

Social Attitudes Research, India (SARI)
Explanation of randomization
Mumbai and Rajasthan (2016-17)

Survey order [variable name: condition]: The entire survey was ordered in two different ways. Half of all respondents were asked about their caste early in the survey, before the reservations questions. In case making caste salient affected their answers, half of all respondents were asked about reservations first, before asking about caste. Questions were asked to respondents in one of the following two orders:

1. Condition 1 = religion & caste, sanitation, gender, reservations, marriage, discrimination
2. Condition 2 = reservations, sanitation, religion & caste, gender, marriage, discrimination
 - a. When respondents were asked about reservations right at the beginning of the survey, they were not asked why they agreed or disagreed with the policy since we felt that this would make the respondents uncomfortable to the point where they would be likely to discontinue the survey.

Gender [variable name: rand_gender]: The following four gender questions were presented to respondents in a random order:

1. Gender 1 = women working outside of home (asked to all respondents)
2. Gender 2 = choosing own spouse (asked to all respondents)
3. Gender 3 = ghunghat/pardah (asked only to married respondents, and asked about ghunghat or pardah depending on the respondent's religion)
4. Gender 4 = who eats last (asked to all respondents)

Reservations questions [variable name: rand_reserv]: All respondents were asked whether they had heard about reservations prior to the survey. If they had not, they were given a short description of what reservations are. Then all respondents were asked whether they support or oppose reservations for women, and then whether they support or oppose reservations based on caste. The order of the two questions about women's or caste questions was randomized, and questions were presented to respondents in one of two ways:

1. Either question about women's reservations first, and then question about caste reservations
2. Caste reservations question first, and then question about women's reservations

Reservations why questions [variable name: rand_reserv_why]: Within Condition 1, in which respondents were asked about reservations later in the survey (after their own caste), respondents who had heard of reservations before the survey were randomly selected to answer follow up questions about why they agreed or disagreed with caste reservations, and why they thought the government gave reservations at all. Thus respondents who received the survey in the order of Condition 1 and who had heard of reservations before the survey either:

1. Received follow up 'why' questions asking them why they agree/disagree with caste reservations policy (depending on what opinion they gave), and follow up questions about why they think the government gives reservations
2. Did not receive these follow up questions (just as in Condition 2)

Marriage questions [variable name: rand_marriage]: All respondents were asked about whether they would support a law opposing high caste and low caste individuals from marrying. Then respondents were asked personal questions regarding intermarriage within their own families. The order of the law question and the personal questions was randomized, and questions were presented to respondents in one of two ways:

1. Law question first
 - a. Law question
 - b. Then the order of the following two personal questions was also randomized:
 - i. If respondent would oppose a close relative marrying a low caste person (if the person is low caste themselves, then they are not asked this question. Low caste respondents are only asked the question about interreligious marriage)
 - ii. If respondent would oppose a close relative marrying a Hindu or a Muslim (depending on religion of respondent)
2. Law question last
 - a. Then the order of the following two personal questions was also randomized:
 - i. If respondent would oppose a close relative marrying a low caste person (if the person is low caste themselves, then they are not asked this question. Low caste respondents are only asked the question about interreligious marriage)
 - ii. If respondent would oppose a close relative marrying a Hindu or a Muslim (depending on religion of respondent)
 - b. Law question

Untouchability questions about friend/acquaintance [variable name: rand_dalitfrd]: Non-dalit respondents were asked if they had a dalit friend or acquaintance. If they reported having a dalit friend or acquaintance, they were asked one of two questions about that friend/acquaintance:

1. Whether the dalit/harijan friend/acquaintance had eaten a meal at their home
2. Whether they had eaten a meal at the dalit/harijan friend/acquaintance's home

Caste discrimination questions [variable name: rand_disc_sc, rand and rand_disc_st]: Questions about experiences of caste discrimination were asked only to dalits and adivasis. Within dalits and within adivasis, respondents were randomly selected to receive either questions framed personally, about whether the respondent had personally experienced discrimination in various venues, or as likelihood questions, about how likely the respondent thought a person from his/her group would be to face discrimination in various venues. Personal and likelihood questions included those asking if the respondent had experienced caste discrimination in school/college, while getting work done by government officials, while interacting with the police, and while looking for work/working. Additionally, dalits and adivasis were asked general questions: these included one about whether the respondent had ever hidden his/her caste from a stranger, and the respondent's opinion about the frequency with which someone of their caste usually experiences discrimination. The order of personal/likelihood and general questions was randomized, and questions were presented to respondents either as:

1. Personal venue questions, then general questions
2. General questions, then personal venue questions
3. How likely venue questions, then general questions
4. General questions, then how likely venue questions

Religious discrimination questions [variable name: rand_disc_mus]: Questions about experiences of religious discrimination were asked only to Muslims. Within Muslims, respondents were randomly selected to receive either questions framed personally, about whether the respondent had personally experienced discrimination in various venues, or as likelihood questions, about how likely the respondent thought a person from his/her group would be to face discrimination in various venues. Personal and likelihood questions included those asking if the respondent had experienced religious discrimination in school/college, while getting work done by government officials, while interacting with the police, and while looking for work/working. Additionally, Muslims were asked general questions: these included one about whether the respondent had ever hidden his/her religion from a stranger, and the respondent's opinion about the frequency with which someone of their religion usually experiences discrimination. The order of personal/likelihood and general questions was randomized, and questions were presented to respondents either as:

1. Personal venue questions, then general questions
2. General questions, then personal venue questions
3. How likely venue questions, then general questions
4. General questions, then how likely venue questions

Personal discrimination questions in various venues [variable names: rand_venue_disc_sc_p, rand_venue_disc_mus_p, rand_venue_disc_st_p]: Questions about discrimination in specific venues were asked to dalits, Muslims, and adivasis. These venues included school/college, while getting work done by government officials, and while interacting with the police (discrimination in looking for work and at the workplace were not included in this randomization). When respondents were asked about their personal experiences of discrimination in these venues, the order in which respondents were asked the three venue questions were in one of the following ways:

1. School/college, government official, police
2. School/college, police, government official
3. Government official, school/college, police
4. Government official, police, school/college
5. Police, school/college, government official
6. Police, government official, school/college

How likely discrimination questions in various venues [variable names: rand_venue_disc_sc_h, rand_venue_disc_mus_h, rand_venue_disc_st_h]: Questions about discrimination in specific venues were asked to dalits, Muslims, and adivasis. These venues included school/college, while getting work done by government officials, and while interacting with the police. When respondents were asked about how likely members of their group were to experience discrimination in these venues, the order in which respondents were asked the three venue questions were in one of the following ways:

1. School/college, government official, police
2. School/college, police, government official
3. Government official, school/college, police
4. Government official, police, school/college
5. Police, school/college, government official
6. Police, government official, school/college

General discrimination questions [variable names: rand_gen_disc_sc, rand_gen_disc_mus, rand_gen_disc_st]: Two general discrimination questions were asked to dalits, Muslims, and adivasis. One question asked whether the respondent had ever hidden his/her caste/religion from a stranger, and the second asked the respondent how frequently they felt caste/religious discrimination occurred to members of their group. The order in which these two general questions were presented to respondents was randomized, and questions were presented to respondents either as:

1. Frequency question first, then hiding question
2. Hiding question first, then frequency question

Electricity power cuts questions (own electricity) [variable name: rand_elec_own]: Respondents who reported having electricity in their homes were asked if they would be willing to sacrifice additional hours of power cuts daily for the benefit of future generations. Respondents with electricity were asked one of the following three questions;

1. Whether they would be willing to bear 1 extra hour of power cuts daily for future generations
2. Whether they would be willing to bear 3 extra hours of power cuts daily for future generations
3. Whether they would be willing to bear 5 extra hours of power cuts daily for future generations

Electricity power cuts questions (others electricity) [variable name: rand_elec_others]: Respondents who reported not having electricity in their homes were asked if they believed those who do have electricity in their homes should be willing to sacrifice additional hours of power cuts daily for the benefit of future generations. Respondents without electricity were asked one of the following three questions:

1. Whether those with electricity should be willing to bear 1 extra hour of power cuts daily for future generations
2. Whether those with electricity should be willing to bear 3 extra hours of power cuts daily for future generations
3. Whether those with electricity should be willing to bear 5 extra hours of power cuts daily for future generations

Middle class questions [variable name: rand_mdclass]: Respondents were asked which economic class they believe their household fits within. Respondents were given either three categories to select from, or four, as follows:

1. 3 categories: poor, middle class, or comfortable
2. 4 categories: poor, labor class, middle class, or comfortable