हैं।

हम अब आपसे कुछ प्रश्न करेंगे, अगले कुछ सप्ताह में हम कुछ अतिरिक्त प्रश्न SMS के माध्यम से करेंगे, सब प्रश्नों के उत्तर देने में तकरीबन 5 मिनट का समय लगेगा। आज के सर्वेक्षण में भाग लेने के लिए हम आपके मोबाइल फ़ोन पर 20 रूपए का रिचार्ज करेंगे तथा अगले हर SMS सर्वेक्षण में भाग लेने पर आपके फ़ोन में 50 रूपए का रिचार्ज कराया जायेगा।

सभी उत्तर सख्ती से नामरहित रखे जाएंगे। सभी डेटा एक सुरक्षित सर्वर पर संग्रहित हैं।

*

क्या आप इस सर्वेक्षण और SMS सर्वेक्षण में भाग लेना चाहेंगे?-

भाग लेने पर आप यह स्वीकार करते हैं

- आपकी उम्र 18 वर्ष या उससे अधिक है
- आप SMS पढ़ने में और SMS का उत्तर देने में सक्षम हैं
- आपके पास एक वैध प्रीपेड मोबाइल फोन नंबर (एयरटेल, वोडाफोन, आइडिया, बीएसएनएल, एयरसेल, टेलीनॉर / यूनीटेक वायरलेस, रिलायंस, रिलायंस जियो) है

क्या आप इस सर्वेक्षण में भाग लेने के लिए इच्छुक हैं?

OK

हमारे सर्वेक्षण में भाग लेने के लिए आपका बहुत-बहुत धन्यवाद।

उत्तरदाता का लिंग

पुरुष

महिला

आप की उम्र क्या है?

वर्ष में, अगर नहीं पता है, तो एक अनुमान दें

आपने कहाँ तक शिक्षा प्राप्त की है?

प्राथमिक स्कूल (1-5)

मिडल स्कूल (upto 8)

हाई/ सीनियर सेकेंडरी स्कूल (upto 12th)

वोकेशनल

कॉलेज / विश्वविद्यालय

प्रोफेशनल (CA, LLB, Engineering, MD, etc.)

विकलांगों के लिए विशेष संस्था

अन्य संस्था

अशिक्षित (कोई पढाई लिखाई नहीं की)

आपका धर्म क्या है?

- हिंदू धर्म
- इस्लाम धर्म
- ईसाई धर्म
- सिख धर्म
- बौद्ध धर्म
- जैन धर्म
- अन्य
- कोई नहीं

क्या आपके कोई दोस्त या सहयोगी अन्य धार्मिक समुदायों से सम्बंधित हैं?

- हाँ
- नहीं

आप अपने यहाँ/ उत्तर प्रदेश में होने वाली राजनितिक गतिविधियों की तरफ कब-कब ध्यान देते हैं?

- प्रतिदिन
- 2-3 दिन में
- हफ्ते में एक बार
- हफ्ते में एक बार से कम
- स्थानीय राजनीतिक खबरों की तरफ ध्यान नहीं देते

आप उत्तर प्रदेश से सम्बंधित राजनितिक जानकारी के लिए कौन-कौन से माध्यम का उपयोग करते हैं?
एक से अधिक उत्तर संभव

- अखबार
- रेडियो
- टेलीविजन
- इंटरनेट
- अन्य लोगों से बात करके
- अन्य स्रोत
- राजनितिक खबरों की तरफ ज्यादा ध्यान नहीं देते

अब हम कुछ वाक्यों पर आपकी राय जानना चाहेंगे कि आप प्रत्येक वाक्य से कितने सहमत या असहमत हैं.

"मेरा धार्मिक समूह (धर्म) मेरे लिए बहुत महत्वपूर्ण है।" इस वाक्य से आप कितना सहमत या असहमत हैं

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

"जिन लोगों की राजनीति के बारे में राय गलत है उन्हें राजनीति से बाहर/दूर रहना चाहिए।" इस वाक्य से आप कितना सहमत या असहमत हैं

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

इस वाक्य से आप कितना सहमत या असहमत हैं कि "लोगों की अलग-अलग राय होना लोकतंत्र के लिए महत्वपूर्ण है"

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

"मैं अन्य धार्मिक समुदायों (धर्म) के सहयोगियों या दोस्तों से और ज्यादा मिलना पसंद करूंगा" इस वाक्य से आप कितना सहमत या असहमत हैं

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

"मुझे अपनी और अपने परिवार की सुरक्षा के लिए डर लगता है, क्योंकि मैंने व्यक्तिगत रूप से अंतर-सांप्रदायिक संघर्ष (धार्मिक हिंसा) देखा है।" इस वाक्य से आप कितना सहमत या असहमत हैं

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

"मेरे धार्मिक समुदाय के सदस्यों को एक साथ इकठे होकर रहना चाहिए तथा आपसी मतभेद को अलग रखना चाहिए " इस वाक्य से आप कितना सहमत या असहमत हैं

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

"मेरे समुदाय के नेता अक्सर यह कहते हैं कि अन्य धार्मिक समूह ही समस्या पैदा करते हैं " इस वाक्य से आप कितना सहमत या असहमत हैं

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

"मेरे समुदाय के नेता धर्मार्थ संगठनों को मदद/समर्थन करने के महत्व को जोर देते हैं। "इस वाक्य से आप कितना सहमत या असहमत हैं

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

अब हम कुछ संगठनों या समूहों के बारे में आपकी राय जानना चाहेंगे कि आप प्रत्येक समूह/संगठन के बारे में दिए गए वाक्यों से कितने सहमत या असहमत हैं.

आप निम्न संगठन/पार्टी के मूल्यों/नीतियों के साथ कितना सहमत या असहमत है: "समाजवादी पार्टी (सपा)"

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत
- पता नहीं/ कह नहीं सकते

आप " बहुजन समाज पार्टी (बसपा)" के मूल्यों/नीतियों के साथ कितना सहमत या असहमत है:

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत
- पता नहीं/ कह नहीं सकते

आप "भारतीय जनता पार्टी (बीजेपी)" के मूल्यों/नीतियों के साथ कितना सहमत या असहमत है:

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत
- पता नहीं/ कह नहीं सकते

आप "इंडियन नेशनल कांग्रेस (INC)" के मूल्यों/नीतियों के साथ कितना सहमत या असहमत है:

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत
- पता नहीं/ कह नहीं सकते

आप "राष्ट्रीय लोक दल (RLD)" के मूल्यों/नीतियों के साथ कितना सहमत या असहमत है:

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत
- पता नहीं/ कह नहीं सकते

आप "गौ रक्षा दल" के मूल्यों/नीतियों के साथ कितना सहमत या असहमत है:

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत
- पता नहीं/ कह नहीं सकते

अब हम संक्षेप में कुछ प्रस्तावों पर आपकी राय जानना चाहेंगे जिनसे रोजमर्रा के जीवन में सुधार लाया जा सकता है.

उत्तर प्रदेश में बहुत से लोगों की बेहतर हवा (प्रदूषण रहित) की मांग है। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर यातायात सुरक्षा की मांग करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर सार्वजनिक यातायात सुविधा की मांग करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

उत्तर प्रदेश में बहुत से लोगों की बेहतर हवा (प्रदूषण रहित) की मांग है। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर यातायात सुरक्षा की मांग करते हैं। कई गऊ रक्षा समूह इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर सार्वजनिक यातायात सुविधा की मांग करते हैं। कई हिंदू समुदाय के नेता इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

उत्तर प्रदेश में बहुत से लोगों की बेहतर हवा (प्रदूषण रहित) की मांग है। कई गऊ रक्षा समूह इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर यातायात सुरक्षा की मांग करते हैं। कई हिंदू समुदाय के नेता इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर सार्वजनिक यातायात सुविधा की मांग करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

उत्तर प्रदेश में बहुत से लोगों की बेहतर हवा (प्रदूषण रहित) की मांग है। कई हिंदू समुदाय के नेता इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर यातायात सुरक्षा की मांग करते हैं। [लोगों द्वारा इस मांग का समर्थन]। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर सार्वजनिक यातायात सुविधा की मांग करते हैं। कई गऊ रक्षा समूह इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

उत्तर प्रदेश में बहुत से लोगों की बेहतर हवा (प्रदूषण रहित) की मांग है। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर यातायात सुरक्षा की मांग करते हैं। कई गऊ रक्षा समूह इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

बहुत से लोग बेहतर सार्वजनिक यातायात सुविधा की मांग करते हैं। कई मुस्लिम समुदाय के नेता इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

- पूर्णतः सहमत
- सहमत
- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

उत्तर प्रदेश में बहुत से लोगों की बेहतर हवा (प्रदूषण रहित) की मांग है। कई गऊ रक्षा समूह इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

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- असहमत
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बहुत से लोग बेहतर यातायात सुरक्षा की मांग करते हैं। कई मुस्लिम समुदाय के नेता इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

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बहुत से लोग बेहतर सार्वजनिक यातायात सुविधा की मांग करते हैं। इस से आप कितना सहमत या असहमत हैं?

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बहुत से लोग बेहतर सार्वजनिक यातायात सुविधा की मांग करते हैं। कई गऊ रक्षा समूह इन मांगों का समर्थन करते हैं। इस से आप कितना सहमत या असहमत हैं?

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- न सहमत न असहमत
- असहमत
- पूर्णतः असहमत

आपने हमारे प्रश्नों का जवाब दिया इसके लिए धन्यवाद, साक्षात्कार को पूरा करने के लिए, अब हम आपके परिवार की स्थिति के बारे में कुछ अतिरिक्त प्रश्न पूछना चाहते हैं।

क्या आपके बच्चे हैं?

- हाँ
- नहीं

क्या आप या आपके परिवार को कभी भी किन्हीं राजनीतिक कारणों के लिए स्थानांतरित (जगह छोड़कर जाना) होना पड़ा है?

- नहीं
- हाँ, व्यक्तिगत रूप से
- हाँ, मेरे माता-पिता
- हाँ, मेरे दादा दादी

आप किस जाति/समूह से सम्बन्ध रखते हैं?

- सामान्य जाति
- अनुसूचित जाति
- अनुसूचित जनजाति
- अन्य पिछड़ा वर्ग
- अन्य

आपकी पारिवारिक मासिक आय कितनी है?

- Up to INR 5000
- INR 5001-10000
- INR 10001-15000
- INR 15001-25000
- INR 25001-50000
- More than INR 50000

हमारे सर्वेक्षण में भाग लेने के लिए आपका बहुत-बहुत धन्यवाद! हम अब एसएमएस सर्वेक्षण के लिए आपको रजिस्टर करना चाहते हैं. आपके सही नंबर मोबाइल फ़ोन पर रिचार्ज हो इसके लिए कृपया अपना

A601937

कोड हमारे **07289 016 305** नंबर पर एसएमएस करें.

कृपया सुनिश्चित करें कि आपके एसएमएस में केवल एक्टिवेशन कोड ही हो। प्रत्येक कोड एक व्यक्ति से केवल एक एसएमएस के लिए काम करता है और हमें यह सुनिश्चित करने में सहायता करता है कि आपने वास्तव में सर्वेक्षण में भाग लिया है।

हम आपसे शीघ्र ही संपर्क करेंगे तथा रिचार्ज की राशि आपके मोबाइल फ़ोन पर भेज दी जायेगी।

हमारे सर्वेक्षण में भाग लेने के लिए आपका बहुत-बहुत धन्यवाद ।

Please leave the building and record the location in front of the building.

It may take a minute or two to detect the location and record it.

latitude (x.y °)

longitude (x.y °)

altitude (m)

accuracy (m)

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