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INDIA

INDIA

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International MedicalRelief

ABOUT THIS PACKET

This packet has been created to serve as a resource for the INDIA Medical/Dental Team.

This packet is information about the country and can be read at your leisure or on the airplane. The final section of this booklet is specific to the areas we will be working near (however, not the actual clinic locations) and contains information you may want to know before the trip The contents herein are not for distributional purposes and are intended for the use of the team and their families. Sources of the information all come from public record and documentation. You may access any of the information and more updates directly from the World Wide Web and other public sources.

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BACKGROUND

The Indus Valley civilization, one of the world's oldest, flourished during the 3rd and 2nd millennia B.C. and extended into northwestern India. Aryan tribes from the northwest infiltrated the Indian subcontinent about 1500 B.C.; their merger with the earlier Dravidian inhabitants created the classical Indian culture. The Maurya Empire of the 4th and 3rd centuries B.C. - which reached its zenith under ASHOKA - united much of South Asia. The Golden Age ushered in by the Gupta dynasty (4th to 6th centuries A.D.) saw a flowering of Indian science, art, and culture. Islam spread across the subcontinent over a period of 700 years. In the 10th and 11th centuries, Turks and Afghans invaded India and established the Delhi Sultanate. In the early 16th century, the Emperor BABUR established the Mughal Dynasty, which ruled India for more than three centuries. European explorers began establishing footholds in India during the 16th century. By the 19th century, Great Britain had become the dominant political power on the subcontinent. The British Indian Army played a vital role in both World Wars. Years of nonviolent resistance to British rule, led by Mohandas GANDHI and Jawaharlal NEHRU, eventually resulted in Indian independence, which was granted in 1947. Large-scale communal violence took place before and after the subcontinent partition into two separate states - India and Pakistan. The neighboring nations have fought three wars since independence, the last of which was in 1971 and resulted in East Pakistan becoming the separate nation of Bangladesh. India's nuclear weapons tests in 1998 emboldened Pakistan to conduct its own tests that same year. In November 2008, terrorists originating from Pakistan conducted a series of coordinated attacks in Mumbai, India's financial capital. Despite pressing problems such as significant overpopulation, environmental degradation, extensive poverty, and widespread corruption, economic growth following the launch of economic reforms in 1991 and a massive youthful population are driving India's emergence as a regional and global power.

PUBLIC HEALTH

India at a Glance

Population: 1,296,200,000
Per capita income: $5,350
Life expectancy at birth women/men: 68/65 yrs
Infant mortality rate: 44/1,000 live births
Source: Population Reference Bureau World Population Data Sheet, 2014

TOP 10 CAUSES OF DEATH

1.Ischemic heart disease 12 %
2.Chronic obstructive pulmonary disease 11%
3.Stroke 9%
4.Diarrheal disease 6%
5.Lower respiratory infections 5%
6.Preterm birth complications 4%
7.Tuberculosis 3%
8.Self-inflicted injuries 3%
9.Falls 3%
10. Road injuries 2%

Source: WHO World Health Statistics 2012

TOTAL POPULATION:

1.2 Billion (2nd after China; US: 313 Million) (2016 est.)

Life Expectancy at Birth: 68.3

Median Age: 27.3

Average Annual Growth Rate: 2.4 (2009)

World Health Organization, 2011; CIA World Fact Book, 2011; Unicef

MORTALITY

Infant Mortality: 41.81/1000 live births

<5 Mortality: 66/1000 (2009) (1990: 118/1000)

Children <5 underweight: 43.5% (2006 est.)

Total Fertility Rate: 2.48/woman (2015 es

Maternal Mortality: 230/100,000 live births

LITERACY

Adult +15 Literacy rate: 71.2% (Male: 81.3%; Female: 60.6%) (2015 est)

SANITATION

Improved Drinking Water Source: 88% of population (96% urban; 84% rural)

Access to Sanitation Facilities: 31% of population (54% urban; 21% rural)

HIV/AIDS

HIV/AIDS - adult prevalence rate:0.26% (2013 est.)

HIV/AIDS - people living with HIV/AIDS: 2.1 million (2013 est.)

HIV/AIDS - deaths: 127,000 (2013 est.)

Child Labor (5 – 14): 26,965,074 (12%) (2006 est)

MAJOR INFECTIOUS DISEASES

Degree of risk: very high
Food or waterborne diseases: bacterial diarrhea, hepatitis A and E, and typhoid fever

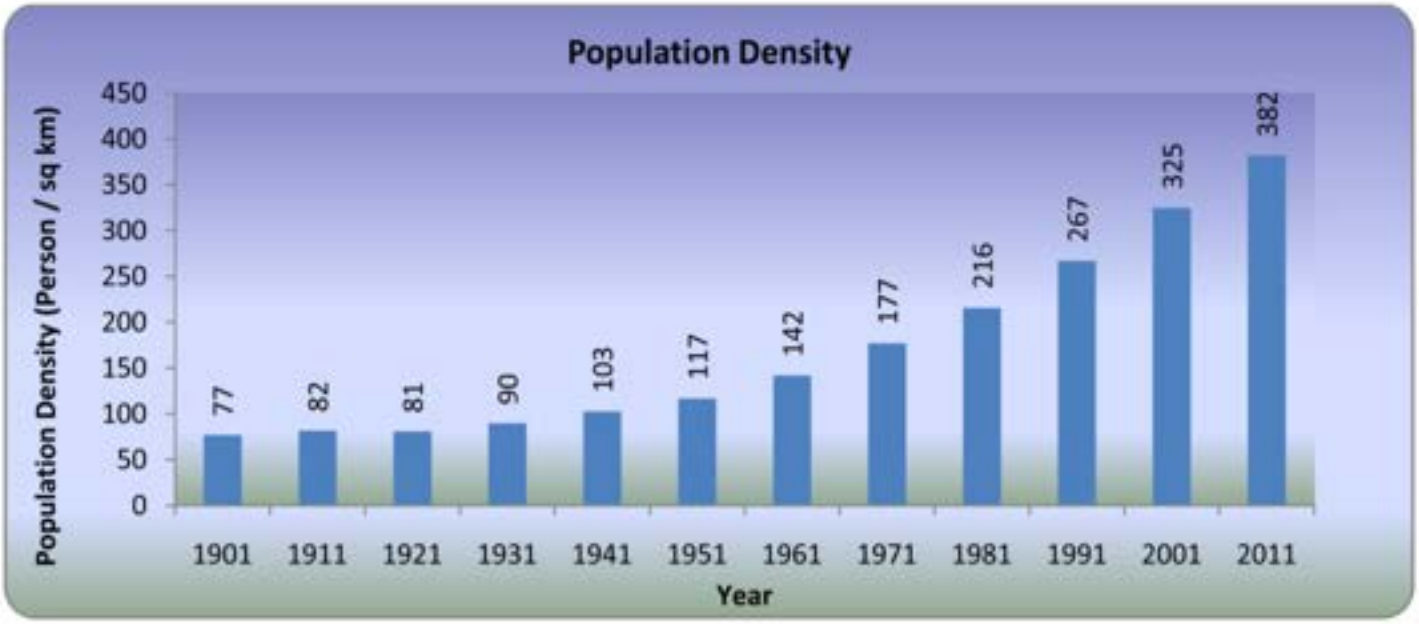
VECTOR BORNE DISEASES:

dengue fever, Japanese encephalitis, and malaria
Water contact disease: leptospirosis

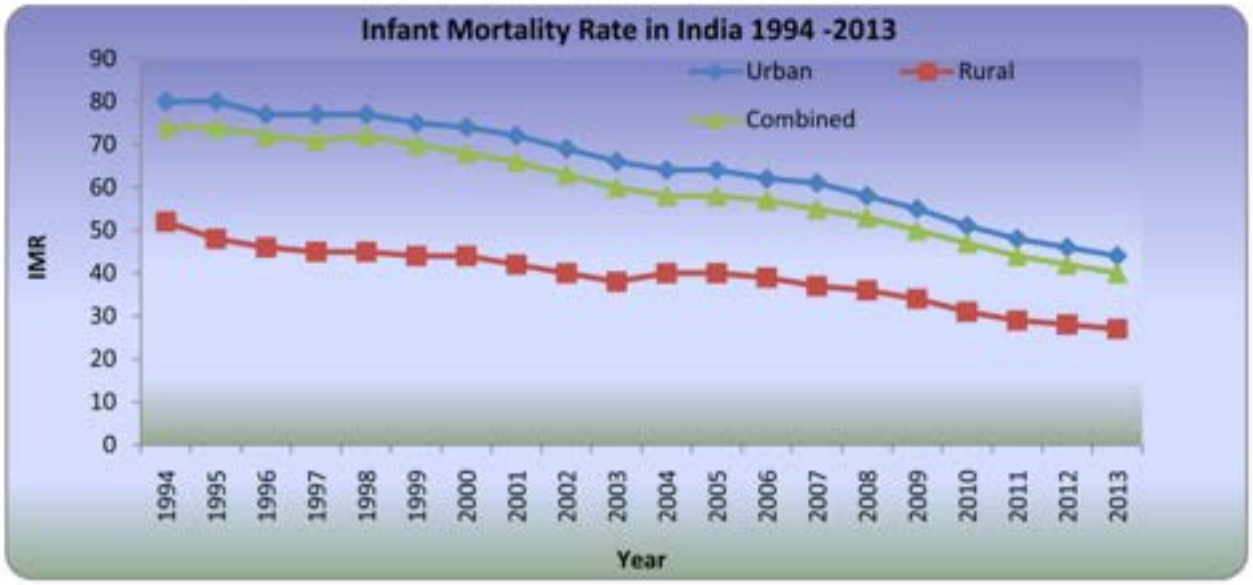
Animal contact disease: rabies

Note: highly pathogenic H5N1 avian influenza has been identified in this country; it poses a negligible risk with extremely rare cases possible among US citizens who have close contact with birds (2013)

CIA World Fact Book (2015)



Source: Office of Registrar General of India



Source: SRS Bullatin, September 2013, Office of Registrar General of India

INDIA

The history of India begins with evidence of human activity of Homo sapiens as long as 75,000 years ago, or with earlier hominids including Homo erectus from about 500,000 years ago. The Indus Valley Civilization, which spread and flourished in the northwestern part of the Indian subcontinent from c. 3300 to 1300 BCE, was the first major civilization in India. A sophisticated and technologically advanced urban culture developed in the Mature Harappan period, from 2600 to 1900 BCE. This Bronze Age civilization collapsed before the end of the second millennium BCE and was followed by the Iron Age Vedic Civilization, which extended over much of the Indo-Gangetic plain and which witnessed the rise of major polities known as the Mahajanapadas. In one of these kingdoms, Magadha, Mahavira and Gautama Buddha were born in the 6th or 5th century BCE and propagated their śramanic philosophies.

The Maurya Empire conquered most of the subcontinent during the 4th and 3rd centuries BCE. It subsequently became fragmented, with various parts ruled by numerous Middle kingdoms for the next 1,500 years. This is known as the classical period of Indian history, during which India has sometimes been estimated to have the largest economy of the ancient and medieval world, controlling between one third and one fourth of the world's wealth up to the 18th century.

Much of northern and central India was once again united in the 4th century CE, and remained so for two centuries thereafter, under the Gupta Empire. This period, witnessing a Hindu religious and intellectual resurgence, is known among its admirers as the "Golden Age of India." During the same time, and for several centuries afterwards, southern India, under the rule of the Chalukyas, Cholas, Pallavas, and Pandyas, experienced its own golden age. During this period, aspects of Indian civilization, administration, culture, and religion (Hinduism and Buddhism) spread too much of Asia.

The southern state of Kerala had maritime business links with the Roman Empire from around 77 CE. Muslim traders introduced Islam in Kerala through this route. Muslim rule in the subcontinent began in 712 CE when the Arab general Muhammad bin Qasim conquered Sindh and Multan in southern Punjab in modern day Pakistan, setting the stage for several successive invasions from Central Asia between the 10th and 15th centuries CE, leading to the formation of Muslim empires in the Indian subcontinent such as the Delhi Sultanate and the Mughal Empire.

Mughal rule came from Central Asia to cover most of the northern parts of the subcontinent. Mughal rulers introduced Central Asian art and architecture to India. In addition to the Mughals and various Rajput kingdoms, several independent Hindu states, such as the Vijayanagara Empire, the Maratha Empire, and the Ahom Kingdom, flourished contemporaneously in southern, western, and northeastern India respectively. The Mughal Empire suffered a gradual decline in the early 18th century, which provided opportunities for the Afghans, Balochis, Sikhs, and Marathas to exercise control over large areas in the northwest of the subcontinent until the British East India Company gained ascendancy over South Asia.

Beginning in the mid-18th century and over the next century, India was gradually annexed by the British East India Company. Dissatisfaction with Company rule led to the Indian Rebellion of 1857, after which India was directly administered by the British Crown and witnessed a period of both rapid development of infrastructure

and economic decline. During the first half of the 20th century, a nationwide struggle for independence was launched by the Indian National Congress and later joined by the Muslim League. The subcontinent gained independence from the United Kingdom in 1947, after being partitioned into the dominions of India and Pakistan.

GEOGRAPHY

LOCATION

India is located in Southern Asia, bordering the Arabian Sea and the Bay of Bengal, between Burma and Pakistan. India occupies 2.4% of the world's land area and supports over 17.5% of the world's population. India has more arable land area than any country except the United States, and more water area than any country except Canada and the United States.
Area:

Total: 3,287,263 sq km
Land: 2,973,193 sq km
Water: 314,070 sq km
Area - comparative: slightly more than 1/3 the size of the United States
Land boundaries: total: 14, 103 km
Border countries: Bangladesh 4,053 km, Bhutan 605 km, Burma 1,463 km, China 3,380 km, Nepal 1,690 km, Pakistan 2,912 km
Maritime claims: territorial sea: 12 nm

CLIMATE

India extends from the soaring Himalayas to the Indian Ocean coast, encompassing half a dozen climatic regions. Generally, though, the country has a tropical climate, dominated by monsoons, heat, and humidity. Tropical hurricanes and cyclones are also part of the general weather outlook in the middle and end of the year, especially on the coast. The best time to travel to the south of India is between January and September, but the northeastern regions are most pleasant weather-wise between March and August. The mountains are best during the summer, between May and September.

The climate of India defies easy generalization, comprising a wide range of weather conditions across a large geographic scale and varied topography. Analyzed according to the Köppen system, India hosts six major climatic subtypes, ranging from desert in the west, to alpine tundra and glaciers in the north, to humid tropical regions supporting rain forests in the southwest and the island territories. Many regions have starkly different microclimates. The nation has four seasons: winter (January and February), summer (March to May), a monsoon (rainy) season (June to September), and a post-monsoon period (October to December).

India's unique geography and geology strongly influence its climate; this is particularly true of the Himalayas in the north and the Thar Desert in the northwest. The Himalayas act as a barrier to the frigid katabatic winds flowing down from Central Asia. Thus, North India is kept warm or only mildly cold during winter; in summer, the same phenomenon makes India relatively hot. Although the Tropic of Cancer—the boundary between the tropics and subtropics—passes through the middle of India, the whole country is considered to be tropical.
As in much of the tropics, monsoonal and other weather conditions in India are unstable: major droughts, floods, cyclones and other natural disasters are sporadic, but have killed or displaced millions.

ECONOMY OVERVIEW

The Economy of India is the tenth largest in the world by nominal GDP and the fourth largest by purchasing power parity (PPP). The country's per capita GDP (PPP) is $3,339 (IMF, 129th) in 2010. Following strong economic reforms from the post-independence socialist economy, the country's economic growth progressed at a rapid pace, as free market principles were initiated in 1991 for international competition and foreign investment. Despite fast economic growth, India continues to face massive income inequalities, high unemployment, and malnutrition.

Social democratic policies governed India's economy from 1947 to 1991. The economy was characterized by extensive regulation, protectionism, public ownership, pervasive corruption, and slow growth. Since 1991, continuing economic liberalization has moved the country towards a market-based economy. A revival of economic reforms and better economic policy in first decade of the 21st century accelerated India's economic growth rate. In recent years, Indian cities have continued to liberalize business regulations. By 2008, India had established itself as the world's second fastest growing major economy.

However, as a result of the financial crisis of 2007–2010, coupled with a poor monsoon, India's gross domestic product (GDP) growth rate significantly slowed to 6.7% in 2008–09, but subsequently recovered to 7.4% in 2009-10, while the fiscal deficit rose from 5.9% to a high 6.5% during the same period. India's current account deficit surged to 4.1% of GDP during Q2 FY11 against 3.2% the previous quarter. The unemployment rate for 2009–2010, according to the state Labor Bureau, was 9.4% nationwide, rising to 10.1% in rural areas, where two-thirds of the 1.2 billion live.

India's large service industry accounts for 57.2% of the country's GDP while the industrial and agricultural sectors contribute 28.6% and 14.6% respectively. Agriculture is the predominant occupation in India, accounting for about 52% of employment. The service sector makes up a further 34% and industrial sector around 14%. However, statistics from a 2009-10 government survey, which used a smaller sample size than earlier surveys, suggested that the share of agriculture in employment had dropped to 45.5%.

Major industries include telecommunications, textiles, chemicals, food processing, steel, transportation equipment, cement, mining, petroleum, machinery, information technology-enabled services, and pharmaceuticals. The labor force totals 500 million workers. Major agricultural products include rice, wheat, oilseed, cotton, jute, tea, sugarcane, potatoes, cattle, water buffalo, sheep, goats, poultry, and fish. In 2009-2010, India's top five trading partners are United Arab Emirates, China, United States, Saudi Arabia, and Germany.

Previously a closed economy, India's trade and business sector has grown fast. India currently accounts for 1.5% of world trade as of 2007 according to the World Trade Statistics of the WTO in 2006, which valued India's total merchandise trade (counting exports and imports) at $294 billion and India's services trade at $143 billion. Thus, India's global economic engagement in 2006 covering both merchandise and services trade was of the order of $437 billion, up by a record 72% from a level of $253 billion in 2004. India's total trade in goods and services has reached a share of 43% of GDP in 2005–06, up from 16% in 1990–91.
Wikipedia

CURRENT

India is developing into an open-market economy, yet traces of its past autarkic policies remain. Economic liberalization, including industrial deregulation, privatization of state-owned enterprises, and reduced controls on foreign trade and investment, began in the early 1990s and has served to accelerate the country's growth, which has averaged more than 7% per year since 1997. India's diverse economy encompasses traditional village farming, modern agriculture, handicrafts, a wide range of modern industries, and a multitude of services. Slightly more than half of the work force is in agriculture, but services are the major source of economic growth, accounting for more than half of India's output, with only one-third of its labor force. India has capitalized on its large educated English-speaking population to become a major exporter of information technology services and software workers. In 2010, the Indian economy rebounded robustly from the global financial crisis - in large part because of strong domestic demand - and growth exceeded 8% year-on-year in real terms. Merchandise exports, which account for about 15% of GDP, returned to pre-financial crisis levels. An industrial expansion and high food prices, resulting from the combined effects of the weak 2009 monsoon and inefficiencies in the government's food distribution system, fueled inflation which peaked at about 11% in the first half of 2010, but has gradually decreased to single digits following a series of central bank interest rate hikes. In 2010 New Delhi reduced subsidies for fuel and fertilizers, sold a small percentage of its shares in some state-owned enterprises and auctioned off rights to radio bandwidth for 3G telecommunications in part to lower the government's deficit. The Indian Government seeks to reduce its budget deficit to 5.5% of GDP in FY 2010-11, down from 6.8% in the previous fiscal year. India's long-term challenges include widespread poverty, inadequate physical and social infrastructure, limited non-agricultural employment opportunities, insufficient access to quality basic and higher education, and accommodating rural-to-urban migration.
CIA World Fact Book

STATISTICS:

Labor force: 502.2 million (2014 est.)
Unemployment rate: 8.6% (2014 est.)
GDP Per Capita income: $3900 USD (2012 est.)
Population below poverty line: 29% (2012 est.) Up from 25% (2007 est.)
Public debt: 51.9% (2012 est., down from 55.9% of GDP (2010 est.)
Household income % of the lowest population: 3.6% (

Agriculture - products: rice, wheat, oilseed, cotton, jute, tea, sugarcane, lentils, onions, potatoes; dairy products, sheep, goats, poultry; fish

Bangle bracelets for sale at a local market

Industries:
Textiles, chemicals, food processing, steel, transportation equipment, cement, mining, petroleum, machinery, software, and pharmaceuticals

Industrial production growth rate: 9.7% (2010 est.)

POVERTY

Poverty is widespread in India, with the nation estimated to have a third of the world's poor. According to a 2005 World Bank estimate, 41.6% of the total Indian population falls below the international poverty line of US $ 1.25 a day (PPP, in nominal terms 21.6 a day in urban areas and 14.3 in rural areas). There has been no uniform measure of poverty in India. The Planning Commission of India has accepted the Tendulkar Committee report, which says that 37% of people in India live below the poverty line.

The Arjun Sengupta Report (from National Commission for Enterprises in the Unorganized Sector) states that 77% of Indians live on less than 20 rupees a day (about $0.50 per day). The N.C. Saxena Committee report states that 50% of Indians live below the poverty line.

A study by the Oxford Poverty and Human Development Initiative using a Multi-dimensional Poverty Index (MPI) found that there were 645 million poor living under the MPI in India, 421 million of whom are concentrated in eight North Indian and East Indian states of Bihar, Chattisgarh, Jharkhand, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and West Bengal. This number is higher than the 410 million poor living in the 26 poorest African nations. The states are listed below in increasing order of poverty based on the Multi-dimensional Poverty Index.

Estimates by NCAER (National Council of Applied Economic Research) show that 48% of the Indian households earn more than 90,000 (US$2,007) annually (or more than US$ 3 PPP per person). According to NCAER, in 2009, of the 222 million households in India, the extremely poor households (annual incomes below 45,000) accounted for only 15.6% of them or about 35 million (about 200 million Indians). Another 80 million

households are in income levels of 45,000- 90,000 per year. These numbers also are more or less in line with the latest World Bank estimates of the "below-the-poverty-line" households that may total about 100 million (or about 456 million individuals).

The World Bank estimates that 80% of India's population lives on less than $2 a day which means a higher proportion of its population lives on less than $2 per day as compared with sub-Saharan Africa.
Since the 1950s, the Indian government and non-governmental organizations have initiated several programs to alleviate poverty, including subsidizing food and other necessities, increased access to loans, improving agricultural techniques and price supports, and promoting education and family planning. These measures have helped eliminate famines, cut absolute poverty levels by more than half, and reduced illiteracy and malnutrition.

Presence of a massive parallel economy in the form of black (hidden) money stashed in overseas tax havens and underutilization of foreign aid have also contributed to the slow pace of poverty alleviation in India. Although the Indian economy has grown steadily over the last two decades, its growth has been uneven when comparing different social groups, economic groups, geographic regions, and rural and urban areas. Between 1999 and 2008, the annualized growth rates for Gujarat (8.8%), Haryana (8.7%), or Delhi (7.4%) were much higher than for Bihar (5.1%), Uttar Pradesh (4.4%), or Madhya Pradesh (3.5%). Poverty rates in rural Orissa (43%) and rural Bihar (41%) are among the world's most extreme.

Despite significant economic progress, one quarter of the nation's population earns less than the government-specified poverty threshold of 12 rupees per day (approximately US$ 0.25).

According to a recently released World Bank report, India is on track to meet its poverty reduction goals. However by 2015, an estimated 53 million people will still live in extreme poverty and 23.6% of the population will still live under US$1.25 per day. This number is expected to reduce to 20.3% or 268 million people by 2020. However, at the same time, the effects of the worldwide recession in 2009 have plunged 100 million more Indians into poverty than there were in 2004, increasing the effective poverty rate from 27.5% to 37.2%.
As per the 2001 census, 35.5% of Indian households availed of banking services, 35.1% owned a radio or transistor, 31.6% a television, 9.1% a phone, 43.7% a bicycle, 11.7% a scooter, motorcycle or a moped, and 2.5% a car, jeep or van; 34.5% of the households had none of these assets. According to Department of Telecommunications of India the phone density has reached 33.23% by December 2008 and has an annual growth of 40%. This tallies with the fact that a family of four with an annual income of 1.37

CURRENCY

The **Indian rupees** (sign: ; code: **INR**) is the official currency of the Republic of India. The Reserve Bank of India controls the issuance of the currency. The modern rupee is subdivided into 100 *paise* (singular *paisa*). Bank notes are available in nominal values of 1, 2, 5, 10, 20, 50, 100, 500 and 1000 rupees. Coins of the rupee have nominal values of 1, 2, 5, 10, 20, 25 and 50 paise as well as 1, 2, 5 and 10 rupees. However, with effect from 30 June 2011, 50 paise will be the minimum coin accepted in the markets as all denominations below it will cease to be legal currency.

The Indian rupee symbol is derived from the Devanagari consonant (**Ra**) with an added horizontal bar. It is also derived from the English consonant "R" without the vertical line, with added two horizontal bars, (similar in comparison with Yen and Euro symbols)

Currency (code): Indian Rupee (INR)

PEOPLE

The demographics of India are remarkably diverse. India is the second most populous country in the world, with over 1.22 billion people (2016 est.), more than a sixth of the world's population. Already containing 17.5% of the world's population, India is projected to be the world's most populous country by 2025, surpassing China, its population exceeding 1.6 billion people by 2050. Its population growth rate is 1.41%, ranking 93rd in the world.

India has more than 50% of its population below the age of 25 and more than 65% hovers below the age of 35. It is expected that, in 2020, the average age of an Indian will be 29 years, compared to 37 for China and 48 for Japan; and, by 2030, India's dependency ratio should be just over 0.4.

India has more than two thousand ethnic groups, and every major religion is represented, as are four major families of languages (Indo-European, Dravidian, Austro-Asiatic and Tibeto-Burman languages). A language isolate (the Nihali language spoken in parts of Maharashtra) is also present. India contains the majority of the world's Zoroastrians, Sikhs, Hindus, Jains, and Bahá'í. India is also home to the third-largest Muslim population in the world after Indonesia and Pakistan.

Further complexity is lent by the great variation that occurs across this population on social parameters such as income and education. Only the continent of Africa exceeds the linguistic, genetic, and cultural diversity of the nation of India.

Indian life revolves mostly around agriculture and allied activities in small villages, where the overwhelming majority of Indians live. As per the 2001 census, 72.2% of the population lives in about 638,000 villages and the remaining 27.8% lives in more than 5,100 towns and over 380 urban agglomerations.

POPULATION GROWTH

NEW DELHI (capital) 21.72 million; Mumbai 19.695 million; Kolkata 15.294 million; Chennai 7.416 million; Bangalore 7.079 million (2009).

Every year, India adds more people than any other nation in the world, and in fact, the individual population of some of its states is equal to the total population of many countries. Uttar Pradesh is the most populous state (see specifics below). The population of the second most populous state Maharashtra, which has a growth

rate of 9.42%, is equal to that of Mexico's population. Bihar, with 8.07%, is the third most populous state in India and its population is more than Germany's. West Bengal with 7.79% growth rate, Andhra Pradesh (7.41%) and Tamil Nadu (6.07%) are at fourth, fifth and sixth positions respectively. The sex ratio of India stands at 940. Kerala, with 1058 females per 1000 males is the state with the highest female sex ratio. Pondicherry (1001) is second, while Chhatisgarh (990) and Tamil Nadu (986) are at third and fourth places respectively. Haryana, with 861, has the lowest female sex ratio.

Some of the reasons for India's rapidly growing population are poverty, illiteracy, high fertility rate, rapid decline in death rates or mortality rates, and immigration from Bangladesh and Nepal. Alarmed by its swelling population, India started taking measures to stem the growth rate quite early. In fact, India, by launching the National Family Planning program in 1952, became the first country in the world to have a population policy. The family planning program yielded some noticeable results, bringing down significantly the country's fertility rate. In 1965-2009, the contraceptive usage more than tripled and the fertility rate more than halved. The efforts did produce positive results, however, the policy failed to achieve the ultimate goal and the population of India, since getting independence from Britain in 1947, increased almost three times. Whereas India has missed almost all its targets to bring the rate of population growth under control, China's 'One Child Policy' in 1978, has brought tremendous results for the latter. The policy claims to have prevented between 250 and 300 million births from 1978 to 2000 and 400 million births from 1979 to 2010.

CASTE SYSTEM IN MODERN INDIA

The leaders of independent India decided that India would be a democratic, socialist, and secular country. According to this policy, there is a separation between religion and state. Practicing untouchability or discriminating a person based on his caste is legally forbidden. Along with this law, the government allows positive discrimination of the depressed classes of India.

The Indians have also become more flexible in their caste system customs. In general, the urban people in India are less strict about the caste system than the rural. In cities one can see different caste people mingling with each other, while in some rural areas there is still discrimination based on castes and sometimes also on untouchability. Sometimes in villages or in the cities there are violent clashes, which, are connected to caste tensions. Sometimes the high castes strike the lower castes that dare to uplift their status. Sometimes the lower caste gets back on the higher castes.

In modern India, the term caste is used for Jat and for Varna. The term, caste was used by the British who ruled India until 1947. The British who wanted to rule India efficiently made lists of Indian communities. They used two terms to describe Indian communities: *tribes* were those communities who lived deep in jungles, forests, and mountains far away from the main population and *communities* who were hard to be defined as castes, for example communities who made a living from stealing or robbery. These lists, which the British made, were used later on by the Indian governments to create lists of communities who were entitled for positive discrimination.

The castes, which were the elite of the Indian society, were classified as high castes. The other communities were classified as lower castes or lower classes. The lower classes were listed in three categories. The first category is called Scheduled Castes. This category includes in it communities who were untouchables. In modern India, untouchability exists at a very low extent. The untouchables call themselves Dalit, meaning depressed. Until the late 1980s, they were called Harijan, meaning children of God, a title given to them by

Mahatma Gandhi. Gandhi wanted the society to accept untouchables within them.

The second category is Scheduled Tribes. This category includes in it those communities who did not accept the caste system and preferred to reside deep in the jungles, forests, and mountains of India, away from the main population. The Scheduled Tribes are also called Adivasi, meaning aboriginals.

The third category is called sometimes Other Backward Classes or Backward Classes. This category includes in it castes who belong to Sudra Varna and former untouchables who converted from Hinduism to other religions. This category also includes in it nomads and tribes who made a living from criminal acts.
According to the central government policy, these three categories are entitled for positive discrimination. Sometimes these three categories are defined together as Backward Classes. 15% of India's population is Scheduled Castes. According to central government policy, 15% of the government jobs and 15% of the students admitted to universities must be from Scheduled Castes. For the Scheduled Tribes about 7.5% places are reserved which is their proportion in Indian population. The Other Backwards Classes are about 50% of India's population, but only 27% of government jobs are reserved for them.

Along with the central government, the state governments of India also follow a positive discrimination policy. Different states have different figures of communities entitled for positive discrimination based on the population of each state. Different state governments have different lists of communities entitled for positive discrimination. Sometimes a specific community is entitled for rights in a particular state but not in another state of India.

In modern India, new tensions were created because of these positive discrimination policies. The high caste communities feel discriminated by the government policy to reserve positions for the Backward Classes. In many cases, a large number of high caste members compete for a few places reserved for them. While members of the Backward Classes do not have to compete at all because of the large number of reserved places for them compared to the candidates. Sometimes in order to fill the quota, candidates from the lower classes are accepted even though they are not suitable. Sometimes some reserved positions remain unmanned because there were few candidates from the lower classes causing more tension between the castes. Between the lower castes there are also tensions over reservation.

In the order of priority for a reserved place of the Backward Classes, candidate from the Scheduled castes is preferred over a candidate from the Scheduled Tribes who is preferred over a candidate from the other Backward Classes. As stated earlier, Other Backward Classes are about 50% of India's population but only 27% of the Other Backward Classes are entitled for positive discrimination according to central government policy. Some Other Backward Classes communities are organizing politically to be recognized as Backward Classes entitled for positive discrimination.

The Scheduled Tribes who are seen as the aborigines of India got ownership and certain rights over Indian land. Many communities in India claim also to be aborigines of India and they are claiming the same rights as the Scheduled Tribes.

The caste identity has become a subject of political, social, and legal interpretation. Communities who get listed as entitled for positive discrimination do not get out of this list even if their social and political conditions get better. In many cases, the legal system is involved to decide if a certain person is entitled for positive discrimination.

But with all this positive discrimination policy, most of the communities who were low in the caste hierarchy remain low in the social order even today. And communities who were high in the social hierarchy remain even today high in the social hierarchy. The Dalit's, even today, perform most of the degrading jobs, while the Brahmans remain at the top of the hierarchy by being the doctors, engineers, and lawyers of India.

HISTORICAL PERSPECTIVE ON THE CASTE SYSTEM (*1995, LIBRARY OF CONGRESS*)

India has a hierarchical caste system in the society. Within Indian culture, whether in the north or the south, Hindu or Muslim, urban or village, virtually all things, people, and groups of people are ranked according to various essential qualities. If one is attuned to the theme of hierarchy in India, one can discern it everywhere. Although India is a political democracy, in daily life there is little advocacy of or adherence to notions of equality.

Castes systems in India and caste like groups--those quintessential groups with which almost all Indians are associated--are ranked. Within most villages or towns, everyone knows the relative rankings of each locally represented caste, and people's behavior toward one another is constantly shaped by this knowledge. Between the extremes of the very high and very low castes, however, there is sometimes disagreement on the exact relative ranking of castes clustered in the middle.

The Caste system in India is primarily associated with Hinduism but also exist among other Indian religious groups. Muslims sometimes expressly deny that they have castes--they state that all Muslims are brothers under God--but observation of Muslim life in various parts of India reveals the existence of caste like groups and clear concern with social hierarchy. Among Indian Christians, too, differences in caste are acknowledged and maintained.

Throughout India, individuals are also ranked according to their wealth and power. For example, there are "big men" (*bare admi* , in Hindi) and "little men" (*chhote admi*) everywhere. "Big men" sit confidently on chairs, while "little men" come before them to make requests, either standing or crouching down on their haunches, certainly not presuming to sit beside a man of high status as an equal. Even men of nearly equal status who might share a string cot to sit on take their places carefully--the higher-ranking man at the head of the cot, the lower-ranking man at the foot.

Within families and kinship groupings, there are many distinctions of hierarchy. Men outrank women of the same or similar age, and senior relatives outrank junior relatives. Several other kinship relations involve formal respect. For example, in northern India, a daughter-in-law of a household shows deference to a daughter of a household. Even among young siblings in a household, there is constant acknowledgment of age differences: younger siblings never address an older sibling by name, but rather by respectful terms for elder brother or elder sister. However, an older sibling may address the younger by name.

Even in a business or academic setting, where colleagues may not openly espouse traditional observance of caste or class ranking behavior, they may set up fictive kinship relations, addressing one another by kinship terms reflecting family or village-style hierarchy. For example, a younger colleague might respectfully address an older colleague as *chachaji* (respected father's younger brother), gracefully acknowledging the superior position of the older colleague

"PURITY AND POLLUTION"

Many status differences in Indian society are expressed in terms of ritual purity and pollution. Notions of purity and pollution are extremely complex and vary greatly among different castes, religious groups, and regions. However, broadly speaking, high status is associated with purity and low status with pollution. Some kinds of purity are inherent, or inborn; for example, gold is purer than copper by its very nature, and, similarly, a member of a high-ranking Brahman (see Glossary), or priestly, caste is born with more inherent purity than a member of a low-ranking Sweeper (Mehtar, in Hindi) caste. Unless the Brahman defiles himself in some extraordinary way, throughout his life he will always be purer than a Sweeper. Other kinds of purity are more transitory--a Brahman who has just taken a bath is more ritually pure than a Brahman who has not bathed for a day. This situation could easily reverse itself temporarily, depending on bath schedules, participation in polluting activities, or contact with temporarily polluting substances.

Purity is associated with ritual cleanliness--daily bathing in flowing water, dressing in properly laundered clothes of approved materials, eating only the foods appropriate for one's caste, refraining from physical contact with people of lower rank, and avoiding involvement with ritually impure substances. The latter include body wastes and excretions, most especially those of another adult person. Contact with the products of death or violence are typically polluting and threatening to ritual purity.

During her menstrual period, a woman is considered polluted and refrains from cooking, worshiping, or touching anyone older than an infant. In much of the south, a woman spends this time "sitting outside," resting in an isolated room or shed. During her period, a Muslim woman does not touch the Quran. At the end of the period, purity is restored with a complete bath. Pollution also attaches to birth, both for the mother and the infant's close kin, and to death, for close relatives of the deceased.

Members of the highest priestly castes, the Brahmans, are generally vegetarians (although some Bengali and Maharashtrian Brahmans eat fish) and avoid eating meat, the product of violence and death. High-ranking Warrior castes (Kshatriyas), however, typically consume non-vegetarian diets, considered appropriate for their traditions of valor and physical strength.

A Brahman born of proper Brahman parents retains his inherent purity if he bathes and dresses himself properly, adheres to a vegetarian diet, eats meals prepared only by persons of appropriate rank, and keeps his person away from the bodily exuviae of others (except for necessary contact with the secretions of family infants and small children).

If a Brahman happens to come into bodily contact with a polluting substance, he can remove this pollution by bathing and changing his clothing. However, if he were to eat meat or commit other transgressions of the rigid dietary codes of his particular caste, he would be considered more deeply polluted and would have to undergo various purifying rites and payment of fines imposed by his caste council in order to restore his inherent purity.

In sharp contrast to the purity of a Brahman, a Sweeper born of Sweeper parents is born inherently polluted. The touch of his body is polluting to those higher on the caste hierarchy than he, and they will shrink from his touch, whether or not he has bathed recently. Sweepers are associated with the traditional occupation of cleaning human feces from latrines and sweeping public lanes of all kinds of dirt. Traditionally, Sweepers remove these polluting materials in baskets carried atop the head and dumped out in a garbage pile at the edge of the village or neighborhood. The involvement of Sweepers with such filth accords with their low-status position at the bottom of the Hindu caste hierarchy, even as their services allow high-status people, such as Brahmans, to maintain their ritual purity.

Members of the Leatherworker (Chamar) caste are ascribed a very low status consonant with their association with the caste occupation of skinning dead animals and tanning the leather. Butchers, who kill and cut up the bodies of animals, also rank low on the caste hierarchy because of their association with violence and death. However, castes associated with ruling and warfare--and the killing and deaths of human beings--are typically accorded high rank on the caste hierarchy. In these instances, political power and wealth outrank association with violence as the key determinant of caste rank.

Maintenance of purity is associated with the intake of food and drink, not only in terms of the nature of the food itself, but also in terms of who has prepared it or touched it. This requirement is especially true for Hindus, but other religious groups hold to these principles to varying degrees. Generally, a person risks pollution--and lowering his own status--if he accepts beverages or cooked foods from the hands of people of lower caste status than his own. His status will remain intact if he accepts food or beverages from people of higher caste rank. Usually, for an observant Hindu of any but the very lowest castes to accept cooked food from a Muslim or Christian is regarded as highly polluting.

In a clear example of pollution associated with dining, a Brahman who consumed a drink of water and a meal of wheat bread with boiled vegetables from the hands of a Sweeper would immediately become polluted and could expect social rejection by his caste fellows. From that moment, fellow Brahmans following traditional pollution rules would refuse food touched by him and would abstain from the usual social interaction with him. He would not be welcome inside Brahman homes--most especially in the ritually pure kitchens--nor would he or his close relatives be considered eligible marriage partners for other Brahmans.

Generally, the acceptance of water and ordinary foods cooked in water from members of lower-ranking castes incurs the greatest pollution. In North India, such foods are known as *kaccha khana* , as contrasted with fine foods cooked in butter or oils, which are known as *pakka khana* . Fine foods can be accepted from members of a few castes slightly lower than one's own. Local hierarchies differ on the specific details of these rules. Completely raw foods, such as uncooked grains, fresh unpeeled bananas, mangoes, and uncooked vegetables can be accepted by anyone from anyone else, regardless of relative status. Toasted or parched foods, such as roasted peanuts, can also be accepted from anyone without ritual or social repercussions. (Thus, a Brahman may accept gifts of grain from lower-caste patrons for eventual preparation by members of his own caste, or he may purchase and consume roasted peanuts or tangerines from street vendors of unknown caste without worry.)

Water served from an earthen pot may be accepted only from the hands of someone of higher or equal caste ranking, but water served from a brass pot may be accepted even from someone slightly lower on the caste scale. Exceptions to this rule are members of the Water Bearer (Bhoi, in Hindi) caste, who are employed to carry water from wells to the homes of the prosperous and from whose hands members of all castes may drink water without becoming polluted, even though Water Bearers are not ranked high on the caste scale.
These and a great many other traditional rules pertaining to purity and pollution constantly impinge upon interaction between people of different castes and ranks in India. Although to the non-Indian these rules may seem irrational and bizarre, to most of the people of India they are a ubiquitous and accepted part of life. Thinking about and following purity and pollution rules make it necessary for people to be constantly aware of differences in status. With every drink of water, with every meal, and with every contact with another person, people must ratify the social hierarchy of which they are a part and within which their every act is carried out. The fact that expressions of social status are intricately bound up with events that happen to everyone every

day--eating, drinking, bathing, touching, talking--and that transgressions of these rules, whether deliberate or accidental, are seen as having immediately polluting effects on the person of the transgressor, means that every ordinary act of human life serves as a constant reminder of the importance of hierarchy in Indian society.

There are many Indians, particularly among the educated urban elite, who do not follow traditional purity and pollution practices. Dining in each other's homes and in restaurants is common among well-educated people of diverse backgrounds, particularly when they belong to the same economic class. For these people, guarding the family's earthen water pot from inadvertent touch by a low-ranking servant is not the concern it is for a more traditional villager. However, even among those people whose words and actions denigrate traditional purity rules, there is often a reluctance to completely abolish consciousness of purity and pollution from their thinking. It is surely rare for a Sweeper, however well educated, to invite a Brahman to dinner in his home and have his invitation un-self-consciously accepted. It is less rare, however, for educated urban colleagues of vastly different caste and religious heritage to enjoy a cup of tea together. Some high-caste liberals pride themselves on being free of "casteism" and seek to accept food from the hands of very low-caste people, or even deliberately set out to marry someone from a significantly lower caste or a different religion. Thus, even as they deny it, these progressives affirm the continuing significance of traditional rules of purity, pollution, and hierarchy in Indian caste system.

LANGUAGE

The languages of India belong to several language families, the major ones being the Indo-European languages —Indo-Aryan (spoken by 72% of Indians) and the Dravidian languages (spoken by 25% of Indians). Other languages spoken in India belong to the Austro-Asiatic, Tibeto-Burman, and a few minor language families and isolates.

The principal official language of the Republic of India is Standard Hindi, while English is the secondary official language. The constitution of India states, "The official language of the Union shall be Hindi in Devanagari script." Neither the Constitution of India nor Indian law specifies a national language, a position supported by a High Court ruling. However, languages listed in the Eighth Schedule of the Indian constitution are sometimes referred to, without legal standing, as the national languages of India.

Individual mother tongues in India number several hundred; the 1961 census recognized 1,652 (SIL Ethnologue lists 415). According to Census of India of 2001, more than a million native speakers, 122 by more than 10,000, speak 29 languages. Three millennia of language contact have led to significant mutual influence among the four language families in India and South Asia. Two contact languages have played an important role in the history of India: Persian and English.

The official language of the Indian Union is Hindi with English as an additional language for official work; states in India can legislate their own official languages. Neither the Constitution of India, nor any Indian law defines any *national language*.

States specify their own official language(s) through legislation. The section of the Constitution of India dealing with official languages therefore includes detailed provisions which deal not just with the languages used for the official purposes of the union, but also with the languages that are to be used for the official purposes of each state and union territory in the country, and the languages that are to be used for communication between the union and the states *inter se*.

During the British Raj, English was used for most official purposes both at the federal level and in the various states. The Indian constitution adopted in 1950, envisaged the gradual phasing in of Hindi, to replace English over a fifteen-year period, but gave Parliament the power to, by law, provide for the continued use of English even thereafter. But resistance to making Hindi the sole official language has resulted in English being retained for official uses. English continues to be used today, in combination with Hindi (at the central level and in some states) and other languages (at the state level).

The legal framework governing the use of languages for official purpose currently includes the Constitution, the Official Languages Act, 1963, Official Languages (Use for Official Purpose of the Union) Rules, 1976, and various state laws, as well as rules and regulations made by the central government and the states.

Wikipedia, 2015

CULTURE and ETIQUETTE

THE ROLE OF THE FAMILY

Even though India is a country made up of numerous religions and communities of people, the basic values and systems of family life remain similar. Even today, people don't believe in family planning and treat children as gifts from God. Sons are always more preferred than daughters because daughters are expensive to bring up and don't earn money for the family. Daughters also have to be given a lot of dowry when they get married. Sons normally earn money for the family and support their parents during their old age.

Marriage of daughters traditionally is arranged with boys from the same community. Normally, the parents of the prospective spouses get together either through a common relative or through a matchmaker. The families discuss each other's backgrounds and work out the modalities of the bondage. Traditionally, the boy's family would negotiate with the girl's family for dowry; the higher the amount of dowry, the better the proposal. Nowadays, although the dowry system has subsided among the educated people, girls are always sent to their in-laws homes with large sums of money, beautiful saris, jewelry and other valuables. All these things are in effect dowry given with niceties and no negotiation. Children are usually married in order of age, with the older child married off before the younger child. However, when the siblings are a son and a daughter, even though the daughter is younger, the son has to normally wait for the daughter to be married off. Of course, if there is a very vast gap between the ages of the siblings, the son is allowed to marry first.

The family usually consists of the man, his wife, their children, the man's parents, and unmarried sisters, if any. The man has to necessarily make his parents live with him and has to look after them. The man's wife, the daughter-in-law of the house, treats her parents-in-law as her own parents and calls them "Mummy' and "Daddy' or ‘Papa'.” She has to get along with her unmarried sisters-in-law, if there are any. The man plays a very crucial role in balancing egos and satisfying everyone. He has to please his parents and his wife and

tackle any situation of a conflict between the two. The daughter-in-law is often a homemaker and might not be allowed to go out and work. She cooks for the family, supervises the other chores done by a domestic servant, and looks after the needs of her parents-in-law. When she has children, she completely immerses herself in looking after them and bringing them up. Meanwhile, her husband is the earning member whose sole duty is to provide for the family.

Family life has its own advantages and disadvantages. If the parents-in-law don't get along with the daughter-in-law or if the daughter-in-law is not able to get along with her unmarried sisters-in-law, there are lots of emotional tensions and the man has to cope with it skillfully. Also, if there are two brothers, both married and living with their families under the same roof, there is the question of three families getting along - the parents-in-law and the families of the two sons. Usually, in a situation like this, the elder son and his wife are given more respect and importance and have more responsibilities to shoulder.

However, the main advantage of living life in this system is that the children get to learn a lot from their grandparents. Besides, if there are two brothers with their families living together, the cousins i.e. the children of the two brothers grow up together just as real siblings. The children grow up with a strong sense of security and stability.

Indian family life relies heavily on extended family relationship, with extensive trust between family members in highly extended families.

MEETING AND GREETING

★Religion, education, and social class all influence greetings in India.
★This is a hierarchical culture, so greet the eldest or most senior person first.
★When leaving a group, each person must be bid farewell individually.
★Shaking hands is common, especially in the large cities among the more educated accustomed to dealing with Westerners.
★Men may shake hands with other men and women may shake hands with other women; however there are seldom handshakes between men and women because of religious beliefs. If a man extends his hand to a woman, she may take it. You may also see men extending the back of their hand to a woman; return the same.

GIFT GIVING

★Indians believe that giving gifts eases the transition into the next life.
★Gifts of cash are given to friends and members of the extended family to celebrate life events such as birth, death, and marriage.
★It is not the value of the gift, but the sincerity with which it is given, that is important to the recipient.
★If invited to an Indian's home for a meal, it is not necessary to bring a gift, although one will not be turned down.
★Do not give frangipani or white flowers as they are used at funerals. Yellow, green and red are lucky colors, so try to use them to wrap gifts.
★A gift from a man should be said to come from both he and his wife/mother/sister or some other female relative.
★Hindus should not be given gifts made of leather.
★Muslims should not be given gifts made of pigskin or alcoholic products.
★Gifts are not opened when received.

DINING ETIQUETTE

★Indians entertain in their homes, restaurants, private clubs, or other public venues, depending upon the occasion and circumstances.
★Although Indians are not always punctual themselves, they expect foreigners to arrive close to the appointed time.
★Take off your shoes before entering the house.
★Dress modestly and conservatively.
★Politely turn down the first offer of tea, coffee, or snacks. You will be asked again and again. Saying no to the first invitation is part of the protocol.

DIETARY RESTRICTIONS

★There are diverse dietary restrictions in India, and these may affect the foods that are served:
Hindus do not eat beef and many are vegetarians.
Muslims do not eat pork or drink alcohol.
Sikhs do not eat beef.
Lamb, chicken, and fish are the most commonly served main courses for non-vegetarian meals as they avoid the meat restrictions of the religious groups.
★**Table manners** are somewhat formal, but this formality is tempered by the religious beliefs of the various groups.
★Much Indian food is eaten with the fingers.
★Wait to be told where to sit.
★If utensils are used, they are generally a tablespoon and a fork.
★Guests are often served in a particular order: the guest of honor is served first, followed by the men, and the children are served last. Women typically serve the men and eat later.
★You may be asked to wash your hands before and after sitting down to a meal.

★Always use your right hand to eat, whether you are using utensils or your fingers. In some situations, food may be put on your plate for you, while in other situations you may be allowed to serve yourself from a communal bowl.

★Leaving a small amount of food on your plate indicates that you are satisfied. Finishing all your food means that you are still hungry.

COMMUNICATION STYLE

★English is one of the fifteen official languages in India and is universally spoken by the educated sections of society. English is deemed neutral and does not carry any of the regional connotations, which cause so much friction in Indian political life. Therefore, many Indians speak excellent, almost perfect English and it would be unusual to meet any businessperson engaged in international trade who was unable to converse in the language.

★As with many Asians, Indians find it very difficult to say no - feeling that to do so would be offensive and lead to difficult ongoing relationships. Thus, when faced with disagreement, you are likely to encounter vagueness and lack of commitment. Answers such as, 'We'll try' or 'Yes, but it may prove difficult' should be viewed with great suspicion and will probably mean 'No'. The danger is that you will be told what people think you want to hear, rather than any unpalatable truths. Do not attempt to force your Indian contacts to be more direct and forthright than they feel comfortable with otherwise you may frighten them away.

★As Indians are highly family-oriented, do not be surprised if many meetings begin with questions about your family. Such small talk is considered highly civilized behavior and a good way to establish meaningful dialogue later in the proceedings. Do not be over-eager to move things onto an empirical business basis too quickly.

FOOD

What Indians eat varies by region and religion. Northern Indians eat flat breads while those from southern India prefer rice. In coastal states, such as Kerala and Bengal, fish dishes are popular. Chicken and mutton (sheep) are eaten more often in mountain and plains regions. While many Hindus avoid eating beef, Muslims avoid pork. In addition, many Indians—particularly Hindus, Buddhists, and Jains—are vegetarian.

Spices are used in many Indian dishes. When it is hot, spices such as chili peppers and garlic increase sweating and cool the body down. In colder weather, spices such as cloves, cinnamon, ginger, black pepper, cardamom, and nutmeg help warm the body.

Indian cuisine is varied, but many dishes are cooked in a similar way. The preparation starts with frying onion,

ginger, garlic, or spices such as cumin seeds in oil at a high temperature. Meats, vegetables, flavorings such as yogurt, and spices such as turmeric then are added. The dish then simmers at a low heat until the ingredients are cooked. At the end of the preparation, leafy herbs such as cilantro and flavorings such as lemon juice are added.

This style of preparation may be linked to the traditional use of cow dung. For centuries, families would cook by placing a pan on top of patties made from cow dung. Like the charcoal used in modern-day barbecues, dung initially produces a high heat, but then burns slowly. Although middle-class and urban Indians have electric or gas stoves, many rural households still use cow dung (waste).

Nearly every holiday in India requires a feast. The year's biggest festival is Diwali, which occurs in October or November. The actual date is set by the lunar calendar and varies from year to year. The festival's meaning varies by region and religious group but some traditions are shared: old debts are paid off, homes are cleaned, new clothes are made or purchased, and an elaborate meal is prepared.

On Diwali and other festive occasions, India's Mughal heritage takes center stage. The Mughals saw eating as an art and a pleasure. Courtly chefs prepared food that tasted good, and delighted the senses of smell, sight and touch. Many Mughal dishes call for meat, but vegetarians incorporate the spices and nuts, that Mughal cooking made popular. In addition, many purchase sweets such as *ladhu* and *barfi* at local shops, and distribute them among their relatives and friends. Many of these sweets also date to Mughal times, and use ingredients such as *besan* (chickpea flour), *paneer* (a white cheese), rose water, almonds, and sugars.

Many celebrate the start of spring with Holi. In the morning, people splash each other with colored water and smear one another with red, yellow, green, blue and orange powders. Many also drink *bhang* , a yogurt drink. After the festival, the old clothes are burned and *halwa* (a sweet dish made with wheat or rice flour, butter and sugar) is eaten. The day often ends with a feast and musical festivities. Halwa "cakes" are often served for breakfast on special occasions, such as birthdays.
www.foodbycountry.com

DRESS

Attire for Women

For a single length of material, the *sari* must be the most versatile **garment** in existence. It is only one of the many traditional garments worn by women, yet it has somehow become the national dress of Indian women. A *sari* is a rectangular piece of cloth, five to six yards in length. The style, color, and texture of this cloth vary and it might be made from cotton, silk, or one of the several man-made materials. The *sari* has an ageless charm since it is not cut or tailored for a particular size. This garment can fit any size and if worn

properly can accentuate or conceal. This supremely graceful attire can also be worn in several ways and its manner of wearing as well as its color and texture are indicative of the status, age, occupation, region, and religion of a woman.

The tightly fitted, short **blouse** worn under a *sari* is a *choli*. The *choli* evolved as a form of clothing in 10th century AD and the first *cholis* were only front covering; the back was always bare. Bodices of this type are still common in the state of Rajasthan.

Apart from the *choli*, women in Rajasthan wear a form of pleated **skirt** known as the *ghagra* or *lehanga*. This skirt is secured at the waist and leaves the back and midriff bare. The heads are however covered by a length of fine cotton known as *orhni* or *dupatta*.

Another popular attire of women in India is the *salwar-kameez*. This dress evolved as a comfortable and respectable garment for women in Kashmir and Punjab, but is now immensely popular in all regions of India. *Salwars* are pajama-like trousers drawn tightly in at the waist and the ankles. Over the *salwars*, women wear a long and loose **tunic** known as a *kameez*. One might occasionally come across women wearing a *churidar* instead of a salwar. A *churidar* is similar to the salwar but is tighter fitting at the hips, thighs and ankles. Over this, one might wear a collarless or mandarin collar tunic called a *kurta*.

Attire for Men

Though the majority of Indian women wear traditional costumes, the men wear more conventional western clothing, typically trousers and shirts. However, men in villages are still more comfortable in traditional attire like *kurtas, lungis, dhotis,* and pyjamas.

The traditional *lungi* originated in the south and is worn by both men and women today. It is simply a short length of material worn around the thighs rather like a **sarong**. A *dhoti* is a longer lungi but with an additional length of material pulled up between the legs. Pajama-like trousers worn by the villagers are known as the *lenga*.

Indian dressing styles are marked by many variations, both religious and regional and one is likely to witness a plethora of colors, textures, and styles in garments worn by the Indians.

Also, for men, traditional clothes are the **kurta**. In south India men wear long, white sheets of cloth. In north Indian languages like **Hindi**, **Marathi** and **Oriya** these are called *dhoti*, while in **Tamil** they are called *veshti*. Over the dhoti, men wear shirts, t-shirts, or anything else.

BRIDAL PARTIES

The bridal party in Indian cultures is often dressed more formally than guests. Although some men are choosing to wear a more traditional "western" three-piece suit, they often save this for a reception. Just as the bride' Indian Wedding Dress is unique and special, so too should be the groom's attire.

A *Sherwani* is a long coat-like jacket fastened with buttons. It comes to just below the knees, hitting somewhere high on the calf. The jacket has a Nehru collar, which is a collar that stands up. This jacket is often cream, light ivory, or gold colored for weddings, especially those in the morning. It can be embroidered with gold or silver. While traditionally light in color, the jackets can be worn in dark colors, like reds, blacks, or navy, typically later in the day. A scarf is sometimes added to the jacket over one or both shoulders. The *Sherwani* is worn with tighter fitting pants or trousers called *churidars*. *Churidars* are trousers that are loose around the hips and thighs, but are tight and gathered around the ankle.

MUSIC

Classical music in India is called carnatic music. Carnatic music is considered one of the oldest systems of music in the world. Carnatic music is a very complex system of music that requires much thought, both artistically and technically. The basis of Carnatic music is the system of ragas (melodic scales) and talas (rhythmic cycles). There are seven rhythmic cycles and 72 fundamental ragas. All other ragas are considered to have originated from these. In Hindu scriptures, music and God have always been depicted together. Many deities have their own musical instruments and are all portrayed as lovers of music. Lord Siva or rudra is the embodiment of Nada (cosmic music), which is the first form of music.

Hindustani music is an Indian classical music tradition that goes back to Vedic times around 1000 BC, and further developed circa the 13th and 14th centuries AD with Persian influences and from existing religious and folk music. The practice of singing based on notes was popular even from the Vedic times where the hymns in Sama Veda, a sacred text, was sung as Samagana and not chanted. Developing a strong and diverse tradition over several centuries, it has contemporary traditions established primarily in India but also in Pakistan and Bangladesh. In contrast to Carnatic music, the other main Indian classical music tradition originating from the South, Hindustani music was not only influenced by ancient Hindu musical traditions, historical Vedic philosophy and native Indian sounds but also enriched by the Persian performance practices of the Mughals. Besides pure classical, there are also several semi-classical forms such as *thumri*, *dadra* and *tappa*.

Today, Indi-pop, rock, metal, and Indian hip-hop are all popular, with heavy Western influence. Western classical music is also commonly heard, and many Indian artists, including Zubin Mehta and Param Vir, are famous around the world.

ARTS & CRAFTS

The first thing that startles most visitors to India is the sheer abundance of color. Just look around you – the many idols of gods and goddesses, the clothes, the trucks and all the knick-knacks in the dozens of shops you see at Delhi's Janpath are a riot of color.

Artisans make fabulous tie-and-dye skirts, fantastically embroidered Gujarati cholis, lacquered furniture, and beautifully studded silver jewelry. India may be a land of farmers but it is equally a land of artisans. Every state in India has its own specialty, colors, and style of arts and crafts.

Unfortunately, Indian arts and crafts have been teetering on the edge of extinction for a long time. Demand for indigenous arts and crafts nose-dived with the setting up of large-scale industry in India. After all, in a poor country like India, machine-made saris – to give you but one example – are cheaper and therefore more affordable than handloom saris. The list is endless. This has left artisans with little choice but to abandon their age-old professions and become common laborers, factory workers or government clerks. In either case, the loss has been of ours.

Both government and non-government agencies have made efforts to keep our art and craft tradition alive and kicking. Block printing on cloth, blue glaze pottery, embroidery with tiny mirrors in floral patterns, glass shellac bangle bracelets, colored inlay work in gold and silver, leather and metal work, and miniature paintings are just some of the many handmade artesian goods found in Indian markets.

Painting in India has always been dependent on religious and royal patronage. The tradition of painting walls and floors originated in pre-historic times and continued in India until well into the 20th century when walls become more westernized. Painting moved from the walls and floors to palm leaves, wood blocks, cloth, and ivory. Today, it is more common to see multi-colored, geometric or floral floor decorations at the entrance to Hindu homes, painted fresh every morning.

EMBROIDERY

The delicate art of embroidery has its origin in the city of Nawabs. Its name has been derived from the Persian word 'chikan' meaning cloth wrought by needlework. Earlier it emerged as the court craft but with the keen efforts of the art lovers, this craft was publicized and became the important commercial activity. The various patterns of the chikankari are muree, lerchi, keelkangan, and bakhia. The charm of this craft lies in the minuteness, evenness, and sheer excellence of craft as well as the use of white embroidery on white cloth. The motifs of chikankari range from mughal architectural design of buildings to vine themes, and from birds to animals. The chikan kari work is usually done on the sari and kurta pyjama and is most suitable for summers.

There is no match to the rich Varanasi brocades created on the fine silk or cotton fabrics with the use of golden and silver thread on the 'pallas' (end pieces) and the field of sari. The gold thread with the silver background defines the grandeur and the geometric patterns in the 'butidar' and 'jaal' style just adds to its beauty. It has become a trend among Indian brides to have a few benaras saris, especially the deep red golden zari sari among their wedding attire. The design motifs of these brocades are intricate floral and foliage patterns. The designs of the motifs vary according to the durability of cloth.

STONE CRAFT

The hub of the stone craft in india is Agra and the supreme example of which is the Taj Mahal. The art of carving the thin marble slabs to make the fine lattice windows is the most difficult for the craftsmen. The other marble products available in Agra are mirror frames with lace like fringes, fretwork balustrades, bowls, garden furniture, etc.

Another specialty of the area is the inlay work on marble with the colorful and precious stones to form a multitude of mosaics.

CARPETS

Local carpets prepared at Bhadoi, Shahjahanpur and Mirzapur are beautiful works of art and many people are affiliated with the profession of carpet weaving in these areas of Uttar Pradesh. With the exotic designs of flora and fauna, Taj Mahal, "Kethariwala Jal", "Jamabaz", "Kandhari", etc., the industry has flourished.

GLASS WARE

Fearozbad has become synonymous with the name of glassware. Earlier only glass bangles were produced but with the help of sophisticated machines, full-fledged glassware is produced. The entire populace is involved in this industry. Varanasi specializes in making the glass beads and exports the most of the production. Similarly, thin glass plates are produced, which after cutting into pieces called tikklu are used by women to decorate their fabrics. In Saharanpur, intriguing glass toys are filled with the colored liquid called rachkora, and the mouthpieces of hukkahs are produced here. The glass bangles with multitude of colors matching with every dress are a common ornament in the state.

FILM

The cinema of India consists of films produced across India. Indian films came to be followed throughout South Asia and the Middle East. Film, as a medium, gained popularity in the country where as many as 1,000 films in various languages of India are produced annually. Expatriates in countries such as the United Kingdom and the United States continue to give rise to international audiences for Indian films of various languages.

In the 20th century, Indian cinema, along with the Hollywood and Chinese film industries, became a global enterprise. At the end of 2010, it was reported that in terms of annual film output, India ranks first, followed by Hollywood and China. Enhanced technology paved the way for upgrading from established cinematic norms of delivering product, altering the manner in which content reached the target audience, as per regional tastes. Indian cinema found markets in over 90 countries where films from India are screened. The country also participated in international film festivals; Indian filmmakers such as Shekhar Kapur, Mira Nair, Deepa Mehta, Nagesh Kukunoor found success overseas. The Indian government extended film delegations to foreign countries such as the United States of America and Japan while the country's Film Producers Guild sent similar missions through Europe.

The Indian diaspora consists of millions of Indians overseas for which films are made available both through mediums such as DVDs and by screening of films in their country of residence wherever commercially feasible. These earnings, accounting for some 12% of the revenue generated by a mainstream film, contribute substantially to the overall revenue of Indian cinema, the net worth of which was found to be US$1.3 billion in 2000. Music in Indian cinema is another substantial revenue generator, with the music rights alone accounting for 4–5% of the net revenues generated by a film in India.

Bollywood is the informal term popularly used for the Hindi-language film industry based in Mumbai (formerly known as Bombay), Maharashtra, India. The term is often incorrectly used to refer to the whole of Indian cinema; it is only a part of the total Indian film industry, which includes other production centers producing films in regional languages. Bollywood is the largest film producer in India and one of the largest centers of film production in the world. It is formally referred to as Hindi cinema. There has been a growing presence of Indian English in dialogue and songs as well. It is common to see films that feature dialogue with English words, phrases, or even whole sentences.

EDUCATION

LITERACY (2011)

Total 74.04%
Male 82.14%
Female 65.46%

Education in India is provided by the public sector as well as the private sector, with control and funding coming from three levels: federal, state, and local. Child education is compulsory. The Nalanda University was the oldest university-system of education in the world. Western education became ingrained into Indian society with the establishment of the British Raj.

Education in India falls under the control of both the Union Government and the states, with some responsibilities lying with the Union and the states having autonomy for others. The various articles of the Indian Constitution provide for education as a fundamental right. Most universities in India are Union or State Government controlled.

India has made progress in terms of increasing primary education attendance rate and expanding literacy to approximately two thirds of the population. India's improved education system is often cited as one of the main contributors to the economic rise of India. Much of the progress especially in Higher education, Scientific research has been credited to various public institutions. The private education market in India is merely 5% although in terms of value is estimated to be worth $40 billion in 2008 and will increase to $68 billion by 2012.

India continues to face stern challenges. Despite growing investment in education, 25% of its population is still illiterate; only 15% of Indian students reach high school, and just 7% graduate. As of 2008, India's post-secondary high schools offer only enough seats for 7% of India's college-age population, 25% of teaching positions nationwide are vacant, and 57% of college professors lack either a master's or PhD degree.
As of 2007, there are 1522 degree-granting engineering colleges in India with an annual student intake of 582,000, plus 1,244 polytechnics with an annual intake of 265,000. However, these institutions face shortage of faculty and concerns have been raised over the quality of education.

RELIGION

India is the birthplace of four of the world's major religious traditions; namely Hinduism, Jainism, Buddhism and Sikhism. Throughout its history, religion has been an important part of the country's culture. Religious diversity and religious tolerance are both established in the country by law and custom. A vast majority of Indians associate themselves with a religion.

According to the 2001 census, Hinduism accounted for 80.5% of the population of India. Islam (13.4%), Christianity (2.3%) and Sikhism (1.9%) are the other major religions followed by the people of India. This diversity of religious belief systems existing in India today is a result of, besides existence and birth of native religions, assimilation and social integration of religions brought to the region by traders, travelers, immigrants, and even invaders and conquerors.

Akshardham, largest Hindu temple in the world

Zoroastrianism and Judaism also have an ancient history in India and each has several thousand Indian adherents. India has the largest population of people adhering to Zoroastrianism and Bahá'í Faith anywhere in the world.

Many other world religions also have a relationship with Indian spirituality, like the Baha'i faith which recognizes Lord Buddha and Lord Krishna as manifestations of God Almighty.

Indian diaspora in the West have popularized many aspects of Hindu philosophy like yoga (meditation), Ayurvedic medicine, divination, vegetarianism, karma and reincarnation to a great extend. The influence of Indians abroad in spiritual matters has been significant as several organizations such as the Hare Krishna movement, the Brahma Kumaris, the Ananda Marga and others spread by Indian spiritual figures.

The Muslim population in India is the third largest in the world. The shrines of some of the most famous saints of Sufism like Moinuddin Chishti and Nizamuddin Auliya are in India and attract visitors from all over the world. India is also home to some of the most famous monuments of Islamic architecture like the Taj Mahal and the Qutb Minar. The Muslim Personal Law deals with civil matters related to the community, and constitutional amendments in 1985 established its primacy in family matters.

The Constitution of India declares the nation to be a secular republic that must uphold the right of citizens to freely worship and propagate any religion or faith (with activities subject to reasonable restrictions for the sake of morality, law and order, etc.). The Constitution of India also declares the right to freedom of religion as a fundamental right.

Citizens of India are generally tolerant of each other's religions and retain a secular outlook, although inter-religious marriage is not widely practiced. Inter-community clashes have found little support in the social mainstream, and it is generally perceived that the causes of religious conflicts are political rather than ideological in nature.

COMMON TELAGU PHRASES

English Phrase	TELUGU
Welcome	సుస్వాగతం (susvaagatam)
Hello (General greeting)	నమస్కారం (namaskārām)
How are you?	మీరు ఏలా ఉన్నారు ? (meeru aelaa unnaaru?)
Reply to 'How are you?'	నేను బాగున్నాను. మీరు ఏలా ఉన్నారు ? (naenu baagunnaanu, meeru aelaa unnaaru?)) నేను బాగున్నాను, ధన్యవాదములు, మరి మీరు ? (naenu baagunnaanu, dhanyavaadhamulu, mari meeru?)
Long time no see	చాలా కాలమైంది మిమ్మల్ని చూసి (chaalaa kaalamaiṅdhi mimmalni choosi)
What's your name?	మీ పేరేమండి ? (mee paeraemaṅdi?)
My name is ...	నా పేరు ... (naa paeru ...)
Where are you from?	మిదే ఊరు ? (meeday vooru?) మీరు ఎక్కడ నుంచి వచ్చారు ? (meeru ekkada nuṅchi vachchaaru?)
I'm from ...	నేను ... నుండి వచ్చాను (naenu ... nuṅchi vachchaanu)
Pleased to meet you	mimmalni kalaskoram arunangawan uṅdhi మిమ్మల్ని కలవడం చాలా సంతోషంగా ఉంది (mimmalni kalavadaṅ chaalaa saṅthoashaṅgaa uṅdhi)
Good morning (Morning greeting)	శుభోదయం (shubhodayam) సుప్రభాతం (supra bhetam)

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English Phrase	TELUGU
Good afternoon (Afternoon greeting)	శుభ దినం (shubha dhinaṅ)
Good evening (Evening greeting)	నమస్కారం (namaskārām) - frm నమస్తే (namaste) - inf
Good night	శుభ రాత్రి (shubha raathri)
Goodbye (Parting phrases)	వెళ్ళొస్తాను (vellostaanu) వీడ్కోలు (veedkolu) ఇక సెలవు (ika selavu)
Good luck	అంతా శుభం కలగాలి (aṅthaa shubhaṅ kalagaali) మీకు అంతా శుభం కలగాలని కోరుకుంటున్నాను (meeku aṅthaa shubhaṅ kalagaalani korukuṅtunnaanu)
Cheers! Good Health! (*Toasts used when drinking*)	శుభ ఆరోగ్యం (shubha aaroagyaṅ)
Have a nice day	శుభ దినం (shubha dhinaṅ)
Bon voyage / Have a good journey	శుభ ప్రయాణం (shubha prayaanaṅ)
I understand	అర్థం అవుతుంది (artam owtundi)
I don't understand	నాకు అర్థం కాలేదు (naaku ardhaṅ kaalaedhu) అర్థం కాదు (artam kaadu)
Please speak more slowly	దయచేసి నెమ్మదిగా మట్లాడండి (dhayachaesi nemmadhigaa matlaadaṅdi)
Please say that again	దయచేసి మళ్లీ చెప్పండి (dhayachaesi mallee cheppaṅdi)
Please write it down	దయచేసి ఆది రాయండి (dhayachaesi aadhi raayaṅdi)

English Phrase	TELUGU
Do you speak English?	మీరు(నువ్వు) ఆంగ్లం(ఆంగ్ల భాష) మాట్లాడగలరా(వా)? (meeru (nuvvu) aanglam (aangla bhasha) matladagalara(va)?)
Do you speak Telugu?>	మీరు తెలుగు మాట్లాడతారా ? (meeru thelugu maatlaadathaaraa?)
Yes, a little (*reply to 'Do you speak ...?'*)	ఔను, కొంచం మాత్రంగా (aunu koṅchaṅ maathraṅgaa)
How do you say ... in Telugu?	... ని తెలుగులో ఎలా చెపుతారు ? (..... ni theluguloa elaa cheputhaaru?)
I don't speak ...	నేను మీ (నీ) భాష మాట్లాడను (nenu mee (nee) bhasha matladanu)
Don't worry	దిగులు చెంధద్దు, కలత చెంధద్దు (dhigulu chend(h)ad(h)(dh)u; kalatha chend(h)ad(h)(dh)u)
Don't fear	భయ పడద్దు (bhaya padadhu)
Excuse me	క్షమించండి (kshamiṅchaṅdi)
How much is this?	దీని ధర ఎంత ? (dheeni dhara eṅtha?)
Sorry	మా క్షమాపణలు (maa kshamaapanalu)
Thank you	ధన్యవాదములు (dhanyavaadhamulu)
Reply to thank you	మా సంతోషం (maa saṅthoashaṅ)
Where's the toilet?	దొడ్డి గది ఎక్కడ ఉన్నది ? (dhoddi gadhi ekkada unnadhi?)
This gentleman/lady will pay for everything	ఈ పెద్ద మనిషి అన్నిటికీ ధర ఇస్తారు (ee pedhdha manishi annitikee dhara isthaaru)
Would you like to dance with me?	నాతో నాట్యం చేసే కుతూహలం ఉన్నదా ? (naathoa naatyaṅ chaesae kuthoohalaṅ unnadhaa?)

English Phrase	TELUGU
I love you	నేను నిన్ను ప్రేమిస్తున్నాను (naenu ninnu praemisthunnaanu)
Get well soon	మీ ఆరోగ్యం త్వరలో కుదుట పడాలని కోరుకుంటున్నాను (mee aaroagyaṅ thvaraloa kudhuta padaalani koarukuṅtunnaanu)
Leave me alone!	నన్ను ప్రశాంతతో వదిలి పెట్టండి (nannu prashaaṅthathoa vadhili pettaṅdi)
Help!	సహాయం ! (sahaayaṅ!)
Fire!	మం టలు ! (maṅ talu!)
Stop!	ఆపండి ! (aapaṅdi!)
Call the police!	రక్షక భటులని పిలవండి ! (rakshaka bhatulani pilavaṅdi!)
Christmas and New Year greetings	సంతోషకరమైన క్రిస్మస్ (saṅthoashakaramaina kristmas) మరియు నూతన సంవత్సర శుభాకాంక్షలు (mariyu noothana saṅvathsara shubhaakaaṅkshalu)
Easter greetings	శుభ ఈస్టర్ (shubha eestar)
Birthday greetings	జన్మదిన శుభాకాంక్షలు (janmadina śubhākāṅkṣalu) పుట్టినరోజు శుభాకాంక్షలు (puṭṭinarōju śubhākāṅkṣalu)
One language is never enough	ఒక భాష సరిపోదు (oka bhaasha saripoadhu)
My hovercraft is full of eels *Why this phrase?*	నా విమానము అంతా మలుగు చేపలతో నిండిపోయింది (naa vimaanamu anthaa malugu chaepalatho nindi poyunthi)

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COMMON KANNADA PHRASES

English	ಕನ್ನಡ (Kannada)
Welcome	ಸುಸ್ವಾಗತ (susvāgata)
Hello (General greeting)	ನಮಸ್ತೆ (namaste) ನಮಸ್ಕಾರ (namaskāra)
How are you?	ಹೇಗಿದ್ದೀರಾ? (hegiddērā?) ಅಥವಾ ಕ್ಷೇಮನಾ? (athavā kshemanā?)
Reply to 'How are you?'	ನಾ ಚಲೋ ಅದೀನಿ, ನೀವು ಹ್ಯಾಂಗದ್ರೀ'ರಿ? (nā calō adīni, nīvu hyāngadīr'ri?) ನಾನ್ ಚೆನ್ನಗಿದ್ದೇನೆ, ನೀವು ಹೇಗ್'ಇದ್ದೀರ? (nān cennagiddēne, nīvu hēg'iddīra?)
Long time no see	ತುಂಬಾ ದಿವಸಗಳಿಂದ ಕಾಣಿಸಲಿಲ್ಲ (tumba divasagalinda kānisalilla)
What's your name?	ನಿನ್ನ ಹೆಸರೇನು? (ninna hesarēnu?) - sg ನಿಮ್ಮ ಹೆಸರೇನು? (nimma hesarēnu?) - pl/frm
My name is ...	ನನ್ನ ಹೆಸರು ... (nanna hesaru ...)
Where are you from?	ನಿಮ್ಮ ಊರು ಯಾವುದು? (nimma ooru yāvudu?) ಅಥವಾ ನೀವು ಯಾವ ಕಡೆಯವರು? (athavā nēvu yāva kadeyavaru?)
I'm from ...	ನಾ ... ಇಂದ ಬಂದಿದ್ದೀನಿ (nā ... linda bandiddīni) ನಾ ... ಲಿಂದ ಬಂದೇನಿ (nā ... linda bandēni)

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English	ಕನ್ನಡ (Kannada)
Pleased to meet you	ನಿಮ್ಮನ್ನು ಭೇಟಿ ಮಾಡಿದ್ದಕ್ಕೆ ಸಂತೋಷ (nimmannu bheti mādiddakke santosha)
Good morning (Morning greeting)	ಶುಭೋದಯ (shubhodaya)
Good afternoon (Afternoon greeting)	ಶುಭ ಮಧ್ಯಾಹ್ನ (shubha madhyahna)
Good evening (Evening greeting)	ಶುಭ ಸಾಯಂಕಾಲ (shubha sāyankāla)
Good night	ಶುಭರಾತ್ರಿ (shubharātri)
Goodbye (Parting phrases)	ಹೋಗಿ ಬನ್ನಿ ಅಥವಾ ಹೋಗಿ ಬರ್ತೀರಾ? (hogi banni athavā hogi bartēra?)
Good luck	ಒಳ್ಳೆಯದಾಗಲಿ ಅಥವಾ ಶುಭವಾಗಲಿ (olleyadāgali athavā shubhavāgali)
Cheers! Good Health! (*Toasts used when drinking*)	ತುಂಬಾ ಸಂತೋಷ ಅಥವಾ ಖುಷಿಯಾಯ್ತು (tumba santosha athavā khushiyāytu)
Have a nice day	ಶುಭ ದಿನವಾಗಲಿ (shubha dinavāgali)
Bon appetit / Have a nice meal	ಶುಭ ಭೋಜನ ಅಥವಾ ಊಟ ಎಂಜಾಯ್ ಮಾಡಿ (shubha bhojana athavaa oota enjaay maadi)
Bon voyage / Have a good journey	ಪ್ರಯಾಣ ಸುಖಕರವಾಗಿರಲಿ ಹೋಗಿ ಬನ್ನಿ (prayana sukhakaravaagirali hogi banni)
I don't understand	ತಿಳೀ'ಲಿಲ್ಲ (tiḷī'lilla) ನನಗ್ ಅರ್ಥ ಆಗ್'ಲಿಲ್ಲ (nanag artha āg'lilla)
Please speak more slowly	ಸಲ್ಪ ಮೆಲ್ಲಗೆ ಮಾತಾಡಿ (salpa mellage mātāḍi) ಸಲ್ಪ ನಿಧಾನವಾಗಿ ಮಾತಾಡಿ (salpa nidhāna'vāgi mātāḍi)
Please say that again	ಇನ್ನೊಮ್ಮೆ ಹೇಳಿ (innomme hēḷi) ಇನ್ನೊಂದ್'ಸಲ ಹೇಳಿ (inn'ond'sala hēḷi)

English	ಕನ್ನಡ (Kannada)
Please write it down	ಬರೆದ್' ಕೊಳ್ಳ್'ರಿ (bared' kol¦l'ri)
Do you speak Kannada?	ನೀವು ಕನ್ನಡ ಮಾತಾಡ್ತೀರಾ? (neevu kannada maataadteera?)
Yes, a little (*reply to 'Do you speak ...?'*)	ಹೌದು, ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಬರುತ್ತೆ (houdu, svalpa svalpa barutte)
How do you say ... in Kannada?	ಕನ್ನಡದಲ್ಲಿ ಹೇಗೆ ಹೇಳೋದು? (kannadadalli hege helodu?)
Excuse me	ಕ್ಷಮಿಸಿ! (kshamisi)
How much is this?	ಇದರ ಬೆಲೆ ಎಷ್ಟು? (idara bele eshtu?)
Sorry	ಕ್ಷಮಿಸಿ! (kshamisi)
Please	ದಯವಿಟ್ಟು (dayaviṭṭu)
Thank you	ಧನ್ಯವಾದ (dhanyavāda) ಧನ್ಯವಾದಗಳು (dhanyavādagaḷu)
Reply to thank you	ಯಾಕೆ ಸುಮ್ಮನೇ ಥ್ಯಾಂಕ್ಸು (yāke summane ṭhanksu?) ಪರವಾಗಿಲ್ಲ ಬಿಡಿ (parwagilla biḍi)
Where's the toilet?	ಶೌಚಾಲಯ ಎಲ್ಲಿದೆ? (śaucālaya ellide?) ಟಾಯ್ಲೆಟ್ ಎಲ್ಲಿದೆ? (ṭāyleṭ ellide?)
This gentleman will pay for everything	ಈ ಮಹಾಶಯ ನೇ ಎಲ್ಲಾ ಪಾವತಿ ಮಾಡ್ತಾರೆ ಇವತ್ತು (ee mahaashaya ne ellaa paavati maadtaare ivattu)
This lady will pay for everything	ಈ ಮಹರಾಯ್ತಿ ನೇ ಎಲ್ಲಾ ಪಾವತಿ ಮಾಡ್ತಾರೆ ಇವತ್ತು (ee maharaayti ne ellaa paavati maadtaare ivattu)
Would you like to dance with me?	ನೀವು/ನೀನು ನನ್ನ ಜೊತೆ ಡ್ಯಾನ್ಸ್ ಮಾಡ್ತೀರಾ/ಯಾ? (neevu/neenu nanna jote dyaans maadteera/yaa?) ಅಥವಾ ನರ್ತಿಸ್ತೀರಾ/ಯಾ? (athavaa nartisteera/yaa?)

English	ಕನ್ನಡ (Kannada)
I love you	ನಾ ನಿನ್ನ ಪ್ರೀತಿಸ್ತೀನಿ (naa ninna preetisteeni)
Get well soon	ಬೇಗ ಗುಣಮುಖರಾಗಿ ಅಂತ ಹಾರೈಸುತ್ತೇನೆ (bega gunamukharaagi anta haaraisuttene)
Leave me alone!	ನನ್ನ' ಪಾಡಿಗೆ ನನಗ್ ಬಿಟ್ಟ'ಬಿಡಿ! (nann' pāḍige nanag' biṭṭ'biḍi!)
Help!	ನನ್ನ ಕಾಪಾಡಿ (nanna kāpāḍi!) ಕಾಪಾಡಿ (kāpāḍi!)
Fire!	ಬೆಂಕಿ! (benki!)
Stop!	ನಿಲ್ಲಿ (nilli!) ನಿಲ್ಲಿಸು (nillisu!)
Call the police!	ಪೊಲೀಸ್ಗೆ ಕರೆ ಮಾಡಿ (poleesge kare maadi!) ಪೊಲೀಸ್ಗೆ ತಿಳಿಸಿ (poleesge tilisu!)
Christmas and New Year greetings	ಕ್ರಿಸ್ ಮಸ್ ಹಬ್ಬದ ಶುಭಾಷಯಗಳು (kris mas habbada shubhaashayagalu) ಹೊಸ ವರ್ಷದ ಶುಭಾಶಯ (hosa varṣada śubhāśaya)
Easter greetings	ಈಸ್ಟರ್ ಹಬ್ಬದ ಶುಭಾಷಯಗಳು (īsṭar habbada shubhaashayagalu)
Birthday greetings	ಹುಟ್ಟು ಹಬ್ಬದ ಶುಭಾಶಯ (huṭṭu habbada śubhāśaya)
One language is never enough	ಒಂದೇ ಭಾಷೆ ಸಾಲಲ್ಲ ಅಥವಾ ಸಾಲೋದಿಲ್ಲ (onde bhaashe saalalla athavaa saalodilla)

FLAG

THE FLAG OF INDIA.

The colors are saffron, white and green. The navy blue wheel in the center of the flag has a diameter approximately the width of the white band and is called Ashoka's Dharma Chakra, with 24 spokes (after Ashoka, the Great). Each spoke depicts one hour of the day, portraying the prevalence of righteousness all 24 hours of it.

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TIME

SUNRISE/SUNSET

17	7:08 AM (116°)	5:27 PM (244°)
18	7:08 AM (116°)	5:28 PM (244°)
19	7:09 AM (116°)	5:28 PM (244°)
20	7:09 AM (116°)	5:28 PM (244°)
21	7:10 AM (116°)	5:29 PM (244°)
22	7:10 AM (116°)	5:29 PM (244°)
23	7:11 AM (116°)	5:30 PM (244°)
24	7:11 AM (116°)	5:31 PM (244°)
25	7:12 AM (116°)	5:31 PM (244°)

GOVERNMENT AND MILITARY

GOVERNMENT

The Government of India, officially known as the Union Government, and known as the Central Government, was established by the Constitution of India, and is the governing authority of the union of 28 states and seven union territories, collectively called the Republic of India. It is seated in New Delhi, the capital of India.

The government comprises three branches: the executive, the legislative, and the judiciary. The executive branch headed by the President, who is the Head of State and exercises his or her power directly or through officers subordinate to him. The Legislative branch or the Parliament consists of the lower house, the Lok Sabha, and the upper house, the Rajya Sabha, as well as the president. The Judicial branch has the Supreme Court at its apex, 21 High Courts, and numerous civil, criminal, and family courts at the district level.

The basic civil and criminal laws governing the citizens of India are set down in major parliamentary legislation, such as the Civil Procedure Code, the Indian Penal Code, and the Criminal Procedure Code. The union and individual state governments consist of executive, legislative, and judicial branches. The legal system as applicable to the federal and individual state governments is based on the English Common and Statutory Law. India accepts International Court of Justice jurisdiction with several reservations. By the 73rd and 74th amendments to the constitution, the Panchayat Raj system has been institutionalized for local governance.

India has a parliamentary system of government based largely on that of the United Kingdom (Westminster system). The legislature is the Parliament. It is bicameral, consisting of two houses: the directly-elected 552-member Lok Sabha ("House of the People"), the lower house, and the 250-member indirectly-elected and appointed Rajya Sabha ("Council of States"), the upper house. The parliament enjoys parliamentary supremacy. All the members of the Council of Ministers as well as the Prime Minister are members of Parliament. If they are not, they must be elected within a period of six months from the time they assume their respective office. The Prime Minister and the Council of Ministers are responsible to the Lok Sabha, individually as well as collectively.

Every individual minister is in charge of a specific ministry or ministries (or specific other portfolio). He is responsible for any act of failure in all the policies relating to his department. In case of any lapse, he is individually responsible to the Parliament. If a vote of no confidence is passed against the individual minister, he has to resign. Individual responsibility can amount to collective responsibility. Therefore, the Prime Minister, in order to save his government, can ask for the resignation of such a minister and the people have a say.

The Prime Minister and the Council of Ministers are jointly accountable to the Lok Sabha. If there is a policy failure or lapse on the part of the government, all the members of the council are jointly responsible. If a vote of no confidence is passed against the government, then all the ministers headed by the Prime Minister have to resign.

Article 53(1) of the constitution vests the executive power primarily with the President of India. The President

enjoys all constitutional powers and exercises them directly or through officers subordinate to him as per the aforesaid Article 53(1). The President is to act in accordance with aid and advise tendered by the head of government (Prime Minister of India) and his or her Council of Ministers (the cabinet) as described in Article 74 (Constitution of India).

The Constitution vests in the President of India all the executive powers of the Central Government. The President appoints the Prime Minister the person most likely to command the support of the majority in the Lok Sabha (usually the leader of the majority party or coalition). The President then appoints the other members of the Council of Ministers, distributing portfolios to them on the advice of the Prime Minister.

The Council of Ministers remains in power during the 'pleasure' of the President. In practice, however, the Council of Ministers must retain the support of the Lok Sabha. If a President were to dismiss the Council of Ministers on his or her own initiative, it might trigger a constitutional crisis. Thus, in practice, the Council of Ministers cannot be dismissed as long as it commands the support of a majority in the Lok Sabha.

MILITARY

The Indian Armed Forces are the military forces of the Republic of India encompassing the Indian Army, the Indian Navy, the Indian Air Force, Indian Coast Guard, and various other inter-service institutions. The President of the Republic of India is the Commander-in-Chief of the Indian Armed Forces. The Indian Armed Forces is managed by Ministry of Defence (MoD), which is led by Union Cabinet Minister of Defense.

The IAF is one of the world's largest military forces, with roughly 1.32 million active standing army and 2.14 million reserve forces thus giving India the third-largest active troops in the world as of 2006 after the People's Liberation Army and US Armed Forces. Auxiliary services include the Indian Coast Guard, the Central Paramilitary Forces (CPF) and the Strategic Forces Command. India's official defense budget stands at US $36.03 billion for FY2011 (or 1.83% of GDP)[2] but the actual spending on the armed forces is estimated to be much higher than that. Undergoing rapid expansion and modernization, the Indian Armed Forces plans to have an active military space program and is currently developing a missile defense shield and nuclear triad capability. The Armed Forces of India possess nuclear weapons and operate short and intermediate-range ballistic missiles as well as nuclear-capable aircraft, and naval vessels. India is the world's largest arms importer accounting for 9% of all global imports and ranks among the top thirty in arms export. Currently, India imports close to 70% of its weapons requirements, with Israel, Russia, and the United States as its top military suppliers. The country’s defense expenditure will be around US$112 billion by 2016.

TRANSNATIONAL ISSUES

DISPUTES - INTERNATIONAL:

Since China and India launched a security and foreign policy dialogue in 2005, consolidated discussions related to the dispute over most of their rugged, militarized boundary, regional nuclear proliferation, Indian claims that China transferred missiles to Pakistan, and other matters continue. Various talks and confidence-building measures have cautiously begun to defuse tensions over Kashmir, particularly since the October 2005 earthquake in the region; Kashmir nevertheless remains the site of the world's largest and most militarized territorial dispute with portions under the de facto administration of China (Aksai Chin), India (Jammu and Kashmir), and Pakistan (Azad Kashmir and Northern Areas). India and Pakistan have maintained the 2004 cease fire in Kashmir and initiated discussions on defusing the armed stand-off in the Siachen glacier region but Pakistan continues to protest India's fencing the highly militarized Line of Control and construction of the Baglihar Dam on the Chenab River in Jammu and Kashmir, which is part of the larger dispute on water sharing of the Indus River and its tributaries.

The UN Military Observer Group in India and Pakistan (UNMOGIP) has maintained a small group of peacekeepers since 1949; India does not recognize Pakistan's ceding historic Kashmir lands to China in 1964. To defuse tensions and prepare for discussions on a maritime boundary, India and Pakistan seek technical resolution of the disputed boundary in Sir Creek estuary at the mouth of the Rann of Kutch in the Arabian Sea; Pakistani maps continue to show its Junagadh claim in Indian Gujarat State. Discussions with Bangladesh remain stalled to delimit a small section of river boundary, to exchange territory for 51 Bangladeshi exclaves in India and 111 Indian exclaves in Bangladesh, to allocate divided villages, and to stop illegal cross-border trade, migration, violence, and transit of terrorists through the porous border. Bangladesh continues to protest India's attempts to fence off high-traffic sections of the border. India seeks cooperation from Bhutan and Burma to keep Indian Nagaland and Assam separatists from hiding in remote areas along the borders; Joint Border Committee with Nepal continues to examine contested boundary sections, including the 400 square kilometer dispute over the source of the Kalapani River. India maintains a strict border regime to keep out Maoist insurgents and control illegal cross-border activities from Nepal

REFUGEES AND INTERNALLY DISPLACED PERSONS:

Refugees (country of origin): 109,018 (Tibet/China); 65,057 (Sri Lanka); 14,301 (Burma); 10,395 (Afghanistan) (2014)
IDPs: at least 616,140 (armed conflict and intercommunal violence) (2015)
Illicit drugs:
India is the world's largest producer of licit opium for the pharmaceutical trade, but an undetermined quantity of opium is diverted to illicit international drug markets. It is the transit point for illicit narcotics produced in neighboring countries and throughout Southwest Asia and is an illicit producer of methaqualone. India is vulnerable to narcotics money laundering through the hawala system and ilicit ketamine and precursor production
CIA World Fact Book, 2015

EMBASSY INFORMATION

Conventional long form: Republic of India (India)
Local long form: Republic of India/Bharatiya Ganarajya (India/Bharat)
Capital: New Delhi.
Type: Federal Republic
Constitution: January 26, 1950
Independence from UK: August, 15, 1947

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