

Interview Questions (Examples)

A) Individuals with experience in formulating **policy and civil society activity** relating to Afghanistan's built heritage:

1. Can you tell me about your career in the field of culture and heritage in Afghanistan?
 - a. What positions have you held?
 - b. In what ways have you contributed to "civil society" activity in relation to this field?
 - c. In what ways do you think you have made a contribution?
2. What changes did you see in the preservation of Afghanistan's built and cultural heritage over the past twenty years?
 - a. a) Where did you see positive changes?
 - b. B) In what respects did you see more negative transformations?
3. What is the significance in your mind of heritage to the politics of Afghanistan a) over the past twenty years and b) in the current scenario?
4. What role do heritage sites play in the cultural and identity dynamics of Afghanistan? In what way is heritage an important issue at the provincial and national levels, for example?
5. Do you have any analysis of the type of heritage sites that have been the focus of preservation over the past twenty years and those which have been the subject of neglect?
6. What types of sites are facing particular threats in Afghanistan now? What is the nature of the threat?
7. Where do you think the priority for ongoing future work on Afghanistan heritage should be invested?
8. Are you aware of efforts to preserve the sites of historic significance of Afghanistan's religious minorities, for example those of Jews, Sikhs and Hindus? What, in your opinion, is the significance or otherwise of such sites to the country?
9. In terms of projects to preserve heritage in Afghanistan, how have these been received by local populations?

Examples of potential interviewees (indicative rather than prescriptive]: e.g. Omara Khan Massoudi (?); Omar Sultan (?); Aga Khan Foundation; UNESCO; Turquoise Foundation; poets (e.g. Afghanistan Writers' Association); musicians (?); former officials at municipalities of Kabul and Herat

B) Individuals with insights into Afghanistan's **ethno-religious minorities**:

1. In what ways, if at all, has Afghanistan multi-religious heritage featured in your work (e.g. art, music, poetry)?
2. Which parts of your city are or were previously sites of significance for ethno-religious minorities?
3. What contributions have ethno-religious minorities made to your city (e.g. in fields of trade, government, culture, cuisine, music)? In your opinion, what has been the impact of the emigration of ethno-religious minorities from your city on its character and cultural dynamics?
4. Have you personally had relationships with non-Muslims from Afghanistan living in your city? If so, in relationship to what activities and how would you characterise the nature of your relationships?

5. Do you know where ethno-religious minorities previously resident in your city currently live? To you have any idea of the types of activities in which they are involved? Do you see reference to them, for example, in social media sites such as Facebook?
6. Have you maintained contact with individuals from ethno-religious minority groups having left Afghanistan? If so, in relationship to what types of activities do you come into contact with them?

Examples of potential interviewees (indicative): Seid Tayeb Jawad;

C) Individuals **identifying with ethno-religious minority** communities (see above)

1. What religious community or communities do you identify yourself in relationship to?
2. Within your community, can you explain the significance of city of residence/the region of Afghanistan from which your ancestors related to your identity. [For example, How far for a Sikh is it important for identity as well as the organisation of daily life (marriage, work, residence etc) that they are originally from Kabul, Khost, Jalalabad, Charikar, Jebal Seraj, or wherever). If it is important, why so? [For example, what differences, if any, in the practice of Sikhism exist between Sikhs identifying as Khosti and those as being from elsewhere].
3. What is the significance, within particular cities, of the importance of neighbourhood (mohallah, police district, street) to the organisation of community life in your community? [For example, in terms of the location of and activities surrounding, religious institutions?]
4. Can you describe the ways in which your life and that of your community has changed over the course of your lifetime? What were the most significant events in marking such changes? How have these changes appeared in relation to economic activity and status, religious experience, everyday life, political activity?
5. Can you talk in further detail about the nature of relationships between your community and Afghanistan's Muslims? Either personally or in terms of your community, were/are friendship relationships between yourselves and Muslims of significance in everyday life? Did you attend the communal events (engagements, weddings, jenazah, fatiha, etc. of Muslims and vice versa). To what extent were household visits between your community and Muslims (in the form of either mehmani or less formal khabar giri) significant in the life of your community?
6. In Afghanistan, which institutions were especially important in shaping and influencing the life of your community?
7. In the context of life outside of Afghanistan, which institutions have been especially important in shaping and influencing the life of your community?
8. How has your community been affected by government policies over the past twenty years developed in relationship to ethno-religious minorities?
9. If you have left Afghanistan, have you maintained contact with the country? If so, in what ways and respects; if not, what factors have impeded you from doing so?
10. What is the significance of Afghanistan to the thought and identity of younger members of your community?

Examples of potential interviewees (indicative): Anarkali Honaryar

Other Material: If time allows, it may be helpful for AISS to collate relevant material that speak to the project's concerns – for instance: poems that address issues relating to minorities,

biographies of key personalities, videos (music or documentary) addressing Afghanistan's minorities;

Ethics The key issue will be to ask for the respondent to sign a consent form and to make sure that the interviews are shared with Sussex using the university's online cloud platform.