

India ***2007***

Travel ***Guide***



Table of contents

General information/contacts	3
Overnachting Bangalore.....	3
Overnachting Hyderabad	3
Overnachting wildpark	3
Nederlandse Ambassade in India.....	3
Checklist	4
Programma India	5
Do's & Don'ts	7
Country	8
Statistics	8
Geography	9
Location and extent.....	9
Political geography	9
Physiographic regions	9
Natural resources	10
Bangalore	11
Hyderabad	11
Climate	12
Regions	12
Seasons	13
Disasters.....	14
Extremes	14
Bangalore	14
Hyderabad	15
History.....	16
Culture	17
Caste system	17
Religion	19
Culture	19
Score of India	21
Political system	26
Central and State Governments.....	27
Legislative branch	27
State Government	28
Judicial branch	28
Educational system.....	28
Pre-primary Education	29
Elementary Education	29
Higher education India	29
Etiquettes	32
General differences in culture.....	33
Gestures.....	34
Clothing	35
Which culture.....	35
Dress for the culture.....	35
What men should consider	36
What women should consider	36
Clean & Neat.....	36
Business in India	36
Language.....	39



General information/contacts

Overnachting Bangalore

Hotel Vellara
126 (New no.283) Brigade Road, Opp Brigade Towers, Bangalore.
Phone: 2536 9116, 2536 9205, 2536 9775, 2536 5684

Overnachting Hyderabad

Aditya Guest House, Murthy
Tel.: +91-40-23116665, 23116667, 23116668, 2311669
Fax: +91-40-23116663
1-99/8/3/a, Ayyappa Society Road, Lane Opp. Petrol Bunk, Madhapur, Hyderabad 500034

Overnachting wildpark

Contactadres:
Greynium Information Technologies Pvt Ltd
5th Floor, Shanthishree Industrial Complex
17/1, Rupena Agrahara, Hosur Road
Bangalore - 560 068
Direct: 91-80-25180825
Board: 91-80-25180800
Fax: 91-80-25180801
Email Id : megha@greynium.com
Website : www.holidaymakers.in

Verblijfadres:

Tusker Trails is located in Bandhipur Wildlife Reserve, Off Mysore (Karnataka, India)

How to Reach:

By Road: Take a bus to Ooty and get down at Bandhipur. From Bandhipur the resort is 3.5 kms, you can take an auto from Bandipur to the resort.

Drive down: Once you reach Bandhipur, you will find a police check post on the right hand side of the road. Take a left turn towards Mangala Village after 3.5 kms drive you reach the resort.

Nederlandse Ambassade in India

6/50 F, Shanti Path,
Chanakyapuri
New Delhi 110021
Tel: +91-11-24197600
Fax : +91-11-24197710
E-mail: nde@minbuza.nl



Checklist

- Paspoort
- Gele boekje/inentingsbewijs
- Zakgeld [richtlijn 200 euro]
- Pin pas, Visa-kaart of een andere Master/creditcard
- Hand-out
- Deet muggencreme +25%
- Diarree(stoppers) tabletten [loperamide]
- Laxeermiddel, geen Norit
- ORS
- Pijnstillers, bijv. paracetamol
- Betadinezalf [jodium]
- Pleisters
- Middel tegen reisziekte
- Mobiel + oplader
- Camera + batterijen
- Voldoende kleding
- Nette kleding voor bedrijfsbezoek
- Een jas
- Zwemkleding
- Toiletartikelen
- Schrijfblok, schrijfgerei

Aanraders

De onderstaande dingen worden aangeraden, je kunt zelf bepalen wat of je het belangrijk vindt.

- Antibacteriële zeep
- Oordopjes voor in het vliegtuig
- Abux of Lips slotje om je koffer/tas mee af te sluiten
- Eigen medicijnen [indien van toepassing]

Bagage: max. 20kg



Programma India

Zaterdag 13 oktober

Aanreisdag Amsterdam-Hyderabad
vertrek A'dam Schiphol 12.45 uur vluchtnummer 873
aankomst Hyderabad 01.15 uur

Zondag 14 oktober

Cultuurdag Hyderabad
-tempels, omgeving, stad, optredens

Maandag 15 oktober Hyderabad

Onderzoeksdag: bedrijfsbezoeken

Bezoek Cordys:

V Srinivasa Prasad
CORDYS
Simplifying Business
Sr Manager – Facilities & Administration
Phone: +91 40 5556 1250
Mobile: +91 99660 54000
Fax: +91 40 5556 1111
Email: vprasad@cordys.com
Visit us at: www.cordys.com

Dinsdag 16 oktober Hyderabad

Onderzoeksdag

Product Companies

1. Cordys : www.cordys.com This is my company and we are into BPMS/SOA products
2. Infor : www.infor.com This company now owns the Baan company and has ERP and other products being developed in Hyderabad
3. JDA : www.jda.com This company develops products in the demand/supply chain . It has a development centre in Hyderabad
4. Invensys : www.invensys.com This company develops industrial automation , transportation and control systems and has a development centre here.

Service Companies

1. Capmark : www.capmark.com A real estate financial company that outsources some of its mortgage/lending analysis activities to its India centre here.
 2. Cognizant : www.cognizant.com A global IT outsourcing provider that has a development centre in Hyderabad.
 3. Flagstone : www.flagstonere.bm A global re-insurer that outsources some of its insurance software product development and services to India
- ** I am still awaiting a final confirmation of this company .

You and the students may review these companies and decide which one each would prefer, so that you can form groups of 3-4 and visit each of them on 15th October afternoon between 2-5 pm.

We at Cordys will spend more time with you and discuss our experiences on 15th October morning time (9.30 - 1 pm).



Woensdag 17 oktober

Reis van Hyderabad naar Bangalore
Vertrek Hyderabad-Bangalore met de nachttrein

Travel time is 12 hours and departure from Hyderabad is at 19.00 hours

Donderdag 18 oktober Bangalore

07.00 uur: aankomst Bangalore treinstation

Onderwijs/Universiteitsdag IIIT-B vanaf 13.00 uur:

Vrijdag 19 oktober

Onderzoeksdag/projectdag:
Bezoek Infosys:

10:00 – 10:30 à Introduction to Infosys
10:30 – 11:15 à Tour of the Infosys Facilities
11:15 – 12:30 à Split into different teams (CMM/Outsourcing/IT work environment etc.)

Zaterdag 20 oktober t/m Maandag 22 oktober

Cultuurdagen:
07.00 uur Vertrek naar Bandipur National Park,
12.00 uur Aankomst Bandipur National Park

Verblijfflocatie:

Bandipur Wildlife Reserve, Off Mysore (Karnataka, India)

Contactbedrijf:

Greynium Information Technologies Pvt Ltd
5th Floor, Shanthishree Industrial Complex
17/1, Rupena Agrahara, Hosur Road
Bangalore - 560 068
Direct: 91-80-25180825
Board: 91-80-25180800
Fax: 91-80-25180801
Email Id : megha@greynium.com
Website : www.holidaymakers.in

Maandag 22/Dinsdag 23 oktober

Vertrekdag Bangalore-[Parijs]- Amsterdam
vertrek 02.05 [dinsdag] aankomst 8.50 uur vertrek 9.40 aankomst 11.00 uur op dinsdagochtend 23 oktober.



Do's & Don'ts

De Do's

- **Taxi**

Pas op met taxi's. Spreek van te voren een goede prijs af, want ze proberen altijd meer te vragen achteraf.

- **Afdingen**

Afdingen is de normaalste zaak van de wereld in Azië. Je doet er goed aan om te beginnen bij minimaal de helft van de aangegeven prijs.

- **Water**

Drink het liefst alleen maar water uit flesjes. Als je niet anders dan kraanwater kan vinden, kook het dan eerst om de bacteriën te doden.

- **Eten**

Het eten van warm eten (ovenheet), thee en koffie is veilig. Vermijdt het eten van verse salades. Fruit kun je wel eten, maar was het eerst goed.

- **Boeddha**

Wat je zeker moet doen als je in Hyderabad bent, is de rondvaartboot pakken naar het Buddha beeld op het Hussan Sagar meer.

- **Vrije tijd**

Ben je benieuwd hoe de plaatselijke bevolking geniet van haar vrije tijd, ga dan naar het Lumbini park aan het Hussain Sagar meer en relax met ze mee!

- **TucTuc**

Een ideale en avontuurlijke manier om je door de stad te bewegen is een ritje met de plaatselijke tuc Tuc. Alleen voor mensen met een **sterke** maag.

De Don'ts

- **Groeten**

Als je als man wordt voorgesteld aan een vrouw neem dan vooral niet het initiatief bij het schudden van haar hand. Dit moet de vrouw doen.

- **Zoen**

Begroet een vrouw nooit met de bekende westerse zoen(en) op de wang. Dit voorrecht is slechts voorbehouden aan haar echtgenoot.

- **Onveilig**

Ben je in India, vermijd dan een bezoek aan Kashmir en het hoge Noorden. Dit gebied staat bekend als onveilig. De rest van India is uiterst veilig.

- **Hot**

Vergeet niet dat het meeste eten in India heel erg heet is. Als je daar niet zo goed tegen kan, ga dan eten bij Internationale restaurants.

- **Kinderen**

Geef geen geld aan bedelende kinderen want daarmee houd je het in stand. In plaats daarvan kun je ze beter iets te eten geven. Fruit bijvoorbeeld.

- **Benen**

In India mag je als man niet met je benen over elkaar zitten, dit is voorbehouden aan de koning! Dus zet je voeten naast elkaar.



Country

Statistics

	India	Netherlands
Area	3.287.590 km ² (79,2 * Nederland)	33.823 km ²
Inhabitants	1.049.700.000	16.192.572
Density of population	319 / km ²	479 / km ²
Forest	22% of Area	11% of Area
Energy consumption	706 kg coal-equiv. / inhabitant	6.804 kg coal-equiv. / inhabitant
Electricity production	533,3 milliard kWh	88,3 milliard kWh
Birth-rate	23 / 1000 inhabitants	11 / 1000 inhabitants
Mortality	8 / 1000 inhabitants	9 / 1000 inhabitants
Population growth	Doubled in 48 years	Doubled in 140 years
Life expectancy	64 years	79 years
Work in:		
Agriculture	63,8% of inhabitants	3,2% of inhabitants
Industry	16,4% of inhabitants	22,0% of inhabitants
Services	19,9% of inhabitants	74,8% of inhabitants
Food	10.416 kJ / inhabitant / day	13.959 kJ / inhabitant / day
Health	2.083 doctors / inhabitant	398 doctors / inhabitant
Telephones	44 / 1000 inhabitants	1.388 / 1000 inhabitants
Televisions	78,0 / 1000 inhabitants	538 / 1000 inhabitants
Cars	5 / 1000 inhabitants	383 / 1000 inhabitants

Geography

Location and extent

India is the seventh-largest country in the world, with a total land area of 3,287,263 square kilometres. India measures 3,214 km from north to south and 2,993 km from east to west. Having a coastline of over 7,000 kilometres, most of India lies on a peninsula in Southern Asia that protrudes into the Indian Ocean. India is bounded in the southwest by the Arabian Sea and in the east and southeast by the Bay of Bengal. India is bordered by Pakistan and Afghanistan to the north-west, China, Bhutan and Nepal to the north, Myanmar (Burma) to the east and Bangladesh to the east of West Bengal. Sri Lanka, the Maldives and Indonesia are island nations to the south of India.



Political geography

Politically, India is divided into 28 states, and seven federally administered union territories. States have their own elected government, while union territories are governed by an administrator appointed by the union government. The political divisions generally follow linguistic and ethnic boundaries rather than geographic transitions.

Physiographic regions

India is divided into seven physiographic regions. They are:

1. The northern mountains

A great arc of mountains, composed of the Himalaya, Hindu Kush, and Patkai ranges, define the Indian subcontinent. These mountain ranges are home to some of the world's tallest mountains and act as a natural barrier to cold polar winds. They also facilitate the monsoons winds drive climate in India. Rivers that originate in these mountains provide water to the fertile Indo-Gangetic plains.

**2. Indo-Gangetic plains**

The Indo-Gangetic plains are large floodplains of the Indus and the Ganges-Brahmaputra river systems. They run parallel to the Himalaya Mountains and encompass an area of 700,000 km². The plains are one of the world's most intensely farmed areas. Crops grown on the Indo-Gangetic Plain are primarily rice and wheat, grown in rotation. Other crops include maize, sugarcane and cotton. Also known as the Great Plains, the Indo-Gangetic plains rank among the world's most densely populated areas.

3. Thar Desert

The Thar Desert (also known as the Great Indian Desert) is a hot desert that forms a significant portion of western India. It covers an area of 208,110 km². Most of the desert is rocky, with a small part of the extreme west of the desert being sandy.

4. Central Highlands

The Central Highlands are composed of three main plateaus—the Malwa Plateau in the west, the Deccan Plateau in the south, (covering most of the Indian peninsula), and the Chota Nagpur Plateau towards the east. The average elevation of the plateaus ranges from 300 to 700 meters. Much of the plateaus is flat and forested.

5. East Coast

Deltas of many of India's rivers form a major portion of this region. It receives both the Northeast and Southwest monsoon rains.

6. West Coast

The Western Coastal Plain is a narrow strip of land that ranges from 50 to 100 km in width. Small rivers and numerous backwaters inundate the region and vegetation is mostly deciduous.

7. Bordering seas and islands

India has two major offshore island possessions: the Lakshadweep islands and the Andaman and Nicobar Islands. The Lakshadweep islands lie 200 to 300 km off the coast in the Arabian Sea. It consists of twelve coral atolls, three coral reefs, and five banks. Ten of these islands are inhabited. The Andaman and Nicobar islands consist of 572 isles which lie in the Bay of Bengal, near the Myanmar coast.

Natural resources

India is particularly rich in a variety of natural resources. Along with 56% arable land, it has significant sources of coal (fourth-largest reserves in the world), iron ore, manganese, mica, bauxite, titanium ore, chromite, natural gas, diamonds, petroleum, limestone. India is self-sufficient in thorium, mined along shores of Kerala, possessing 24% of the world's known and economically available thorium. Petroleum is found off the coast of Maharashtra, Gujarat and in Assam, but meets only 40% of India's demand. Increasing amounts of natural gas are being discovered regularly especially off the coast of Andhra Pradesh. Uranium is mined in Andhra Pradesh and gold in the Kolar gold mine in Karnataka.



Bangalore

Bangalore is situated in the southeast of the South Indian state of Karnataka. It is located in the heart of the Mysore Plateau (a region of the larger Precambrian Deccan Plateau) at an average elevation of 920 m. It covers an area of 741 km². The majority of the city of Bangalore lies in the Bangalore Urban district of Karnataka and the surrounding rural areas are a part of the Bangalore Rural district. The Government of Karnataka has also submitted a proposal to carve out certain taluks in the Bangalore Rural district into the two new districts of Ramanagaram and Chikballapur.

The topology of Bangalore is flat except for a central ridge running NNE-SSW. The highest point is Doddabettahalli, which is 962 m and lies on this ridge. No major rivers run through the city, though the Arkavathi and South Pennar cross paths at the Nandi Hills, 60 km to the north. River Vrishabhavathi, a minor tributary of the Arkavathi, arises within the city at Basavanagudi and flows through the city. The rivers Arkavathi and Vrishabhavathi together carry much of Bangalore's sewage. A sewerage system, constructed in 1922, covers 215 km² of the city and connects with five sewage treatment centers located in the periphery of Bangalore.

In the 16th century, Kempe Gowda I constructed many lakes to meet the town's water requirements. The Kempambudhi Kere, since overrun by modern development, was prominent among those lakes. In the earlier half of 20th century, the Nandi Hills waterworks was commissioned by Sir Mirza Ismail (Diwan of Mysore, 1926–41 CE) to provide a water supply to the city. Currently, the river Kaveri provides around 80% of the total water supply to the city with the remaining 20% being obtained from the Thippagondanahalli and Hesaraghatta reservoirs of the river Arkavathy. Bangalore receives 800 million litres of water a day, more than any other Indian city. However, Bangalore sometimes does face water shortages, especially during the summer season in the years of low rainfall. A random sampling study of the Air Quality Index (AQI) of twenty stations within the city indicated scores that ranged from 76 to 314, suggesting heavy to severe air pollution around areas of traffic concentration.

Bangalore has a handful of freshwater lakes and water tanks, the largest of which are Madivala tank, Hebbal lake, Ulsoor lake and Sankey Tank. Groundwater occurs in silty to sandy layers of the alluvial sediments. The Peninsular Gneissic Complex (PGC) is the most dominant rock unit in the area and includes granites, gneisses and migmatites, while the soils of Bangalore consist of red laterite and red, fine loamy to clayey soils. Vegetation in the city is primarily in the form of large deciduous canopy and minority coconut trees. Though Bangalore has been classified as a part of the seismic zone II (a stable zone), it has experienced quakes of magnitude as high as 4.5.

Hyderabad

Hyderabad city is located in the South Indian state of Andhra Pradesh, in the region of Telangana. It lies on the Deccan Plateau, 541 meters above sea level, over an area of 625 km².

Husain Sagar Lake

The original city of Hyderabad was founded on the banks of river Musi. Now known as the historic old city, home to the Charminar and Makkah Masjid, it lies on the southern bank of the river. The city center saw a shift to the north of the river, with the construction of many government buildings and landmarks there, especially south of the Husain Sagar lake. The rapid growth of the city, along with the growth of Secunderabad and neighboring municipalities has resulted in a large metropolitan area.



Climate

The climate of India comprises a wide range of weather conditions across a large geographic scale and varied topography, making generalisations difficult. Analysed according to the Köppen system, India hosts six major climatic subtypes, ranging from arid desert in the west, to alpine tundra and glaciers in the north, to humid tropical regions supporting rainforests 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).

Regions

The nation's climate is strongly influenced by the Himalayas and the Thar Desert. The Himalayas, along with the Hindu Kush mountains in Pakistan, prevent cold Central Asian katabatic winds from blowing in, keeping the bulk of the Indian subcontinent warmer than most locations at similar latitudes. Simultaneously, the Thar Desert plays a role in attracting moisture-laden southwest summer monsoon winds that, between June and October, provide the majority of India's rainfall. Four major climatic groupings predominate:

1. Tropical wet

A tropical rainy climate covers regions experiencing persistent warm or high temperatures, which normally do not fall below 18 °C. Most humid is the tropical wet monsoon climate that is characterised by moderate to high year-round temperatures, even in the foothills, its rainfall is seasonal but heavy—typically above 2,000 millimetres per year. Most rainfall occurs between May and November; this is adequate for the maintenance of lush forests and other vegetation throughout the remainder of the year. December to March are the driest months, when days with precipitation are rare. The heavy monsoon rains are responsible for the extremely biodiverse tropical wet forests of these regions.

2. Tropical dry

A tropical arid and semi-arid climate dominates regions where the rate of moisture loss through evapotranspiration exceeds that from precipitation; it is subdivided into three climatic subtypes: semi-arid, arid and a tropical and sub-tropical steppe climate. Average annual rainfalls are 400–750 millimetres in the semi-arid regions, less than 300 millimetres in the arid steppe and 30–65 centimetres in the tropical and sub-tropical region. The months between March to May are hot and dry; mean monthly temperatures range between 32 and 40 °C.

3. Subtropical humid

Most of Northeast India and much of North India are subject to a humid sub-tropical climate. Though they experience hot summers, temperatures during the coldest months may fall as low as 0 °C. In most of this region, there is very little precipitation during the winter, owing to powerful anticyclonic and katabatic (downward-flowing) winds from Central Asia. Due to the region's proximity to the Himalayas, it experiences elevated prevailing wind speeds. Most annual rainfall occurs during the summer and ranges from less than 1,000 millimetres in the west to over 2,500 millimetres in parts of the northeast.

4. Montane

India's northernmost fringes are subject to a montane, or alpine, climate. In the Himalayas, the rate at which an air mass's temperature falls per kilometre of altitude gained (the adiabatic lapse rate) is 5.1 °C/km. Thus, climates ranging from nearly tropical in the foothills to tundra above the snow line can coexist within several dozen miles of each other. Sharp temperature contrasts between sunny and shady slopes, high diurnal temperature variability, temperature inversions, and altitude-dependent variability in rainfall are also common.

Seasons

The India Meteorological Department (IMD) designates four official seasons:

1. Winter:

occurring between January and March. The year's coldest months are December and January, when temperatures average around 10–15 °C in the northwest; temperatures rise as one proceeds towards the equator, peaking around 20–25 °C in mainland India's southeast.

2. Summer or pre-monsoon season:

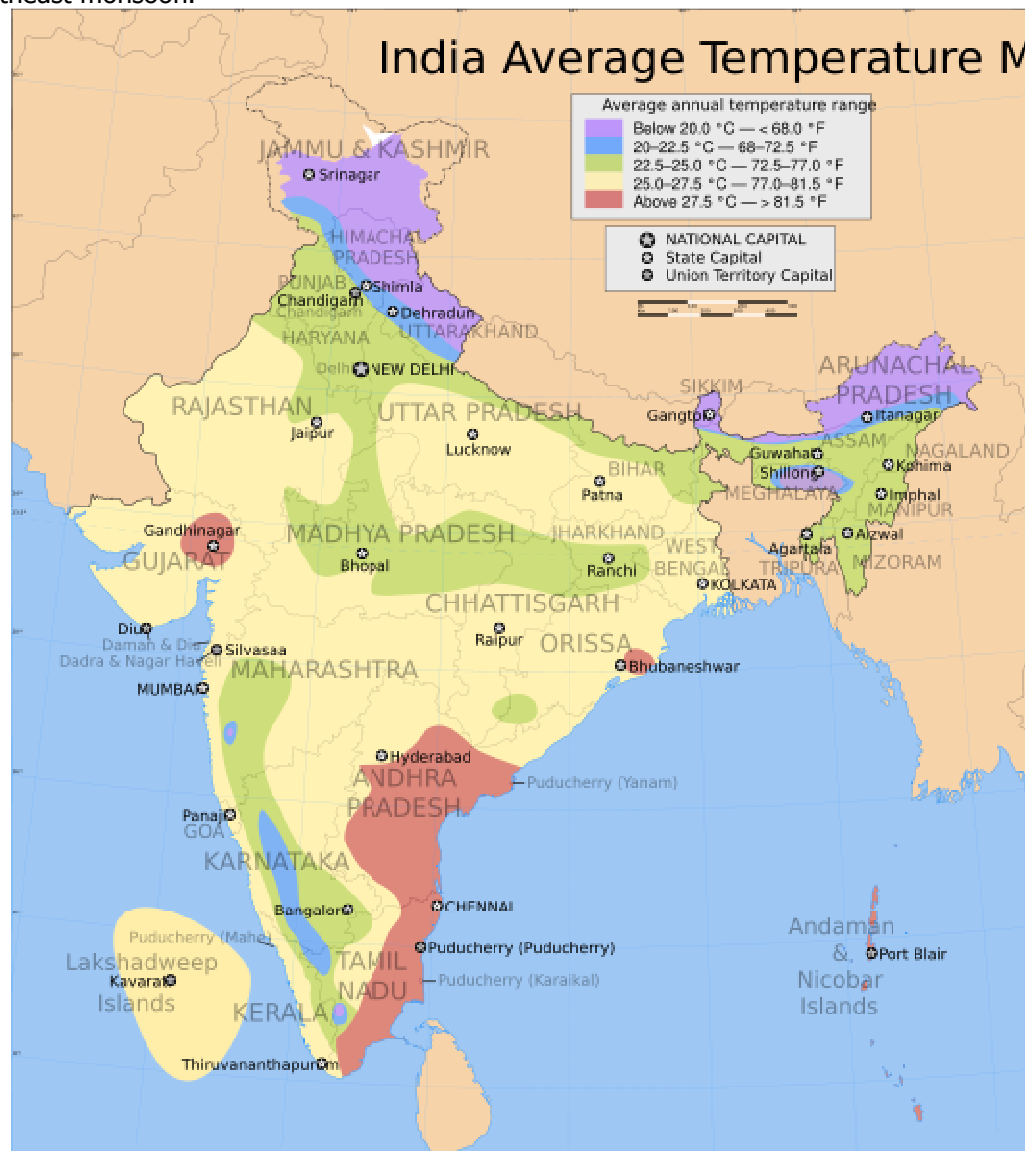
lasting from March to June (April to July in northwestern India). In western and southern regions, the hottest month is April; for northern regions, May is the hottest month. Temperatures average around 32–40 °C in most of the interior.

3. Monsoon or rainy season:

lasting from June to September. The season is dominated by the humid southwest summer monsoon, which slowly sweeps across the country beginning in late May or early June.

4. Post-monsoon season:

lasting from October to December. South India typically receives more precipitation. Monsoon rains begin to recede from North India at the beginning of October. In northwestern India, October and November are usually cloudless. Parts of the country experience the dry northeast monsoon.





Disasters

Climate-related natural disasters cause massive losses of Indian life and property. Droughts, flash floods, cyclones, avalanches, landslides brought on by torrential rains, and snowstorms pose the greatest threats. Other dangers include frequent summer dust storms, which usually track from north to south; they cause extensive property damage in North India and deposit large amounts of dust from arid regions. Hail is also common in parts of India, causing severe damage to standing crops such as rice and wheat.

Extremes

India's lowest recorded temperature reading was -45°C in Dras, Ladakh, in eastern Jammu and Kashmir; however, the reading was taken with non-standard equipment. Further south, readings as low as -30.6°C have been taken in Leh, also in Ladakh. However, temperatures on the Indian-controlled Siachen Glacier near Bilafond La (5,450 metres) and Sia La (5,589 metres) have fallen below -55°C , while blizzards bring wind speeds in excess of 250 km/h, or hurricane-force winds ranking at 12 (the maximum) on the Beaufort scale. The highest reliable temperature reading was 50.6°C in Alwar, Rajasthan in 1955. This mark was also reached at Pachpadra in Rajasthan.

The average annual precipitation of 11,871 millimetres in the village of Mawsynram, in the hilly northeastern state of Meghalaya, is the highest recorded in Asia, and possibly on Earth. India's highest recorded one-day rainfall total occurred on 26 July 2005, when Mumbai received more than 650 millimetres; the massive flooding that resulted killed over 900 people.

Bangalore

Due to its high elevation, Bangalore usually enjoys salubrious climate throughout the year, although freak heat waves can make things very uncomfortable in the summer. A common refrain among Bangaloreans is that summer has gotten progressively hotter over the years. This could be due to the loss of green cover in the city, increased urbanization and the resulting urban heat island effect, as well as possibly climate change. The coolest month is January with an average low temperature of 15.1°C and the hottest month is April with an average high temperature of 33.6°C . The highest temperature ever recorded in Bangalore is 41°C and the lowest ever is 7.8°C . Winter temperatures rarely drop below 12°C , and summer temperatures seldom exceed $36\text{--}37^{\circ}\text{C}$. Bangalore receives rainfall from both the northeast and the southwest monsoons and the wettest months are September, October and August, in that order. The summer heat is moderated by fairly frequent thunderstorms, which occasionally cause power outages and local flooding. The heaviest rainfall recorded in a 24-hour period is 180 mm recorded on 1 October 1997.



Climatological Information Bangalore

Month	Mean Temperature		Mean Total Rainfall (mm)	Mean Number of Rain Days
	Daily Minimum	Daily Maximum		
Jan	15.1	27.0	2.7	0.2
Feb	16.6	29.6	7.2	0.5
Mar	19.2	32.4	4.4	0.4
Apr	21.5	33.6	46.3	3.0
May	21.2	32.7	119.6	7.0
Jun	19.9	29.2	80.6	6.4
Jul	19.5	27.5	110.2	8.3
Aug	19.4	27.4	137.0	10.0
Sep	19.3	28.0	194.8	9.3
Oct	19.1	27.7	180.4	9.0
Nov	17.2	26.6	64.5	4.0
Dec	15.6	25.9	22.1	1.7

Hyderabad

- Summer (May): Average maximum Temperature: 40 °C. Average minimum: 25 °C.
- Winter (December): Average maximum Temperature: 28 °C. Average minimum: 13 °C.
- Highest ever recorded: 45.6 degrees Celsius; Lowest ever recorded: 6.1 °C.
- Annual precipitation: About 79 cm.
- Geological system: Archean.
- Soil: Red Sandy, with areas of Black Cotton soil.
- Surrounding terrain: Rocky/hilly. (The region around Hyderabad is known for its beautiful rock formations. There are many rock formation enthusiasts in the city.)
- Climatic: Tropical Wet and Dry (Köppen).

Climatological Information Hyderabad

Month	Mean Temperature		Mean Total Rainfall (mm)	Mean Number of Rain Days
	Daily Minimum	Daily Maximum		
Jan	14.7	28.6	3.2	0.3
Feb	17.0	31.8	5.2	0.4
Mar	20.3	35.2	12.0	0.9
Apr	24.1	37.6	21.0	1.8
May	26.0	38.8	37.3	2.7
Jun	23.9	34.4	96.1	7.6
Jul	22.5	30.5	163.9	10.6
Aug	22.0	29.6	171.1	10.1
Sep	21.7	30.1	181.5	8.9
Oct	20.0	30.4	90.9	5.7
Nov	16.4	28.8	16.2	1.6
Dec	14.1	27.8	6.1	0.4



History

The people of present-day India have a continuous civilization since 2500 BC, when the inhabitants of the Indus River valley develop an urban culture based on commerce and sustained by agricultural trade. This civilization declines around 1500 BC, probably due to ecological changes. During the second millennium BC Aryan and Dravidian tribes migrate from the northwest into the subcontinent. As they settle in the middle Ganges River valley, they adapt to antecedent cultures. Between 273 BC and 232 BC it is united in the Principality of Magadha. In the upcoming centuries Magadha loses control, but in the 4th century most of Northern India is reunited in Magadha. During this period, known as India's Golden Age, Hindu culture and political administration reached new heights. Around 500 the Huns destroy the Magadha state. Between 606 and 647 Kanishka is in control of India, followed by a desintegration of India.

In the 4th and 5th centuries northern India is unified under the Gupta Empire. In 1193 a feudal rule by Afghan sultans starts and last until the 14th century. In the early 16th century, descendants of Genghis Khan sweep across the Khyber Pass and establish the Empire of the Great Mogul in 1526, also known as the Empire of Hind, which lasted for 200 years. Hind controls most of today's India. From the 11th to the 15th centuries, southern India was dominated by Hindu Chola and Vijayanagar dynasties. During this time, the two systems, the prevailing Hindu and Muslim, mingled, leaving lasting cultural influences on each other. During the upcoming centuries foreign powers, especially Portugal, the Netherlands, England and France acquire settlements at the coast. The first British outpost in South Asia is established in 1619 at Surat on the northwestern coast. Later in the century, the East India Company opens permanent trading stations at Madras, Bombay and Calcutta, each under the protection of native rulers. The Mogul empire falls down to the surroundings of Delhi. Since 1757 the United Kingdom establishes a colony in the east of India (Bengalen), which after a war with France starts to include large parts of India. The British expand their influence until, by the 1850s, they control most of present-day India, Pakistan and Bangladesh. In 1857, a rebellion in north India led by mutinous Indian soldiers causes Britain to transfer all political power from the East India Company to the Crown. After the final collapse of the Mogul state in 1858, the United Kingdom formally annexes the Empire and creates British India, also styled the Empire of India since 1876. Britain begins administering most of India directly while controlling the rest through treaties with feudal local rulers. In the late 1800s, the first steps are taken toward self-government in British India with the appointment of Indian councilors to advise the British viceroy and the establishment of provincial councils with Indian members. Beginning in 1920, Indian leader Mohandas K. Gandhi transforms the Indian National Congress (INC) political party into a mass movement to campaign against British colonial rule. The party uses both parliamentary and nonviolent resistance and noncooperation to achieve independence. In 1937 Burma is seceded from India.

The United Kingdom grants India independence government in 1947: British India, together with acceded states, is partitioned into the Dominion of India and the Dominion of Pakistan. Shortly after the division the freedom leader Mahatma Gandhi is assassinated in 1948. At that moment Jawaharlal Nehru, of Gandhi's Indian National Congress, becomes prime minister. India became a republic within the Commonwealth after promulgating its constitution in 1950. India is a semi-federal state, with weak provincial legislatures and a strong central government. After independence, the Indian National Congress (INC), the party of Mahatma Gandhi and Jawaharlal Nehru, rules India under the influence first of Nehru and then his daughter and grandson, with the exception of two brief periods in the 1970s and 1980s. Nehru governs India until his death in 1964. During his rule India annexes the former Portuguese India in 1961. He is succeeded by Lal Bahadur Shastri, who also died in office. In 1966 power passes to Nehru's daughter, Indira Gandhi. She is prime minister from 1966 to 1977. In 1975, beset with deepening political and economic problems, Gandhi declares a state of emergency and suspends many civil liberties. In the same year India acquires in 1975 Sikkim. Seeking a mandate at the polls for her policies, she calls for elections in 1977, only to be defeated by Moraji Desai, who heads the Janata Party (People's Party, JP), an amalgam of five opposition parties.

Moraji Desai of the Janata Dal becomes prime minister. In 1979 Desai's government crumbles. Charan Singh of the Janata Secular Party (JSP) forms an interim government, which is followed by Gandhi's return to power in 1980. In 1984 Gandhi is assassinated and her son, Rajiv Gandhi, was chosen by



the INC (I) ("Indira") Party to take her place. His Congress government is brought down in 1989 by allegations of corruption and is followed by opposition coalition governments headed by V.P. Singh and then Chandra Shekhar.

In the 1989 elections Rajiv Gandhi and the INC win more seats than any other single party, but he is unable to form a government with a clear majority. The Janata Dal, a union of opposition parties, then joins with the Hindu-nationalist Bharatiya Janata Party (BJP, a breakaway group of the JP) on the right and the communists on the left to form the government. This loose coalition collapses in 1990 and the INC, supported by a breakaway Janata Dal group, returns to power for a short period, with Chandra Shekhar as prime minister. That alliance also collapses, resulting in national elections in 1991. Rajiv Gandhi is murdered during his campaign, apparently by Tamil extremists from Sri Lanka. In the elections INC becomes the largest party and returns to power at the head of a coalition, under the leadership of P.V. Narasimha Rao.

Several major political corruption scandals, contribute to the worst electoral performance by the INC in its history in 1996. The Hindu-nationalist Bharatiya Janata Party (Indian People's Party, BJP) becomes the single-largest party in parliament. The BJP government under Atal Bihari Vajpayee lasts only 13 days. A grand coalition led by the Janata Dal (People's Party, JD) known as the United Front form a government under H.D. Deve Gowda. When the INC withdraws its support, Inder Kumar Gujral replaces Deve Gowda as the consensus choice for prime Minister at the head of a 16-party United Front coalition. After new elections in 1998 the BJP becomes the largest party and forms a coalition government under Vajpayee. This coalition falls apart and new elections in 1999 improve the position of the BJP. Vajpayee forms a new coalition. His government is successful in reforming the economy and improving the relations with Pakistan. Unexpectedly the BJP loses the 2004 elections and the INC under Sonia Gandhi can lead a new government.

Culture

Caste system

India has a hierarchical caste system in the society. This caste system of India is probably one of the most ill-understood entities known. It is also the source for differing emotions, actions, reactions and behaviour among different people for a plethora of reasons and even non reasons.

The word 'caste' is the English language translation of the Portuguese word 'casta' which literally means 'breed or lineage'. When the Portuguese arrived in India in 1498, they found what was to them, a perplexing system of stratification and discrimination prevailing amongst the people of India. Unable to explain this system to their rulers in Portugal, the first Portuguese sea-farers to India called it 'casta'. In order to have a better picture of the 'casta' or the caste system of India, it is important to review the events occurring in the northwest corner of the Indian subcontinent about 3000 years prior to the arrival in India of the Portuguese explorer, Vasco da Gama.



The original inhabitants of India are described as being the negrito people. (They continue to live in the hills as well as villages and cities of India as 'scheduled tribes'). There also were Alpine, Mongoloid and Paleo-Mediterranean people. In the northwest corner of the Indian subcontinent, in what today is Sind-Pakistan and the Indian State of Saurashtra, existed a very highly developed and sophisticated civilization - the (Sindhus) Indus Valley civilization of Harappa and Mohenjo Daro. The people who lived in these cities were the original Negritos(Naga) and the Dravidians, the highly intelligent but smaller and dark brown descendants of Mediterranean origin. Recent excavations reveal the high level of sophistication of these Harappan cities which eventually succumbed to a variety of factors including drought, famine. These set of events were probably the initial catalysts for the Dravidian move to their present 'home' in South India. The Nagas moved inland and into the hills.

Nagas moved inland and into the hills.



Around 1500 BC, there was another development occurring several hundred thousand miles west and north-west of the Indus valley. The nomadic, Caucasian, well built but rustic, cattle rearing people from the region around the Caspian Sea were restless. They were looking for newer and greener pastures. They began migrating to different parts of what is now Europe, the Middle East and the Indian subcontinent.

The Sanskrit speaking people, the Aryans traveled towards the Indus Valley. Initial migration appears to have been in the form of a few 'scout' or pioneer groups. A full scale migration occurred within the following decades. The Aryans with their superior physique and their horse driven chariots established unquestionable superiority over the Dravidian and tribal population of the Indus Valley.

The origins of the caste delineation are at THIS point in history, when the fair skinned Aryans finally defeat the darker skinned Dravidians and other non Aryans. The word used to describe this classification is '**varna**', Sanskrit for 'colour'. In effect, this was a system of colour based differentiation. Prior to that, it was just a social-class-based structure.

The original classification was as follows:

1. **Kshatriya** - This was the highest 'caste' to which all the tribal chiefs and warriors belonged.
2. **Brahmin** - This comprised of the priests and other religious needed for the 'sacrifices' which were pivotal to the warrior way of life.
3. **Vaishya** - the tradesmen who were needed to provide the various services.

The Aryans were quite contemptuous of the darker, non Sanskrit speaking Dravidians who worshipped different gods. They considered them as 'pannis' (cattle thieves) and 'dasas' (slaves). They formed the fourth 'caste' or the **Shudra**. Aryans who were mixed with Dasas also fell into the Shudra caste. The tribals were to be the Untouchables.

With time however, a few re-alignments took place. The most important being the move made by the Brahmins to displace the Kshatriyas from the top spot. The Kshatriyas or the warriors were busy either fighting or getting killed. There was no time or perhaps inclination to learn. This was quite convenient for the Brahmins who did not have to fight or get killed. They became powerhouses of knowledge, especially in the fields of medicine and astrology. With extraordinary skill, the Brahmins organized their superior position in the 'varna' through religion and the religious mandates. This almost assured the total and near-perpetual subjugation of the poor, weak, down-trodden and their descendants. The Law of Manu gave the religious sanction to this discrimination.

One example of the Brahmin skill is the manner in which they organized the accordance of 'solar and lunar lineage' for the strong and powerful Rajputs who were actually the invading Huns!. It was a case of 'please the powerful in order to stay in a powerful position. Buddhist literature claims that the Brahmins used the Rajputs to destroy the Buddhists who had shown their dissent to the Brahmanic authority from around the 8th century BC. This explains why Buddhism which was almost the national religion of the subcontinent has comparatively little to show in the form of temples and following. Women had a special place in this ancient subcontinental society.....in the background!. They were denied the opportunity to learn Sanskrit and had to be satisfied with the dialect Prakrit. Sanskrit was the domain of the Brahmin men. The women were hence relegated to subservient positions. They were there, as it were, to cook, clean, sing, dance and for the sexual pleasure of the men folk until it was time to jump into the funeral pyre in order to become a 'sati'. In this regard, the Kamasutra texts make interesting reading.

Much has changed in India since the early days of the Aryan supremacy. India became a major haunt for a string of invaders and other settlers of foreign origin. Among them were the Greeks, Huns, Arabs, Chinese, Turks, Pathans, Mughals, Siddhis, Persians, Portuguese, Dutch, French and the British. India today, is a pot-pourri of different peoples.



The caste discrimination has been officially outlawed. The caste system itself is slowly beginning to dismantle. Education is taking care of that albeit at snail pace. People of all religions and all castes live and work side by side often oblivious and without regard for the other person's religious beliefs or caste. There are pockets of religious bigotry and intolerance but they are almost always politically driven. And while they are painful and get widespread press attention, they are an aberration from the present norm of Indian life. The central government in Delhi has organized a reservation of seats in colleges and positions in the employment sector for individuals from the hitherto-discriminated-against Untouchables and Scheduled Tribes. This issue has sparked off widespread discontent and needs to be looked at again. The reservation policy is a form of reverse discrimination and will eventually backfire on the country's development. Judging by the fact that it is a 'hot' political issue, the likelihood of any changes in this reverse discrimination are highly unlikely, at least in the foreseeable future.

The ugly head of 'caste' rears itself ever so often at the time of marriage. This will continue not only in the system of arranged marriages but also in the non-arranged ones. A curious oxymoron is the presence and practice of the caste system among the Roman Catholics of Goa and Mangalore. For centuries after conversion to Catholicism, caste discrimination was practiced even within the precincts of the Church !. This is slowly dissipating.

The bias against women remains but to a lesser extent than hitherto. Women are now occupying their rightful place as 'equals' in industry, in society and in many homes. But much work needs to be done in this area. The situations which subjugate individuals because of poverty, lack of education and lack of employment opportunities remain as the major barriers.

Religion

India, the land of spirituality and philosophy considers religion as an integral part of its entire tradition. The worship of various religions and its rituals play a significant role in every aspect of human life in the country. India is the birthplace of two great religions of the world, namely, Hinduism and Buddhism. It is also the birthplace of one of the oldest religions of the world, Zoroastrianism, and home to an ancient religion, Jainism. Sikhism is another very recognizable religion which began here bringing together the best aspects of Hinduism and Islam. Followers of religions originated in other countries such as Islam, Christianity, Bahaism and Judaism also form a part of the population of secular nation, India.



Hinduism is the dominant faith. According to 2001 Census, 80.5% of the population of the country are designated 'Hindu'. It is one of the ancient religions in the world, which began about 6000 years ago. Besides Hindus, Muslims are the most prominent religious group and are an integral part of Indian society. There are approximately 13.4% Muslims (over 100 million), 2.3% Christians (over 20 million), 1.9 % Sikhs (18 million) and others including Buddhists (6 million), Jains, Parsis (Zoroastrians), Jews, and Bahais, less than 2 percent.

[<http://www.webindia123.com/religion/indiafacts.htm>]

Culture

Culture is an important construct and that the field is in need of additional understanding about culture and their effects. There are different culture models, which describe the cultural aspects. Geert Hofstede is well known for his studies to these aspects. He has an interesting view on culture. Geert Hofstede calls culture the 'software of the mind' In other words, while human beings all have the same 'hardware', the human brain, our 'software' or 'programming' is rather different. The studies identified and validated four independent dimensions of national culture differences, with a fifth dimension added later.



The dimensions are:

- **Power Distance Index (PDI)** that is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders. Power and inequality, of course, are extremely fundamental facts of any society and anybody with some international experience will be aware that 'all societies are unequal, but some are more unequal than others'.
- **Individualism (IDV)** on the one side versus its opposite, collectivism, that is the degree to which individuals are integrated into groups. On the individualist side we find societies in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side, we find societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty. The word 'collectivism' in this sense has no political meaning: it refers to the group, not to the state. Again, the issue addressed by this dimension is an extremely fundamental one, regarding all societies in the world.
- **Masculinity (MAS)** versus its opposite, femininity, refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. The IBM studies revealed that (a) women's values differ less among societies than men's values; (b) men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'. The women in feminine countries have the same modest, caring values as the men; in the masculine countries they are somewhat assertive and competitive, but not as much as the men, so that these countries show a gap between men's values and women's values.
- **Uncertainty Avoidance Index (UAI)** deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for Truth. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, different from usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules, safety and security measures, and on the philosophical and religious level by a belief in absolute Truth; 'there can only be one Truth and we have it'. People in uncertainty avoiding countries are also more emotional, and motivated by inner nervous energy. The opposite type, uncertainty accepting cultures, are more tolerant of opinions different from what they are used to; they try to have as few rules as possible, and on the philosophical and religious level they are relativist and allow many currents to flow side by side. People within these cultures are more phlegmatic and contemplative, and not expected by their environment to express emotions.
- **Long-Term Orientation (LTO)** versus short-term orientation: this fifth dimension was found in a study among students in 23 countries around the world, using a questionnaire designed by Chinese scholars. It can be said to deal with Virtue regardless of Truth. Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. Both the positively and the negatively rated values of this dimension are found in the teachings of Confucius, the most influential Chinese philosopher who lived around 500 B.C.; however, the dimension also applies to countries without a Confucian heritage.



Score of India

India culture is very complex. This complexity is mainly caused by the multifaceted history of India. Immigrations, invasions, colonial rule and modernization have brought many different influences into the original Indian worldview. There are large differences between states, rural and urban areas, religion and languages, which result in different cultures, also called sub-cultures.

India is often described as a collection of countries and cultures instead of one coherent nation. Although it is difficult to apply the dimensions for culture to India, we must still provide a general image of its culture. India is a modern country, but is still very much attached to its traditional culture, such as religion and historical values. Below the culture dimensions scores found by Hofstede is given.

India has **Power Distance** as the highest Hofstede Dimension for the culture, with a ranking of 77 compared to a world average of 56.5. This Power Distance score for India indicates a high level of inequality of power and wealth within the society. This condition is not necessarily subverted upon the population, but rather accepted by the population as a cultural norm. This may be the result of India's history, its large Hindu population and the caste system that is still very much alive.

There is a strong hierarchy system in India, within the caste system as well as within business and organizations (Mathew, 2003). Respect and formality are highly valued. Less powerful individuals accept and expect that power is unequally distributed and expect the superiors to lead (Khan-Panni and Swallow, 2003). There is a strong hierarchy between the employer and employee and teachers are highly respected (Hofstede, 1980). The hierarchical nature of Indian society demands that there is a boss and that the boss should be seen to be the boss. Everyone else just does as they are told, and even if they know the boss is 100% wrong, no one will argue (Gitanjali Kolanad, Culture Shock: India as quoted in Khan-Panni and Swallow 2003:154). The respect for parents and the elders also demonstrates the hierarchical way of thinking. In a group discussion only the most senior person might speak (Bodelman, 2003). There is a clear order of social precedence and influence based on gender, age, and, in the case of a woman, the number of her male children. Males enjoy higher status than females and boys are often pampered while girls are relatively neglected. This pattern of preference is largely connected to the institution of dowry, since the family's obligation to provide a suitable dowry to the bride's new family represent a major financial liability. (Mapzones, 2003)

In general, Indians are **collectivists** India's score of 48 on the individualism-collectivism dimension and is close to the world average of 44. Although Indian culture may be characterized as collectivistic, Indians also have well-protected "secret self" with highly individualistic thoughts, feelings. They have a strong hierarchical orientation, but they also admire individualism behavior, people who display integrity, altruism, and superior human qualities.

As collectivists, they are very social, outgoing and intimate even with complete strangers. Physical space is very little and often people stand very close, to the point of touching in crowds. Physical space between the sexes is highly valued and people of different sexes do not show affection or touch in public, though this has changed in the large cities. Privacy and solitude is not desired and as in individualistic cultures (Indax, 2003). This can cause cultural conflicts as Westerners might find Indians obsessive and overwhelming and some of their questions too personal.

The extended family is the most important social unit (Mapzone, 2003; Budhvar 2003). There is a strong preference for extended families and they usually prefer to socialize within it (Mathews, 2003). Often married couples share households i.e. brothers and their families. Marriage is virtually universal, with the brides' family paying the grooms family a dowry, a varying financial sum, goods or property that the wife brings to the marriage. Married women usually move to their husband's village and live with their husband's family. There is still a very strong preference for arranged marriages, especially in the rural areas, where marriages are arranged by family elders on the basis of caste, degree of consanguinity, economic status, education (if any), and astrology. Among the elite, however, non-arranged love marriages are increasingly common (Mapzones, 2003). In Western marriages, only two people "tie the knot" while in India many are involved. This makes the marriage stronger according to the Indian belief (Budelmann, 2003). This is, however changing in urban areas with the cosmopolitan lifestyle (Maniyedath, 2003). Establishing personal relationships and trust is a vital factor, especially in business (Khan-Panni and Swallow, 2002; Mathews, 2003). Indians interact much and their social habit is to ask a lot of questions trying to know everything about the person on the first



meeting (Mathew, 2003). Indians are also very hospitable and denying their hospitality is considered a rude gesture.

India has **Masculinity** as the third highest ranking Hofstede Dimension at 56, with the world average just slightly lower at 51. The higher the country ranks in this Dimension, the greater the gap between values of men and women. It may also generate a more competitive and assertive female population, although still less than the male population.

Females are highly respected in Indian society (Budhwar, 2001) but that does not translate to equality in the Western sense of the word where men traditionally dominate as the head of the family, this can also be seen in business i.e. in earnings.

India's lowest ranking Dimension is **Uncertainty Avoidance** at 40, compared to the world average of 65. On the lower end of this ranking, the culture may be more open to unstructured ideas and situations. The population may have fewer rules and regulations with which to attempt control of every unknown and unexpected event or situation, as is the case in high Uncertainty Avoidance countries.

Indians are very involved in heritage and tradition and known for their low ability to cope with uncertainties (Budhwar, 2001), even though this is changing with the young generation in urban areas (Maniyedath, 2003). Indians are reluctant to change their ancient forms. The Indians respect tradition, caste and heritage which determines their role in society within the family and is not reversible. To Indians culture and tradition reduces the uncertainties in life (Khan-Panni and Swallow, 2003). Elders are highly valued and children respect their parents highly. Indians hardly get divorced and stay with their families (Budelman, 2001). India only reformed its economical policies and opened up their markets in early 1990s (Budhwar, 2001).

India's **Long Term Orientation** Dimension rank is 61, with the world average at 48. A higher LTO score can be indicative of a culture that is perseverant and parsimonious.

Indians respect the past and the traditions highly. Indians are reluctant to change their ancient forms and respect tradition. India only reformed its economical policies and opened up their markets in early 1990s. They also have great respect for social traditions and norms and fulfilling social obligations (Budhwar, 2001, Mathew 2003).

Indians and Westerners have very different perceptions of time (Mathew, 2003). They operate in what they themselves sometimes call "Indian standard time" (Khan-Panni and Swallow, 2003;29). Their perception is not linear but more cyclical. They do not see being punctual (in Western standards) in the same way. Tomorrow can mean tomorrow, later, next week or never. Relationships and human interaction are a lot more important than schedules. Inviting an Indian to dinner at 19:00 usually means that he or she will be arriving around 20:00-21:00 (Khan-Panni and Swallow, 2003). This is hard to contemplate for the Westerner who believes in cause and effect and therefore usually. It can create very confusing situations i.e. when ordering a taxi the receptionist might say that it is on its way. After calling many times one might find out that the taxi driver was driving someone else. This would seem totally reasonable to the Indian person. This results in what has been described as the Indian endless patience (Mathew, 2003), i.e. when standing in line and waiting for a bus or for service.

Case study: Family and women

To demonstrate the strong family ties, group mentality and the social status of women I want to present a 'case' study, provided by a personal interview with Manju, a 36-year old Indian Hindu woman from Bombay.

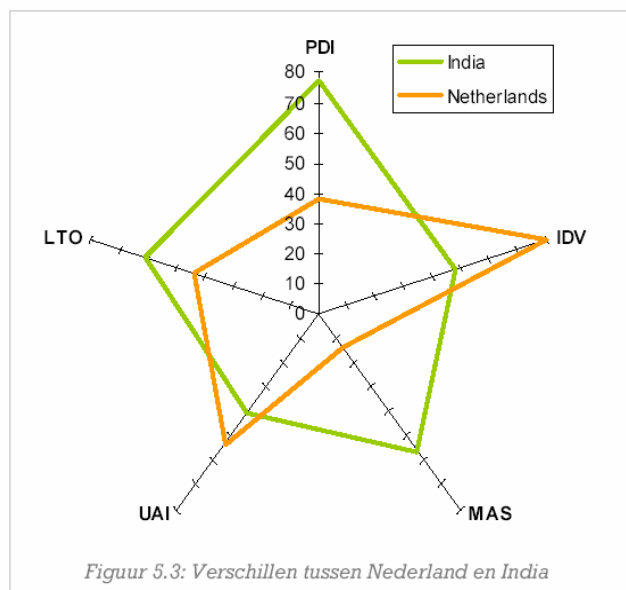
Manju and her sister both married "love marriages". Both women moved to their husband's families after marriage. Manju had 3 children with her husband, who treated her badly, had affairs, drank a lot and only worked occasionally. Manju's husband died a few years after their marriage. Manju's sister, also in a 'lovemarrige' was not treated well by her husband and was not well received by her new



family. After having two children with her husband he set her on fire because of family dislike and dowry issues. She was in the hospital for 2 months before she died. Her husband claimed that the

stove caught fire and he was not sanctioned. He died a few months later. Manju's father had a heart attack; she claims he died of a broken heart after her sister was burnt to death. Manju now works as an au pair in Prague, earning £ 280 a month. She misses her children and her family very much. The money she earns she sends home to sponsor her mother and her parents in law who take care of all five of the children. Manju's sense of collectivism was clearly perceived to be very different from the western woman. What was important was the duty to take care of the family and the families wellbeing. The collective wellbeing was her wellbeing.

India differs with the Netherlands



[http://www.geert-hofstede.com/hofstede_india.shtml]

Other values

Control-Fate

Indians are highly fatalistic in nature. They accept that what will be will be and are widely known for their belief in fate (Budhwar 2001; Khan-Panni and Swallow 2003). Hindus are born into a caste that can not be changed according to the religious social system of Hindi. It predetermines their life to a large extent, their profession and status in society as well as what they eat and who they socialise with. They believe that the caste they are born into is a result of behaviour in a previous life and therefore accept the hierarchy seeing it as 'fate'.

Self made-birth right

As said earlier, caste determines many parts of the Indians traditional life, even though this is changing and there are people who ignore caste in urban areas (Chryssides and Kaler, 1997). Caste follows the family and predetermines their life to a large extent, their professional life as well as what they eat and who they socialise with. Hindus believe that the caste they are born into is a result of behaviour in a previous life and therefore accept it as fate.

Competition-Cooperation

Because of the poverty, Indians need to compete fiercely for survival. However, Indians are quite dependent and it is normal to depend on others (Budhwar, 2001 Rathinasamy et al. 2003)). Cooperation exists within the extended family and it is quite normal to be taken care of and take care of others (Mathews, 2003).



Doing Being

Indians are more focused on being than doing. They are known for reluctance to accept responsibility and less discipline than most other nationalities (Budhwar 2001; Rathinasamy et al. 2003). Work will not take predominance over family life for most Indians (Mathew, 2003).

Informality – Formality

Greetings in India are respectful and a formal way of addressing people is preferred. Titles are very important and greeting strangers in business in an informal way is seen as disrespectful (Budelman, 2003). Indians dress respectfully and expect others to do so. They consider the relaxed informality of Americans in business a sign of disrespect (Mathew, 2003). This has caused some serious communication problems for Americans setting up businesses in India. The American relaxed attitude which is supposed to show friendliness is not accepted as such in India and is seen as a sign of rudeness and disrespect (ibid). Tourists in India are recommended to dress conservatively, especially women. A woman earns admiration and respect by covering up the most obvious signs of femininity (Mathew, 2003).

Direct-Indirect

Undirect speech is valued in India and they will only tell you what they think you want to hear or what you should hear (Index, 2003; Khan-Panni and Swallow, 2003). Indians never say no, they are very sensitive to hurting your feelings and say what they think you want to hear rather than telling the truth and hurting your feelings (Mathew, 2003). Indians do in fact not have a nonverbal gesture for saying no (Victoria, 2003). When Indians shake their head it means not no, but yes. Indians also take offence very very easily (Khan-Panni and Swallow, 2003). Again they would rather tell you 'tomorrow' when asking for a special kind of sari in a shop, than disappointing you with a 'no', or give you the wrong directions rather than disappointing you by telling you that they don't know the way (Victoria, 2003). This often creates much misunderstanding in every day gestures between Westerners and Indians. Both because Westerners feel that the Indians are not being truthful/honest when the Indian does not want to hurt his feelings and also because Indians experience Westerners as disrespectful. Indians seem to have a different perception of truth than a Westerner, for them truth is not absolute (Khan-Panni and Swallow, 2003). "I did not do it" does not necessarily mean that the Indian is denying action and that it did not take place, but that the individual had not meant or intended to do so (Khan-Panni and Swallow, 2003). A good example to demonstrate why Indians say 'yes' is a scene from the film *Passage to India*:

Dr. Aziz [an Indian] is summoned to the compound of the civil surgeon... While he is there, two English ladies... emerge from the house and, assuming that Dr. Aziz carriage is their own, get into it and tell the driver to drive off leaving Dr. Aziz to travel on foot. He is too polite to remonstrate with the English women...because that would have put them in the wrong and caused them embarrassment. He was prepared to suppress his own self-respect on their account, because his upbringing would not allow him to state his own position and cause discomfort to someone else (Passage to India as quoted from Khan-Panni and Swallow 2003:73)

Practicality-Idealism

Indians are very religious and spiritual by tradition. They are not the most practical. According to a study done by George England in 1975, Indian managers were the least pragmatic when compared with Japan, US, Korea, Australia but with a high degree of moralistic orientation, high valuation of stable organisations with minimal or steady change, high valuation of a combination of organisational compliance and organizational competence and a low valuation of most employee groups (Carroll and Gannon, 1997).

Material-spiritual

India is considered one of the most spiritual countries in the world. The meaning of life is found in religious practices and the realm of the spirit. Their daily life reflects this in many ways as has been discussed earlier. In India those are intertwined and a fundamental part of the modern lives of most Indians



Cross Cultural conflicts: Common courtesy in India

- It is very important to avoid using the left hand when interacting with others. Using the left hand in social interaction has extremely negative associations as you use your left hand to clean yourself after using the toilet (Indax, 2003).
- It is important to try to avoid shaking hands, but to greet people with a 'namaste' (hands pressed together at chest level as if in prayer). It is specially important to be aware of not greeting an Indian woman, however modern, with a handshake (Mathew, 2003).
- Shoes, and to a lesser degree, feet have unclean associations. It is very important to remove shoes for places of worship, when visiting people's homes, and sometimes even in some shops and businesses.
- Staring is not considered rude in India like in the Western culture. Many people feel quite free to stare at anything, or anyone to a point of uncomfortably to tourists.
- Along with the outgoingness and extreme poverty goes a different sense of honesty and truth sometimes referred to as "respectful mistrust" (Indax, 2003). It is a given assumption in India that "the milkman will water the milk, that honey is adulterated, that oranges are overpriced" (Indax, 2003). Similarly, the consumer will try to squeeze the best price from the vendor, which might seem unethical to the Westerner. As a result, Indians bargain constantly over prices, which again might feel very uncomfortable to the Westerner.

These are the main features of Indian cultural life. It is however, not possible to investigate all aspects, as India possess a great cultural diversity within languages, ethnic groups, religions, castes and other. When digging deeper into India's complex nature, the only thing one can be sure to comprehend is and how little one really knows.

[<http://www.ncl.ac.uk/ecls/assets/documents/pdf/countryfiles/CCC-India.pdf>]



Political system

Politics of India takes place in a framework of a federal parliamentary representative democratic republic, whereby the Prime Minister of India is the head of government, and of a multi-party system. Executive power is exercised by the government. The executive (power) is the branch of government responsible for the day-to-day management of the state. Federal legislative power (the branch of government (The body, parliament or congress) which makes the laws of a country) is vested in both the government and the two chambers of the Parliament of India. The judiciary (The branch of government invested with judicial power to interpret and apply the law; the court system) is independent of the executive and the legislature. The current Prime Minister of India is Manmohan Singh



Manmohan Singh

According to its constitution, India is a "sovereign socialist secular democratic republic;" the largest state with a democratically-elected government. Like the United States, India has a federal form of government, however, the central government in India has greater power in relation to its states, and its central government is patterned after the British parliamentary system. Regarding the former, "the Centre", the national government, can and has dismissed state governments if no majority party or coalition is able to form a government or under specific Constitutional clauses, and can impose direct federal rule known as President's rule.

The Constitution of India lays down the basic structure of government under which the people are to be governed. It establishes the main organs of government - the executive, the legislature and the judiciary. The Constitution not only defines the powers of each organ, but also demarcates their responsibilities. It regulates the relationship between the different organs and between the government and the people. It thus forms the basis of politics in India. The Constitution is superior to all other laws of the country. Every law enacted by the government has to be in conformity with the Constitution.



Central and State Governments

The central government exercises its broad administrative powers in the name of the President, whose duties may seem largely ceremonial. The president and vice president are elected indirectly for 5-year terms by a special electoral college. The vice president assumes the office of president in case of the death or resignation of the incumbent president. The current president of India is Pratibha Patil



Pratibha Patil

The constitution designates the governance of India under two branches namely the executive branch and the legislative branch. Real national executive power is centered in the Council of Ministers, led by the Prime Minister of India. The President appoints the Prime Minister, who is designated by legislators of the political party or coalition commanding a parliamentary majority. The President then appoints subordinate ministers on the advice of the Prime Minister. In reality, the President has no discretion on the question of whom to appoint as Prime Minister except when no political party or coalition of parties gains a majority in the Lok Sabha (House of the People). Once the Prime Minister has been appointed, the President has no discretion on any other matter whatsoever, including the appointment of ministers. But all Central Government decisions are nominally taken in his name.

Legislative branch

The constitution designates the Parliament of India as the legislative branch to oversee the operation of the government. India's bicameral parliament consists of the Rajya Sabha (Council of States) and the Lok Sabha. The Council of Ministers is held responsible to the Lok Sabha.

The government can enact laws and ordinances as required for the governance of the country. However, laws and ordinances have to be passed by the legislative branch in order to be effected. Parliament sessions are conducted to discuss, analyse and pass the laws tabled as Acts. Any law is first proposed as a bill in the lower house. If the lower house approves the bill in current form, the bill is then proposed to be enacted in the upper house. If not, the bill is sent for amendment and then tabled again so as to be passed as an Act. Even if the bill is passed in the lower house, the upper house has the right to reject the proposed bill and send it back to the government for amending the bill. Therefore, it can be said that, governance of India takes place under two processes; the executive process and the legislative process. Ideally, the governance cannot be done, through the individual processes alone. After the Acts are passed by both the houses, the President signs the Bill as an Act. Thus the legislative branch also acts under the name of the President, like the executive branch.



State Government

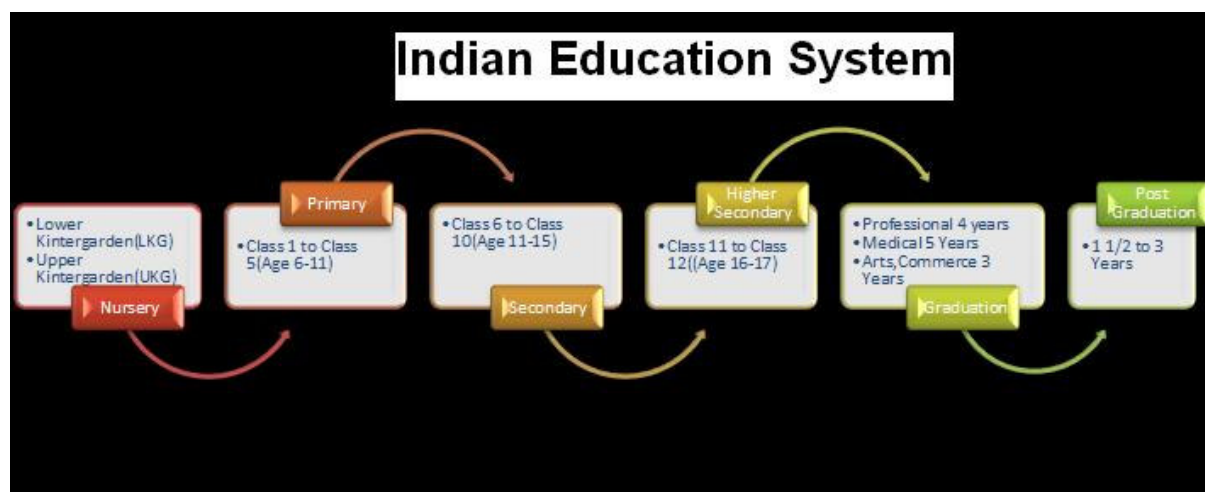
States in India have their own elected governments, where as Union Territories are governed by an administrator appointed by the central government. Some of the state legislatures are bicameral, patterned after the two houses of the national parliament. The states' chief ministers are responsible to the legislatures in the same way the prime minister is responsible to parliament. Each state also has a presidentially appointed governor who may assume certain broad powers when directed by the central government. The central government exerts greater control over the union territories than over the states, although some territories have gained more power to administer their own affairs. Local state governments in India have less autonomy compared to their counterparts in the United States and Australia.

Judicial branch

India's independent judicial system began under the British, and its concepts and procedures resemble those of Anglo-Saxon countries. The constitution designates the Supreme Court, the High Courts and the lower courts as the authority to resolve disputes among the people as well as the disputes related to the people and the government. The constitution through its articles relating to the judicial system provides a way to question the laws of the government, if the common man finds the laws as unsuitable for any community in India. Thus, even after a law is passed, the judiciary provides the people of India the ultimate power to decide if their representatives whom they have elected are ruling the country appropriately.

Educational system

India has been a major seat of learning for thousands of years. While some of the countries universities are among the world's well-renowned, it is also dealing with challenges in its primary education and strives to reach 100% literacy (literacy is the ability to read, write, communicate, and comprehend). Universal Compulsory Primary Education, with its challenges of keeping poor children in school and maintaining quality of education in rural areas, has been difficult to achieve (Kerala is the only Indian state to reach this goal so far). All levels of education, from primary to higher education, are heavily subsidized by the Indian government, though there is a move to make higher education partially self-financing. Indian Government is considering to allow 100% foreign direct investment in Higher Education



Indian Education System comprises stages called Nursery, Primary, Secondary, Higher Secondary, Graduation & Post Graduation. Some students go in different stream after Secondary for 3 Years Technical education called Polytechnics



The system is divided into preprimary, primary, middle, secondary (or high school), and higher levels. Preprimary is usually composed of Lower Kindergarten and Higher Kindergarten, where primary reading and writing skills are developed. Primary school includes children of ages six to eleven, organized into classes one through five. Secondary school pupils aged eleven through fifteen are organized into classes six through ten, and higher secondary school students ages sixteen through seventeen are enrolled in classes Eleven through twelve. In some places there is a concept called Middle schools for classes between six to eight. In such cases classes nine to twelve are classified under high school category. Higher Education in India provides an opportunity to specialize in a field and includes technical schools (such as the Indian Institutes of Technology), colleges, and universities.

Pre-primary Education

In India, kindergarten is divided into two stages- lower kindergarten (LKG) and upper kindergarten (UKG). Typically, an LKG class would comprise children 3 to 4 years of age, and the UKG class would comprise children 4 to 5 years of age. After finishing upper kindergarten, a child enters Class 1 (or, Standard 1) of primary school. Often kindergarten is an integral part of regular schools. In most cases the kindergarten is run as a private school. Younger Children are also put into a special Toddler/Nursery group at the age of 2–2½. It is run as part of the kindergarten. There are some organized players with standardized curriculums such as the Shemrock Preschools

Elementary Education

During the eighth five-year plan, the target of "universalizing" elementary education was divided into three broad parameters: Universal Access, Universal Retention and Universal Achievement i.e., making education accessible to children, making sure that they continue education and finally, achieving goals. The economy of India is based in part on planning through her five-year plans, developed, executed and monitored by the Planning Commission. As a result of education programs, by the end of 2000, 94% of India's rural population had primary schools within one km and 84% had upper primary schools within 3 km. Special efforts were made to enroll SC/ST and girls. Scheduled Castes /Scheduled Tribes are a substantial minority of the population of India. SC/STs are the original inhabitants of India also called Adivasi.

The enrollment in primary and upper-primary schools has gone up considerably since the first five-year plan. So has the number of primary and upper-primary schools. In 1950-51, only 3.1 million students had enrolled for primary education. In 1997-98, this figure was 39.5 million. The number of primary and upper-primary schools was 0.223 million in 1950-51. This figure was 0.775 million in 1996-97.

Higher education India

Higher education in India has evolved in distinct and divergent streams with each stream monitored by an apex body, indirectly controlled by the Ministry of Human Resource Development. and funded by the state governments. However, there are 18 important universities called Central Universities, which are maintained by the Union Government. The increased funding of the central universities give them an advantage over state competitors.

The private sector is strong in Indian higher education. The Indian Institutes of Technology (IIT) were placed 50th in the world and 2nd in the field of Engineering (next only to MIT) by Times Higher World University Rankings. Indian School of Business, Hyderabad and the Indian Institutes of Management (IIMs) are the top management institutes in India.

Below a few universities and institutes in Hyderabad and Bangalore are mentioned:



University of Hyderabad

Established in 1974 as one of the premier Central Universities which has been identified as a 'University with Potential for Excellence' by the University Grants Commission. The University was

established for post graduate teaching and research 22km from the city of Hyderabad on the Old Hyderabad – Bombay road. It has a City Campus – The Golden Threshold- the residence of the late Smt. Sarojini Naidu. The University has Eight Schools of Studies and a Centre for Distance Education offering post-graduate diploma in five disciplines. The student strength of the University during the year 2003-04 was 2477 out of which 51 per cent are research students pursuing PhD and M.Phil/M.Tech Programmes in various disciplines. For further details visit University of Hyderabad Home page <http://www.uohyd.ernet.in>.

IIIT Hyderabad

The International Institute of Information Technology Hyderabad (IIIT Hyderabad) is an autonomous institution started in 1998 with seed support from the Government of the state Andhra Pradesh. IIIT Hyderabad has been accorded the status of Deemed University.

Academic Programs offered by IIIT Hyderabad are:

Undergraduate Programmes: IIIT Hyderabad offers B. Tech in Computer Science & Engineering (CSE), and B. Tech in Electronics & Communication Engineering (ECE). The institute also offers 5-year dual-degree programmes leading to B.Tech and MS by Research in CSE/ECE. The admissions for UG Programmes into IIIT, Hyderabad are based solely on merit in the AIEEE Examination by the CBSE.

Post Graduate Programs: IIIT Hyderabad offers M.Tech Programs in CSE, VLSI & Embedded Systems, Computer Science and Information Security, Computer Aided Structural Engineering, IT-Building Science, Computational Linguistics and PG Programmes in BioInformatics.

Post-BSc dual degree programme (BTech CSE + MS by Research in Computational Natural Sciences): This is a four year integrated course offered to meritorious Science graduates (Physics/Chemistry honors) with an aptitude for research.

PhD: The semester-wise courses and the planning of PhD study is dependent on the students background. A PhD student takes the relevant courses in the first one or two semesters, depending on the background. After the first year, the student works on clearing the PhD qualifying exam, which tests his or her breadth of knowledge in the field of study.

Admission to PG programmes will be on the basis of the performance at the Post-Graduate And PhD Entrance Examination (PGEE 2006) and an interview to be held at Hyderabad. The entrance examination will consist of two papers. Paper I test the general aptitude of the candidate and will consist of objective questions from Mathematics, Programming, and Logical Reasoning. Paper II is the Subject Paper, which tests the candidate's subject knowledge.

International Institute of Information Technology
Gachibowli, Hyderabad 500 032, AP
URL: www.iiit.net/

IIT Bangalore

The Indian Institute of Information Technology Bangalore (IIIT Bangalore) is a model of Public-Private-Partnership that has set a new benchmark in the higher education system in India. IIIT Bangalore is a new generation Graduate School promoted by the Karnataka Government and the IT Industry. IIIT Bangalore has been conferred Deemed University Status under Section 3 of the UGC Act 1956.



Indian Institute of Information Technology Bangalore offers four semester broad-based M.Tech (IT) program, Available streams include Computer Science, Computer Engineering, Communication Engineering, Software Engineering, Information Systems, and IT @ Large

Admission to the M.Tech (IT) is done on the basis of an All India level written examination followed by an interview in Bangalore. The examination format is similar to the CAT/GRE/GMAT examinations. A candidate seeking admission to the course must have a first class degree in BE / B.Tech / BSc (Engg.) / MSc / MCA to appear in the entrance examination. Final year students can also apply for the program.

IIIT-Bangalore, 26/c,
Opp. Infosys (Gate1), Electronics City,
Hosur Rd, Bangalore, 560100
Tel: +91 80 28527627-635
www.iiitb.ac.in/

IISc Bangalore

Indian Institute of Science Bangalore (IIS Bangalore) is a unique institute concerned with research in frontier areas and education in current technologically important areas. The Institute was the vision of Jamsetji Nusserwanji Tata and ultimately it came into being as a tripartite venture between the Tatas, the Government of India, and the Government of Maharaja of Mysore.

The constitution of the Institute was approved by the Viceroy Lord Minto in 1909, and early in 1911, the Maharaja of Mysore laid the foundation stone of the Institute. With the establishment of the University Grants Commission in 1956, IIS Bangalore was granted the status of deemed University.

Indian Institute of Science Bangalore is the first Institute in the country to introduce innovative Integrated Ph D Programmes in Biological, Chemical and Physical Sciences for science graduates. The research students constitute the largest group (50%) on the campus and the IISc Bangalore awards about 200 Ph.D and M.Sc.(Engg) degrees each year, which is probably the largest in any institution in India. Indian Institute of Science Bangalore has also started an MBA Program.

The Faculty of Science of IIS Bangalore comprises of three divisions consisting of Departments and Centres, which include Biochemistry, Microbiology & Cell Biology, Molecular Biophysics, Inorganic & Physical Chemistry, Organic Chemistry, Solid State & Structural Chemistry, Mathematics, Physics including Astronomy & Astrophysics, Ecological Sciences and Theoretical Studies.

Academic programmes leading to Ph.D and M.Sc.(Engineering) by research are offered in the above departments.

The Faculty of Engineering of IISc Bangalore consists of Departments of Aerospace, Civil, Chemical, Mechanical Engineering, Materials Engineering, Management Studies, Centre for Atmospheric and Ocean Sciences, Electrical, Electrical Communication, High Voltage Engineering, Computer Science & Automation, and Centre for Electronic Design Technology.

Admission to Postgraduate Courses in Engineering is made on the basis of GATE (Graduate Aptitude Test In Engineering) and admission to Postgraduate Degree Programmes in Management is done on the basis of JMET (Joint Management Entrance Test).

References

http://www.hcilondon.org/Education_India.htm
<http://education.nic.in/higedu.htm>
<http://www.highereducationinindia.com/>
http://en.wikipedia.org/wiki/Education_in_India
http://en.wikipedia.org/wiki/Politics_of_India



Etiquettes

The Indian people have numerous symbolic gestures, for example lighting a lamp. Lighting a lamp sounds insignificant, but light means knowledge. How light removes darkness, is how knowledge removes ignorance. However, this chapter does not cover symbolic things like lighting a lamp or any symbolic gesture that is not directly aimed at a person. Some gestures are between Indian people, like prostrating before parents and elders. Which, simply put, is lying down on the ground touching the feet of an elderly person to show respect for the greatness the person symbolizes. Since it is unlikely that we as tourists will encounter such gestures, this chapter won't cover that as well.



What it will cover, is:

- A description of general differences in our culture that are important for our contact with Indian people;
- the meaning of gestures the Indian people direct at us and what gestures we can make to convey a message;
- the clothing we can wear in order to be respectful to the Indian people
- and general thoughts to keep in mind whilst doing business with Indian people.

This chapter assumes you have a basic understanding of politeness and will therefore not stress, for example, the importance of not spitting at another person. Now we got that straight, please pay close attention to this chapter, as it will raise your understanding for the Indian people and can make your stay more enjoyable.

The following material was acquired from the following sources:

<http://www.webindia123.com/india/people/customs.htm>

<http://www.indax.com/trculture.html>

<http://www.indax.com/dress.html>

http://www.stylusinc.com/business/india/business_india.htm

(Information acquired from above sites has been altered for your reading pleasure. Remember that this document is not meant as an academic paper)



General differences in culture

Being welcomed by Indian people - Flower garlands are generally offered as a mark of respect and honor. They are offered to welcome the visitors or in honor to the Gods and Goddesses. The garlands are generally made with white jasmine and orange marigold flowers. They are weaved in thread tied in the end with a help of a knot. During the wedding the bride and groom exchange garlands to express the desire of the couple to marry each other.

Staring is okay - Staring at strangers is a Western cultural taboo that does not carry the same weight here. Many people feel quite free to stare at anything, or anyone, different. Most Western visitors, at some point in their time here, will experience intense, and disconcerting, staring. Interpreting this as rudeness is unproductive. Remember, you are quite an unusual creature in this setting. Many people on the streets will have had little contact with foreigners. What you look like, what you do, and how you behave will generate intense interest. Don't get angry or try to "educate" people on the idea that staring is rude. It will only increase curiosity, and frustrate you. Relax. Let people look. After all, you are doing your own exploration of the people and places here. What you are reacting to is not so much the staring, but your cultural interpretation of the action. Though staring is normal for Indian people to do, sources do not divulge whether it is appropriate to stare back. Therefore staring back is at your own risk.

Getting personal - People you meet may ask you questions that seem extremely personal from a Western perspective. How old are you? How much money do you make? How much did that cost? These are questions Westerners are conditioned not to ask directly, though indirect queries often draw out the information. Here, people who want to know are more likely to ask directly, and mean no rudeness in doing so. Try not to get huffy. In fact, conversations like these are great to turn around by "rudely" ask details of the other person that you may not normally ask.

Subtleties of language - It is a feature of most cultures that indirect speech is the most polite form. "Would you mind if I looked at this?" is considered more polite than "Show me that." This is also true in Indian languages but not all Indians speaking English are versed in the full form of the language and may inadvertently seem abrupt in their speech. The touts that have only learned a bit of English on the street aren't intentionally putting tourists off by barking rudely at them. Similarly, you may find it useful to simplify your English to get your point across. Saying "Where is the post office" may be clearer to someone than asking "Could you please tell me where I could find the post office?".

I want to be alone - At times, most travellers in India feel a bit like Greta Garbo and just "want to be alone". It is hard to do, sometimes, especially when you are moving around. Solitude is not a common desire for many except sadhus (holy or spiritual people). Indians are social, gregarious people, as a rule, and train cars are often buzzing with conversations among passengers who are relative strangers to each other. Inevitably, a travelling foreigner gets approached, and it is often the same old questions. "Where are you from?", "How do you like India?". It is hard not to get snippy sometimes. Try and be polite, and, if possible, turn the conversation towards something that does interest you. Often a few questions will satisfy the inquiring party and if not, you may be able to minimize conversation by excusing yourself to read, stare out the window or to start reading this beautiful document once more.

Don't get too hung up on 'principle' - Some Western travellers have a tendency to focus on the principle of something. Being overcharged by a vendor even if the amount is small drives some people to fury. "It's the principle of the thing." Its not that the person trying to take advantage of you is unprincipled or lacks a sense of morality, it is just that sometimes things are relative.

Among merchants there may be a pride in getting the best of a customer. But fortunately, we Dutch people take pride in our ability to shrewdly bargain. That seems impolite, but it is expected.



Similarly, there are many areas of conflict or aggravation that may stem from cultural differences. Try not to spend your time getting angry when things don't work the way you expected (from your cultural perspective). It would be more constructive to try and understand the motivations acting around you. Try not to label actions of others too quickly from your cultural bias. Try and understand the perspective of those you are dealing with. An auto driver who tries to get a higher fare than the meter is not driving home in a Porsche. Most of them are living in some hovel in a part of town you'll never see, struggling to feed, clothe and educate their kids. They are exploited daily by the owners of the autos, the cops and other officials, and have to spend their waking hours driving in hellish traffic and polluted air. Their interest in the "principle" of using the meter is limited.

Don't assume that only foreigners get ripped off occasionally. Indians also have to haggle constantly over prices, and when they are out of their "home turf" they are cheated almost as much as foreign travellers.

Respectful mistrust - Trust is an important "cultural fiction" in the West. Westerners like to trust others, even strangers up to a point - and consider trust to be a crucial element of a business or consumer relationship. If trust is destroyed, the relationship is damaged.

For many in India, the default mode in business dealings with others, especially with strangers, is respectful mistrust. It is a given assumption in India that the milkman will water the milk, that honey is adulterated, that oranges are overpriced. Similarly, the consumer will try and squeeze the best price from the vendor. The basic assumption is that others will cheat you if you are not careful, and the onus is on you to protect yourself. Since no trust is assumed, the relationship is not seriously damaged by one party trying to get an advantage over the other.

The ideal to strive for in dealings as a traveller here, is a good humored respectful mistrust. For some transactions, you can safely assume that the other person is interested in his or her own advantage, say, the highest price. You, of course, are interested in your own advantage. If you can, at least occasionally, work through the process of reaching an acceptable compromise with humor and mutual respect, you've arrived.

Don't forget to listen to explanations. There are often quirky little payments or requirements where you might not expect them. Ask why, and if the explanation makes sense, accept it. Do not assume each and every transaction is an attempted rip-off. Most people you interact with will be dealing honestly with you.

Gestures

Greeting each other - Namaskar or Namaste is the most popular form of greeting in India. It is a general salutation that is used to greet or welcome somebody and also for bidding farewell. While doing Namaskar, both the palms are placed together and raised below the face to greet a person. It is believed that both the hands symbolise one mind, or the self meeting the self. While the right hand represents higher nature, the left hand denotes worldly or lower nature. It has also a spiritual significance of negating or reducing one's ego in the presence of another.



Left hand right hand - A very important, yet subtle, factor in India is avoiding the use of your left hand when interacting with others. In India, you use your left hand to clean yourself after using the toilet so it has extremely negative associations. Some additional and perhaps unwanted info, is that people haven't had the comfort of toilet paper, so ALWAYS give and receive anything with your right hand, or at least with both hands together. If you give change, accept something, or eat something with your left hand, it will be noticed, though politely not commented on. Even if you are left handed, try and adjust as much as possible.



Be careful of your shoes - Shoes, and to a lesser degree, feet, also have unclean associations. Keep your shoes on the floor. You can put bare feet up on a chair or train seat, but not your shoes. And try not to touch others with your feet or shoes. You'll notice Indians on the train making a simple gesture of apology if they accidentally touch someone with their feet. It is a quick gesture where the right hand, palm out, is extended toward the point of contact and drawn back, palm in, toward the chin or chest. Remove your shoes for places of worship, when visiting people's homes, and sometimes even in some shops and businesses. Look about, and if you see shoes arranged near the door, assume you should take yours off too.

Gestures don't always translate - Tourists quickly realize that the head wobble so common here means "yes" and not "no". Similarly, some Western gestures can be misinterpreted. The Western gesture for come here palm face up and moving as if you are throwing salt over your shoulder would be considered rude in India. The comparable Indian gesture is with the palm facing down and moving like you're doing the 'dog paddle'.

Clothing

As in any society, how you dress affects your experiences. Your fashion choices make a statement about your interests or intentions, and these statements are subject to cultural interpretation. The last few decades in Western countries have seen a revolution in fashion ideas, especially among the young, that would have shocked Westerners even two generations back. Though a small segment of urban India has been exposed to, and often accepted new fashion directions, most Indians hold a more conservative view.

Which culture



While visiting India the traveller must decide from which culture to approach the country. Many Western travellers rarely seem to be able to put their own culture temporarily on hold and take a clear look at the new culture around them. The thinking seems to go "If, in Amsterdam men can wear tiny shorts and not much more on a hot, summer day and in L.A. women feel well dressed in a halter-top and cycling shorts why not dress that way in India?". They don't seem to notice that not one single adult Indian, male or female, wears shorts in public. Most Indians would consider wearing that skimpy an outfit to be about the same as wearing underwear. Indian tolerance ensures that such travellers get a better reception than if they tried walking around New York City in their knickers, but it does affect perceptions.

Dress for the culture



Many travellers dress for their fellow travellers. The logic seems to be if it is funky in Toronto, why not Madras. The problem is that in Madras the majority of people you encounter will not have the Toronto perspective. Your funky outfit may come across as bizarre, comical, or overly suggestive. This is going to affect how people interact with you.

Your best guideline is to look around you, see what the locals are wearing, decide in good conscience what you would be comfortable wearing, and go from there. And adjust your dress as the situation changes. An outfit that will attract little attention on the beach at Kovalum or Goa may draw negative reactions in Hyderabad. And an urbane center like Bangalore will accommodate more casual dress than the temple town of Madurai.



What men should consider

As a general rule, urban Indian men wear western dress - some variation of long pants and a shirt. Western men wearing traditional Indian dress are quickly slotted into the "hippie" category. Look for comfortable cotton shirts, and loose, cotton or cotton blend trousers. Pure cotton shirts make a huge difference when it's hot. When the temperature approaches 35 Celsius you'll feel the difference of even a small amount of synthetic blend.

What women should consider

Dressing to fit in is more important for women who want to avoid unnecessary hassles. The standard advice is to cover your shoulders and your butt, and avoid showing cleavage. Definitely avoid the solid colored drawstring skirts sold everywhere. Those are petticoats to go under saris. Similarly, wearing the tight sari blouse with a pair of pants would be terribly suggestive. Wearing men's style Indian clothes will give a very confusing message as well.

Most Indian women wear some kind of traditional garment - the sari or the salwar kameez (baggy pants, long tunic top, and a scarf thrown over the shoulder). Saris are extremely difficult for Westerners to adjust to, but salwars are easy to wear and available ready made everywhere. They can be extremely cheap - as low as \$5 for an outfit. If you can't find your size, you can have them tailored by any small tailoring outfit. Made of cotton, they are cool, flowing and elegant - suitable for any occasion, casual or formal. You'll be advertising an awareness of Indian conditions and will attract much less negative attention. Salwars are particularly well suited for train travel. If you have trouble with the scarf (which really should be worn) you can cheat by pinning it in place. Many do.

Clean & Neat

Taking the trouble to dress appropriately will be wasted if you're putting on wrinkled or grimy clothes. Indians are quite fastidious about their apparel. All but the very poorest wear freshly washed and ironed clothes. This jars with Westerner's casual, easy-care approach to clothing, but it's worth the effort to be clean and neat. Street side ironing booths will iron anything for a couple of rupees. Even the cheapest hotel will offer some kind of laundry and ironing service. Or you can wash things yourself. Most anything dries overnight. If you can't find the time to care for your clothes you're moving too fast.

There are a surprising number of young Western travellers moving about India who seemed to have abandoned all attempts at personal hygiene. Wearing dirty, stained clothing and with greasy matted hair it is possible they see themselves in solidarity with the very poorest of India's poor. Perhaps they are blissing out on a temporary detachment from material possessions. This may seem fine for privileged children of the West who are here with return tickets and adequate cash, but it offends and disgusts most Indians. In India, personal cleanliness is the most basic of virtues, and most people are fighting a daily battle to maintain whatever level of personal cleanliness and order that their socioeconomic situation allows.

Business in India

Joel and his associates had been very excited at the prospect of entering into a joint venture with this particular Indian firm and were quite optimistic about the outcome. Negotiations had started off quite well initially, but slowly, problems and misunderstandings arose as a detriment to finalizing the deal. Joel had attended several meetings in the past one-week and had expected a completed deal that morning, but it seemed like the Indians didn't feel rushed to come up with a feasible deal and project plan. They had spent hours debating the objectives and long-term effects of the merger, but the discussions had rambled on and on without any concrete points being reached. Even after certain decisions were reached during discussions, the process was further prolonged by the necessity of going back to their senior colleagues for approval.



An enraged Joel tried to speed up matters, as a lot more issues had to be addressed, but the Indians felt that he was only interested in finalizing and implementing the deal. He didn't seem to be concerned about debating the finer concepts behind the deal. They also, began to question his intelligence, abilities and sincerity. His informal way of addressing them also made them feel uncomfortable and not respected. All in all, they didn't really trust him and the deal that he had carried all along and so eagerly looked forward to.

Trust had become a central issue between Joel and his Indian counterparts. Joel began to doubt the Indians capability of actually following through on the project and getting it done on time, therefore, making them a viable business partner became a huge question mark. On the other hand, the Indians were uncertain as to whether or not they could trust Joel. He also came across as tactless and rude.

Now, let's slightly examine with care as to where exactly this lovestory started falling apart. If only Joel had realized that the Indians viewed time differently from the Americans, he would definitely have been a lot more relaxed in his interactions. The Indians in turn, would not have viewed Joel as a pushy American who was only concerned about signing the deal, had they been a lot more clear about the American practical way of thinking and their approach to problem solving and project implementation. If either faction had been aware of how culture was a major factor in shaping business deals, they would have been able to adjust a little more and make each other more comfortable. This would have led to a sense of trust between them, business would have proceeded and the deal would have been negotiated to the satisfaction and benefit of all those who were involved.

India is a complex country, and those arriving here to do business, will discover that the path to success is often, not very smooth. The following tips will give an idea of the working and business norms in practice here.

In the United States of America, efficiency, adhering to deadlines and a host of other similar habits are considered normal and are expected. But when it comes to India, one needs to understand that one is dealing with people from a different cultural background, that think and interact differently. As a result, what is considered to be reasonable and feasible in America may not work so in India and vice-versa.

Aggressiveness can often be interpreted as a sign of disrespect. This may lead to a complete lack of communication and motivation on the part of the Indians. One needs to take the time to get to know them as individuals in order to develop professional trust. Indians are very good hosts and will therefore, invite you to their homes and indulge in personal talk often. All this is very much a part of business. One is expected to accept the invitation gracefully. Taking a box of sweets, chocolates or a simple bouquet of flowers would definitely be a welcome gesture. Indians respect people who value their family. They will allow family to take priority over work, whenever necessary.

Criticism about an individual's ideas or work needs to be done constructively, without damaging that person's self-esteem. As Indians are used to a system of hierarchy in the work-place, senior colleagues are obeyed and respected. Supervisors are expected to monitor an individual's work and shoulder the responsibility of meeting deadlines. Therefore, it is important to double-check and keep track of time. Educated Indians have learnt to adapt to the western methods of monitoring one's own work and completing it on schedule.

An Indian who hesitates to say 'No' may actually be trying to convey that he is willing to try, but presuming the task to be unrealistic in nature, he may worry whether he would get the job done. It is important to create a safe and comfortable work environment where it is okay to say "No" and also okay to make mistakes without the fear of repercussions.

In a group discussion, only the senior most person might speak, but that does not mean that the others agree with him. They may maintain silence, without contradicting him (or you) out of respect for seniority. Westernized Indians on the other hand can be quite assertive and direct and it is fine to treat them in the same manner. Politeness and honesty go a long way in establishing the fact that your intentions are genuine.



Women are treated with respect in the work place. They feel quite safe and secure in most organizations in India. Foreign women working here will find it easy to adapt to an Indian work environment. However, they need to plan their wardrobe carefully, keeping in mind the conservative dress codes in India.

Humor in the work place is something that some Indians are not used to. Most traditional Indians are teetotalers/vegetarians, so their eating habits need to be respected. Westernized Indians are more outgoing and do socialize and drink (excessively at times).

These tips mentioned above may not apply to all situations, as India is a land of contrasts and each person you meet will be unique blend of Indian/Western values. People from different socio-economic strata, educational backgrounds, class and religion may behave very differently.

For any expatriate the pace, pressure and protocol of living and working in a new country can be overwhelming, but there are many positive aspects to living, working and doing business in India – the valued friendships that one makes with Indians, the beautiful and exotic places to visit, the multi-varied cuisine to experiment with, and the many, many interesting things to buy. An expatriate who is prepared to accept the differences and make the necessary adaptations will definitely be greeted with the sweet taste of success in all business endeavors.



Language

Speaking Hindi

Hindi is the official language of India. English, which is extensively used in business and administration, has the status of a 'subsidiary official language'. Therefore we will be able to talk to most people in English, but being able to speak a few words in Hindi might come in handy.

In a lot of English-Hindi wordlists Hindi is written in characters like this: भारत (this character means India). Verifying words is hard when words are written in those characters. Therefore we can't guaranty the list on the next few pages is totally correct, because we couldn't verify all sources.

First a little bit of information about this language:

Hindi is one of the most widely spoken languages in the world. Hindi is the mother tongue of about 337 million Indians, or about 40% of India's population. About 180 million people in India regard standard (Khari Boli) Hindi as their mother tongue, and another 300 million use it as a second language. Outside India, Hindi speakers number around 8 million in Nepal, 890,000 in South Africa, 685,000 in Mauritius, 317,000 in the U.S., 233,000 in Yemen, 147,000 in Uganda, 30,000 in Germany, 20,000 in New Zealand and 5,000 in Singapore.

"Hinglish" is the use of Hindi and English, combining both, in one sentence. This is more commonly seen in urban and semi-urban centers of population, but is slowly spreading its root into rural and remote areas via television and word of mouth, slowly achieving vernacular status. Many speakers do not realize that they are incorporating English words into Hindi sentences or Hindi words into English sentences.

This highly popular mixing of both the languages in most parts of northern and central India has grown from the fact that English is a popular language of choice amongst the urban youth who find themselves comfortable in its lexicon. It is already the medium for imparting education in many schools across the nation. The advent of cable television and its pervasive growth has seen the masses exposed to a wide variety of programming from across the world.

We wish you a lot of success learning Hindi!

Meeting people

<i>Good Morning</i>	Su prabhat
<i>Hello</i>	Namaste
<i>Goodbye</i>	Namaste, Alvida
<i>See you</i>	Phir Milenge
<i>Go Away</i>	Chale Jao
<i>How are you</i>	ap Kaise Hain?
<i>Come here</i>	Idhar aao
<i>I'm sorry</i>	Kshama Kijiye
<i>Shut up</i>	Chup Raho
<i>Take care</i>	Upna Khyal Rakhna
<i>My name is <john></i>	Mera naam <john> hai
<i>What is your name?</i>	Aapka kya naam hai?
<i>You are welcome</i>	Aapka swagat hai
<i>I did not understand</i>	Main samjha nahin
<i>I do not know</i>	Mujhe nahin pata
	Kya ap angrezi bolte
<i>Do you speak English?</i>	hain?
<i>Thank you</i>	Dhanya-vad

Eating & Drinking

<i>I am hungry</i>	Mein bukha hun
<i>knife</i>	chaqu
<i>water</i>	pani
<i>fruit</i>	phal
<i>rice</i>	chawal
<i>potato</i>	alu
<i>chili</i>	mirch
<i>onion</i>	piaz
<i>tomato</i>	tamatar
<i>oil</i>	tel
<i>salt</i>	namak
<i>fat</i>	cherbi
<i>fish</i>	machli
<i>milk</i>	dudh
<i>hot</i>	garam
<i>cold</i>	thanda

**Times, days, etc.**

<i>day</i>	din
<i>night</i>	rat
<i>morning</i>	subah
<i>noon</i>	dopaher
<i>evening</i>	sham
<i>yesterday</i>	kal
<i>today</i>	aj
<i>old</i>	purana
<i>year</i>	sal

Counting

<i>How much is it?</i>	Kitne ka hai?
<i>How much?</i>	Kitne
<i>one</i>	ek
<i>two</i>	do
<i>three</i>	tin
<i>four</i>	char
<i>five</i>	Pach
<i>six</i>	Che
<i>seven</i>	Sat
<i>eight</i>	Ath
<i>nine</i>	nao
<i>ten</i>	das
<i>eleven</i>	gyara
<i>twelve</i>	bara

Other words

<i>India</i>	Bhārat
<i>Hindi</i>	Hindi
<i>English</i>	Angrezi
<i>Mr.</i>	Shrimaan
<i>Mrs.</i>	ShrimatI
<i>Miss</i>	kumarI
<i>I</i>	mae
<i>you</i>	tu
<i>you (formal)</i>	ap
<i>he / she / they</i>	vo
<i>we</i>	ham
<i>man</i>	admi
<i>woman</i>	urat
<i>child</i>	bacha

Weather

<i>sun</i>	suraj
<i>moon</i>	chand
<i>sky</i>	asman
<i>rain</i>	baris
<i>cloud</i>	badal
<i>wind</i>	hawa

Activities

<i>to sleep</i>	sona
<i>to sit</i>	baethna
<i>to give</i>	dena
<i>to fly</i>	urna
<i>to go</i>	jana
<i>to come</i>	ana
<i>to speak</i>	bolna
<i>to hear</i>	sunna
<i>to look</i>	dekhna
<i>to smoke</i>	dhua
<i>to eat</i>	tum khao
<i>to drink</i>	pina

<i>Yes</i>	Han
<i>No</i>	Nahin
<i>right</i>	dae
<i>left</i>	bae
<i>good</i>	acha
<i>bad</i>	xarab
<i>village</i>	gau
<i>house</i>	ghar
<i>door</i>	darwaza
<i>cloth</i>	kapra
<i>river</i>	darya
<i>path</i>	rasta
<i>tree</i>	daraxt
<i>mosquito</i>	machar