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Profile

Introduction

Telugu is one of the 15 national languages in India. This South Asian country has a population of more than 1 billion people and great ethnic, linguistic, and religious diversity. Telugu is the third-most commonly spoken language in the country and is also one of India's four classical languages.¹

The majority of Telugu speakers in India live in the state of Andhra Pradesh, where Telugu is one of the official languages.² Andhra Pradesh has an estimated population of more than 83 million people, the majority of whom speak Telugu as either a first or second language.

Although Andhra Pradesh is one of India's wealthiest states, it is also home to some of the nation's most disenfranchised tribal people.

The States Reorganisation Act of 1956 merged the states of Hyderabad and Andhra and created a new state, Andhra Pradesh, on 1 November 1956.³ However, the new state did not unite all Telugu speakers. There are many Telugu-speaking people in the nearby states of Chhattisgarh, Karnataka, Maharashtra, Orissa, and Tamil Nadu, and in the city of Yanam in the Union Territory of Puducherry.



Geography

Area

Andhra Pradesh is located in southeast India on the Bay of Bengal. The Indian states of Orissa and Chhattisgarh border Andhra Pradesh to the northeast. To its immediate north and northwest lies the Indian state of Maharashtra. Tamil Nadu lies to its immediate south, and the state of Karnataka borders it to the west. Its coastline runs 972 km (604 mi). The total area of the state is 275,045 sq km (106,195 sq mi), making it India's fifth-largest state, a bit larger than the U.S. state of Colorado.^{4, 5}



The coastal city of Yanam, a part of the Union Territory of Puducherry, is linked historically to the lands of Andhra Pradesh. The majority of its residents are of Telugu speaking origin.

¹ M. Paul Lewis, ed., *Ethnologue: Languages of the World*, 16th ed., Online version, (Dallas, TX: SIL International, 2009) <http://www.ethnologue.com>

² Although Hindi is the official language of India, each Indian state may designate another language as the official state language. However, this designation does not grant the language official status at the federal level.

³ Publications Division, *India 2010: A Reference Manual* (New Delhi: Ministry of Information and Broadcasting, Government of India, 2010), 1107.

⁴ World Atlas, "USA States (ranked by size)," n.d., <http://www.worldatlas.com/aatlas/infopage/usabysiz.htm>

⁵ World Atlas, "Countries of the World," n.d., <http://www.worldatlas.com/aatlas/populations/ctypopls.htm>

However, the Dutch and then the French colonized the city from the early 18th century until 1954.⁶ The area of the city is 30 sq km (11 sq mi). The estimated population is 40,987.^{7, 8}

Geographic Divisions and Topographical Features

Andhra Pradesh is divided into three geographic regions: Kosta, Rayalaseema, and Telangana. The landscape, demography, politics, and development of these regions are diverse.



Kosta, the coastal region bordering the Bay of Bengal, has three of the five largest cities in Andhra Pradesh and is the most agriculturally productive area in the state.⁹ It borders the Bay of Bengal to the east, the state of Orissa to the north and northwest, Tamil Nadu to the south, and the other Andhra regions to the west. It is largely composed of the Andhra Plains, with the fertile deltas of the Krishna and Godavari Rivers in the middle, and the Eastern Ghats serving as bookends to its northern and southern borders. Kosta measures 92,906 sq km (35,871 sq mi), about the size of Indiana.¹⁰ The region is easily the most agriculturally productive in the state.¹¹ It also boasts three of the five largest cities in the state, and envelopes the city of Yanam, a Telugu city administered by the Puducherry Union Territory. A number of economically and socially disadvantaged tribes live in this region.

Rayalaseema, located in the southern part of the state, is heavily forested and sparsely populated. No major cities of the state are located in this region. It comprises approximately 67,299 sq km (25,984 sq mi), about the size of West Virginia. It lies predominantly in the Rayalaseema Plateau with a few of the Eastern Ghats scattered along its far southern border.

Unlike Kosta and Rayalaseema, Telangana was never part of the British Empire. It was instead ruled by a Muslim Nazim of the Asafjahi dynasty.¹² The capital of Andhra Pradesh, Hyderabad, and the city of Warangal are located in this region. In 1956, Telangana was merged with the Andhra State, composed of Kosta and Rayalaseema, to create Andhra Pradesh. Today Telangana measures 114,840 sq km (44,339 sq mi), roughly the size of Pennsylvania.¹³ A strong, often

⁶ Government of Yanam, "General: History: A Historical Perspective of Yanam," n.d., <http://yanam.gov.in/History.asp>

⁷ "General: About: Statistics," Government of Yanam, Puducherry, Union Territory, n.d., <http://yanam.gov.in/Statistics.asp>

⁸ "General: About Yanam," Government of Yanam, Puducherry, Union Territory, n.d., <http://yanam.gov.in/Mapofyanam.asp>

⁹ Biao Xiang, *Global "Body Shopping": An Indian Labor System in the Information Technology Industry* (Princeton, NJ: Princeton University Press, 2007), 31.

¹⁰ C.P. Prakasam and R.B. Bhagat, eds. *Population and Environment Linkages*, Conference publication of the International Institute for Population Sciences (Jaipur: Rawat Publications, 2007), 197.

¹¹ Biao Xiang, *Global "Body Shopping": An Indian Labor System in the Information Technology Industry* (Princeton, NJ: Princeton University Press, 2007), 31.

¹² Annemarie Schimmel, Corinne Attwood, and Burzine K. Waghmar, *The Empire of the Great Mughals: History, Art, and Culture* (New Delhi: Oxford University Press, 2005), 59–63.

¹³ C.P. Prakasam and R.B. Bhagat, eds. *Population and Environment Linkages*, Conference Publication of the International Institute for Population Sciences (Jaipur: Rawat Publications, 2007), 197.

violent, secessionist movement exists in the region and intends to create a separate Telangana state.

Climate

Andhra Pradesh has a very hot summer, with temperatures of 40° C (104° F) and higher. After the monsoon rains begin in June, the temperatures decline and the humidity increases significantly. Winters are short and mild, with temperatures rarely falling below 16° C (61° F).^{14, 15} The state receives rainfall from both the southwest and northeast monsoons. The southwest monsoon usually begins in the second week of June and lasts until September. The northeast monsoon brings rain in October and November.¹⁶



Kosta receives heavy rains, especially during the northeast monsoon, and is subject to cyclones that devastate both residences and crops.¹⁷ The amount of rain decreases in the south. In contrast, rainfall in the Adilabad district of Telangana is about 1,045 mm (41 in).¹⁸ The Anantpur district in Rayalaseema receives 553 mm (21 in) of rain annually.¹⁹

Bodies of Water

Indian Ocean and Bay of Bengal

The third-largest ocean in the world, the Indian Ocean, has long been strategically important in relation to geopolitics and trade. It borders all three coasts of the Indian subcontinent, including the east coast of Andhra Pradesh where the Bay of Bengal, an extension of the ocean, provides a number of deep-water harbors that have played a part in the history of the region.²⁰

Visakhapatnam, the second-largest city in Andhra Pradesh, is situated on the bay and is home to the Eastern Naval Command and the Submarine Command of the Indian Navy.²¹ Many of India's rivers drain into the Bay of Bengal, including the two most important rivers of Andhra Pradesh, the Godavari and the Krishna.

Godavari River

The Godavari River, revered by Hindus as sacred, begins northeast of Mumbai in the Western Ghats and follows a southeasterly course through the plateaus of central and east India before

¹⁴ Radha D'Souza, *Interstate Disputes over Krishna Waters: Law, Science and Imperialism* (New Delhi: Orient Longman, 2006), 101.

¹⁵ MapsofIndia.com, "Andhra Pradesh Climate," 4 January 2011, <http://www.mapsofindia.com/andhra-pradesh/geography-and-history/climate.html>

¹⁶ Laveesh Bhandari and Sumita Kale, *Indian States at a Glance, 2008–2009: Andhra Pradesh: Performance, Facts, and Figures* (Delhi: Pearson Power, 2009), 19–20.

¹⁷ S. K. Dube et al., "Storm Surge in the Bay of Bengal and Arabian Sea," *MAUSUM* 48, no. 2 (April 1997): 295.

¹⁸ Government of Andhra Pradesh, "Documentation of Floods–2009 Kurnool District," n.d., <http://kurnool.nic.in/kurfloods/introduction.html>

¹⁹ Government of Andhra Pradesh, "Anantpur District Official Website: District Profile: Rainfall & Climate," n.d., <http://www.anantapur.gov.in/html/district-profile.htm#rainfall>

²⁰ Michael Naylor Pearson, *The Indian Ocean* (London: Routledge, 2007).

²¹ Jyotirmoy Banerjee, "Seaward Security: Modernizing the Indian Navy," in Anjali Ghosh et al., *India's Foreign Policy* (Delhi: Longman, 2009), 62.

flowing into the Bay of Bengal in northern Andhra Pradesh, near the city of Yanam.^{22, 23} The river and its tributaries are essential to the Telugu regions because they provide drinking water and water for irrigation and hydroelectric power. The river runs 1,465 km (910 mi) through nearly the entire width of the country and has a watershed of approximately 313,000 sq km (121,000 sq mi).²⁴



Krishna River

The Krishna River begins near the west coast of India in the Western Ghats and flows in a generally southeasterly direction, meandering through the states of Maharashtra, Karnataka, and Andhra Pradesh. Because of low rainfall levels, its current is not very strong.²⁵ Still, the Krishna provides vital waters for irrigation canals and hydroelectric plants.²⁶ It spills into the Bay of Bengal, just downstream from the village of Nagayalanka, in the Krishna district.²⁷

Major Cities

City	Population (2001)²⁸
Hyderabad	3,637,483
Visakhapatnam	982,904
Vijayawada	851,282
Warangal	530,636
Guntur	514,461
Yanam	31,362

²² C. H. Sujatha and Nify Benny, “Impact of December 2004 Tsunami on Indian Coasts and Mitigation Measures,” in Madan Kumar Jha, ed., *Natural and Anthropogenic Disasters: Vulnerability, Preparedness and Mitigation* (Dordrecht, Netherlands: Springer, 2010), 73–74.

²³ Megha Rai, Ayesha Durrani, and Mazhar Farooqui, “Effect of Water Quality of Godavari River at Paithan after Nath Sheshti,” in Muhammad Babar, ed., *Environmental Changes and Natural Disasters*, Conference publication of the Environmental Pollution, Disaster Management and Mitigation Conference, 15–16 September 2006 (New Delhi: New India Publishing, 2007), 35.

²⁴ *Encyclopædia Britannica Online*, “Godavari River,” 2011, <http://www.britannica.com/EBchecked/topic/236692/Godavari-River>

²⁵ James Heitzman and Robert L. Worden, eds., *India: A Country Study* (Washington, DC: Government Printing Office for the Library of Congress, 1995), <http://countrystudies.us/india/29.ht>

²⁶ *Encyclopædia Britannica Online*, “Krishna River,” 2011, <http://www.britannica.com/EBchecked/topic/323605/Krishna-River>

²⁷ Sharak Kumar Jain, Pushpendra K. Agarwal, and Vijay Pratap Singh, *Hydrology and Water Resources of India* (Dordrecht, Netherlands: Springer, 2007), 641–643.

²⁸ City Population, “India: Andhra Pradesh,” 18 March 2007, <http://www.citypopulation.de/India-AndhraPradesh.html>

According to the 2001 Indian census, there were an additional 14 cities with populations of more than 200,000 in Andhra Pradesh. At the time of this writing, the government of India is currently conducting its 2011 census.²⁹

Hyderabad

Hyderabad, the sixth-largest city in India, is the capital of Andhra Pradesh. The city is renowned for its picturesque beauty, diverse architecture, and cultural richness.³⁰ Popularly known as “Cyberabad,” the city is a leader in computer and information technology.³¹

Hyderabad is also the cultural center for the Telugu community and serves as the base of the Telugu film industry, known colloquially as Tollywood. It is the third-largest film industry in the world.³²



Visakhapatnam

The second-largest city in Andhra Pradesh located in the northern part of the Kosta region, Visakhapatnam is a vibrant harbor city on the Bay of Bengal. The city’s port is busy with international trade.

Visakhapatnam is home to a major Indian naval facility, the Eastern Naval Command and the Submarine Command of the Indian Navy.³³

The city also has India’s oldest shipbuilding yard. In the past 20 years, Visakhapatnam has witnessed exceptional growth, with the population tripling because of the ready availability of high-paying industrial jobs.³⁴

Vijayawada

Located along the banks of the Krishna River and nestled among the Indrakiladri Hills of the Krishna district, Vijayawada is the third-largest city in Andhra Pradesh.

Vijayawada is a center of commerce, largely because it is situated along a major junction of regional railroad lines.³⁵ The city is a pilgrimage site for Hindus and



²⁹ World Gazetteer, “India: Largest Cities and Towns and Statistics of Their Population,” n.d., <http://www.world-gazetteer.com/wg.php?x=&men=gcis&lng=en&dat=32&geo=-104&srt=npan&col=aohdq&pt=c&va=&srt=pnan>

³⁰ “India: Largest Cities and Towns and Statistics of Their Population,” World Gazetteer, n.d., <http://www.world-gazetteer.com/wg.php?x=&men=gcis&lng=en&dat=32&geo=-104&srt=npan&col=aohdq&pt=c&va=&srt=pnan>

³¹ Indrajit Banerjee, *The Internet and Governance in Asia: A Critical Reader* (Singapore: Asian Media Information and Communication Centre, 2007), 136, http://books.google.com/books?id=b_rk4IDI21oC&pg=PA136

³² Carolyn Jess-Cooke, *Film Sequels: Theory and Practice from Hollywood to Bollywood* (Edinburgh: Edinburgh University Press, 2009), 127, <http://books.google.com/books?id=Sw0mjBBbybUC&pg=PA127>

³³ Jyotirmoy Banerjee, “Seaward Security: Modernizing the Indian Navy,” in Anjali Ghosh et al., *India’s Foreign Policy* (Delhi: Longman, 2009), 62.

³⁴ Robert Jan Baken, *Plotting, Squatting, Public Purpose, and Politics: Land Market Development, Low Income Housing, and Public Intervention in India* (Burlington, VT: Ashgate, 2003), 104–109.

³⁵ Prathipati Abraham, *From Powerless Village to Union Power Secretary: Memoirs of an IAS Officer* (New Delhi: Concept Publishing Company, 2009), 1–2.

Buddhists and features the Prakasam Dam, one of the earliest modern irrigation projects of the area.³⁶

Warangal

Warangal functioned as the capital of the medieval Kakatiya kingdom, which encompassed much of modern-day Andhra Pradesh.³⁷ Thus, many Hindu temples and other examples of the medieval era's finest architecture are found in Warangal.³⁸ It is the fourth-largest city in the state and the agricultural center for the Telangana region.³⁹ Warangal is also the center for the Telangana separatist movement that seeks to break away from Andhra Pradesh to form a Telangana state within India.⁴⁰



Guntur

The fifth-largest city in Andhra Pradesh, Guntur is world-renowned for its chilies. It is a diverse economic center in Andhra's coastal region. In addition to agriculture, Guntur has transportation, textile, and industrial sectors.^{41, 42, 43}

Yanam

Although neither in Andhra Pradesh nor a major metropolis, Yanam is an important Telugu city outside Andhra Pradesh. It is administered by the Union Territory of Puducherry. Yanam's long history as a French colony (1725–1954) contrasts with the experience of other Telugu areas.⁴⁴ Both French and Telugu are the official languages and French architecture prevails in the city.

Important Elements of History

Early History

The Telugu speaking peoples trace their histories back to the ancient epics of the *Rāmāyaṇa* and the *Mahābhārata*. However, the earliest historical evidence of an Andhra tribe is from the *Aitareya Brahmana*, a religious tract dated approximately 800 C.E.⁴⁵ Furthermore, one does not

³⁶ *Encyclopædia Britannica Online*, "Vijayawada," 2011, <http://www.britannica.com/EBchecked/topic/628751/Vijayawada>

³⁷ V. Ramakrishna Reddy, *Economic History of Hyderabad State: Warangal Suba, 1911–1950* (Delhi: Gian Publishing House, 1987), 2–4.

³⁸ Mukkamala Radhakrishna Sarma, *Temples of Telingāna: The Architecture, Iconography, and Sculpture of the Cālukya and Kākatīya Temples* (Hyderabad: Booklinks Corporation, 1972), 105–108.

³⁹ Sarina Singh, *Lonely Planet India* (New York: Lonely Planet, 2009), 970–972.

⁴⁰ Puccalapalli Sundarayya, *Telangana People's Struggle and Its Lessons* (New Delhi: Foundation Books, 2006).

⁴¹ "Guntur Set to Become a Textile Hub," *The Hindu Online*, 25 April 2006,

<http://www.hindu.com/2006/04/25/stories/2006042502780200.htm>

⁴² "'Spices Park' to Come up in Guntur," *The Hindu Online*, 4 February 2007,

<http://www.hindu.com/2007/02/04/stories/2007020406540400.htm>

⁴³ *Encyclopædia Britannica Online*, "Guntur," 2011, <http://www.britannica.com/EBchecked/topic/249563/Guntur>

⁴⁴ J. B. Prashant More, *The Telugus of Yanam and Masulipatnam: From French Rule to Integration with India* (Puducherry: Madimchetty Satianarayanmurthy, 2007).

⁴⁵ Raj K. Pruthi, *The Classical Age* (New Delhi: Discovery Publishing House, 2004), 56.

find Telugu inscriptions until the third century, under the Satavahana dynasty of the region.⁴⁶ Throughout its earliest history, a number of kingdoms that waxed and waned in power ruled the region.

Medieval History

In the 12th and 13th centuries, a local dynasty emerged from the various feudal houses. The Kakatiyas established themselves in the Telangana region, with Warangal as their capital, and gradually expanded their territory to include much of what is modern-day Andhra Pradesh. This era is considered a golden age of the Telugu people, because for the first time they were ruled by people who spoke their own language and shared their lineage. However, by the early 14th century, the dynasty came to an end. With its demise, the kingdom split into several smaller kingdoms, which became vulnerable to the expanding Muslim empires in the north. Successive Muslim dynasties ruled most of the Telugu regions for the next few centuries, until the advent of French and English colonial rule in the early 18th century.⁴⁷



Modern History

The British controlled nearly two-thirds of what is today Andhra Pradesh as part of its Madras Presidency from 1774 until Indian independence in 1947. The Nazim of the State of Hyderabad ruled over the remainder of the modern state as the monarch of an independent Princely State of the British Raj, a nominally independent state that fell under the authority of the British Empire.⁴⁸ Britain granted India its independence in August 1947, and left the Princely States to determine whether to join India or remain independent. However, India invaded the Hyderabad state and forcibly annexed it in 1948.⁴⁹



In November 1956, during a reconfiguration of the Indian states, the government merged the Hyderabad State and the Andhra State to form Andhra Pradesh. The intent was to combine the Telugu speaking regions in to one state. However, Telugu communities in some other states were not part of this merger and remain outside of Andhra Pradesh today.⁵⁰

⁴⁶ Carla M. Sinopoli, "On the Edge of Empire: Form and Substance in the Satavahana Dynasty," in Susan E. Alcock et al., *Empires: Perspectives from Archaeology and History* (New York: Cambridge University Press, 2001), 162–164.

⁴⁷ S. C. Bhatt and Gopal K. Bhargava, *Land & People of Indian States & Union Territories: Andhra Pradesh* (Delhi: Kalpaz Publications, 2006), 17–41.

⁴⁸ Barbara N. Ramusack, *The Indian Princes and Their States* (New York: Cambridge University Press, 2004), 85.

⁴⁹ Lucien D. Benichou, *From Autocracy to Integration: Political Developments in Hyderabad State, 1938–1948* (Chennai: Orient Longman, 2000), 197–235.

⁵⁰ S.C. Bhatt and Gopal K. Bhargava, *Land & People of Indian States & Union Territories: Andhra Pradesh*, (Delhi: Kalpaz Publications, 2006), 191.

Current Affairs

Even before India's invasion of the Hyderabad state, communist insurgents waged a war against the governments of the state and India. Called the Naxalites, these communist organizations have merged and splintered repeatedly and claim variant ideologies, some espousing Maoist principles and others Marxist-Leninist. They are active in many of the eastern Indian states.⁵¹ Some pursue their agendas legitimately through the political system, but many engage in terrorist activities. In the past few years, terrorists have orchestrated a number of significant attacks against law enforcement and civilian targets. They increasingly use improvised explosive devices (IEDs), land mines, and other antipersonnel devices.⁵² The government of India lists many of these groups as terrorist organizations and is engaged in operations aimed at eradicating them.^{54, 55} The state government created elite antiterrorism police units, dubbed the "Greyhounds," which have successfully used sophisticated technology and intelligence in dealing with the terrorists.⁵⁶



Despite such security risks, Andhra Pradesh has emerged as one of the most economically vibrant and diversified states in India. Still, many in the Telangana region believe that the benefits of economic development have not been evenly distributed. This perception has fueled a growing demand for the creation of a separate Telangana state, which threatens to divide Andhra Pradesh into two, perhaps three, separate entities.

A number of regional political parties actively pursue this separatist path, using street protests, hunger strikes, and other forms of dissent to pressure the Indian government.⁵⁷ In December 2009, the government appeared to give in to the demands, stating that Telangana would become the country's 29th state.⁵⁸ However, no time frame was set, and advocates became increasingly frustrated with delays. In early 2011, protestors once again took to the streets, sometimes clashing violently with authorities, insisting that the government take immediate steps toward creating the new Telangana state.^{59, 60}

⁵¹ "Ganapathi, Communist Party of India-Maoist General Secretary," *Jane's Intelligence Weekly*, 11 December 2009.

⁵² Press Trust of India, "Chronology of Major Naxal Attacks in India," *New Delhi Television Limited*, 6 April 2010, <http://www.ndtv.com/news/india/chronology-of-major-recent-naxal-attacks-in-india-19333.php>

⁵³ Anthony Davis, "Red Indians—India's Maoists Increase IED Attacks," *Jane's Intelligence Review*, 12 November 2010.

⁵⁴ "Halt Anti-Naxal Ops in Orissa-Andhra Border: Maoists," *Deccan Chronicle*, 20 February 2011, <http://www.deccanchronicle.com/national/halt-anti-naxal-ops-orissa-andhra-order-maoists-437>

⁵⁵ "Naxal Leader Killed in AP Police Combing Operation," *OneIndia News*, 23 January 2011, <http://news.oneindia.in/2011/01/23/naxalites-andhra-pradesh-fire-police-khammam-aid0119.html>

⁵⁶ Eric Randolph, "Undermining Industry—Maoists Target India's Extractive Sector," *Jane's Intelligence Review*, 6 May 2010.

⁵⁷ "State of the Union—India's Demand for Telangana," *Jane's Intelligence Review*, 5 February 2010.

⁵⁸ Matt Wade, "Campaign Ends as India Gets 29th State," *The Sydney Morning Herald*, 11 December 2009, <http://www.smh.com.au/world/campaign-ends-as-india-gets-29th-state-20091210-kmhm.html>

⁵⁹ "AP Opposition Ask Centre to Immediately Decide on Telangana," *The Hindu Online*, 11 March 2011, <http://www.thehindu.com/news/states/andhra-pradesh/article1529187.ece>

Government

Andhra Pradesh is one of the 35 administrative divisions within India—28 states and 7 union territories. It is part of a federal republic, similar to the United States, with power shared between a central government for the entire country and state governments for each of the states and territories. The state has legislative, executive, and judicial branches of government. Although the president of India appoints the governor, the position of Chief Minister, which yields the real executive power of the state, is indirectly elected.^{61, 62}



© traboof / flickr.com
State Assembly Building

A unique governmental feature of Andhra Pradesh is the existence of regional committees for Rayalaseema and Telangana. Established in 1956 when the Andhra Pradesh state was formed, these advisory committees advocate for particular regions, to insure that the state government gives them sufficient attention. However, because the Telangana regional committee became a lightning rod for the separatist movement, the central government disbanded it in 1973. Telangana separatists have recently demanded that the regional committee be reinstated.⁶³

Media

Although the Indian press is generally protected by constitutional guarantees of free speech, the government has employed the Official Secrets Act to censor security-related articles and to prosecute journalists. State and national governments also have occasionally used other legislation, contempt of court charges, and criminal defamation clauses to restrain critical voices. The Government of India passed a Right to Information Law in May 2005, which requires a prompt reply to inquiries for government information by citizens, including the press.⁶⁴



© Thomas Guignard
A Telugu newspaper

In Andhra Pradesh, as elsewhere in India, intimidation of journalists continues. Police and others have attacked reporters attempting to cover the news, and some reporters have been abducted or pressured by various political groups, insurgents, government officials, or criminals.^{65, 66}

⁶⁰ Uma Sudhir, "Million March: Hyderabad's Prized Statues Wrecked," *New Delhi Television Limited*, 11 March 2011, <http://www.ndtv.com/article/india/million-march-hyderabad-prized-statues-wrecked-90934>

⁶¹ S. Nagesh Kumar, "It Represents a Bad Day for Democracy: Narasimhan," *The Hindu Online*, 17 February 2011, <http://www.thehindu.com/news/states/andhra-pradesh/article1465315.ece>

⁶² M. Laxmikanth, *Indian Polity for Civil Service Examinations*, 3rd ed. (New Delhi: Tata McGraw-Hill Educational Private Limited, 2010), 25.1–25.5.

⁶³ *Encyclopædia Britannica Online*, "Andhra Pradesh: Government and Society," 2011, <http://www.britannica.com/EBchecked/topic/23752/Andhra-Pradesh>

⁶⁴ Government of India, "About RTI Portal," n.d., <http://righttoinformation.gov.in/>

⁶⁵ Sreenivas Janyala, "Call for Freedom of the Press," *Indian Express*, 26 June 2008, <http://www.indianexpress.com/news/call-for-freedom-of-the-press/327577/>

Economy

Because of its rich agricultural and mineral resources, as well as its noninterventionist labor laws, Andhra Pradesh has emerged as one of India's wealthiest and most dynamic states.⁶⁷ According to the Indian Ministry of Finance, the economy of Andhra Pradesh is the fourth-largest in the country.⁶⁸ Fueled by robust agricultural, manufacturing, and energy markets, the state's gross domestic product (GSDP) for 2009 was USD 81.23 billion.⁶⁹

Agriculture

With the water resources of the Krishna and Godavari rivers, Andhra Pradesh is one of India's top agricultural producers of rice, chilies, and other spices.^{70, 71}

Agriculture accounts for nearly 26% of the state's economy.⁷² Beans, lentils, peanuts, and tobacco are among the most commonly grown commodities in the state. Nearly 70% of the population is engaged in agriculture.⁷³



© Kiran Kumar
Rice paddy field

Industry

Industrial activity in Andhra Pradesh, which accounts for nearly 19% of the overall state economy, includes information technology, automotive parts manufacturing, pharmaceutical production, mining, and tourism.^{74, 75, 76, 77}

Imports/Exports

Domestic consumption in the rest of India accounts for much of the agricultural surplus grown in Andhra Pradesh, especially rice.⁷⁸ As India's top spice producer, Andhra Pradesh exports large

⁶⁶ Sevanti Ninan, "Media Matters: Witness to a Success Story," *The Hindu Online*, 12 September 2009, http://www.thehindu.com/opinion/columns/Sevanti_Ninan/article19306.ece

⁶⁷ Business Portal of India, Government of India, "Gujarat: Investment Opportunities," n.d., http://business.gov.in/investment_incentives/investment_opp_ap.php

⁶⁸ Ministry of Finance, Government of India, "Andhra Pradesh: Executive Summary," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/executive-summary-andhra-pradesh.php>

⁶⁹ VMW Analytic Services, "State Domestic Product of India," n.d., http://unidow.com/india_home_eng/statewise_gdp.html

⁷⁰ Latha Jishnu, Aparna Pallavi, and Sayantan Bera, "Saving Rice," *Down to Earth*, 31 December 2010, <http://www.downtoearth.org.in/content/saving-rice>

⁷¹ Agricultural Commodity Prices, "Spices in Andhra Pradesh," 25 February 2010, http://www.agricommodityprices.com/futures_prices.php?id=405

⁷² Ministry of Finance, Government of India, "Andhra Pradesh: Economy," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/state-economy-andhra-pradesh.php>

⁷³ Andhra Online, "Agriculture," n.d., <http://www.andhraonline.in/Profile/Agriculture/>

⁷⁴ Ministry of Finance, Government of India, "Andhra Pradesh: Economy," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/state-economy-andhra-pradesh.php>

⁷⁵ Commissionerate of Industries, Government of Andhra Pradesh, "Doing Business with Andhra Pradesh," 24 October 2006, 9, http://industriesportal.apcgg.gov.in/whyandhrapradesh/Documents/ap_biz.pdf

⁷⁶ Ministry of Finance, Government of India, "Andhra Pradesh: Introduction," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/introduction-andhra-pradesh.php>

⁷⁷ Ministry of Finance, Government of India, "Andhra Pradesh: Executive Summary," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/executive-summary-andhra-pradesh.php>

amounts of spices each year. The state leads all Indian states in the production of chilies and turmeric, accounting for nearly half the country's production of these commodities during the 2006–07 fiscal year. Farmers in the state also grow ginger, tamarind, coriander, and other spices.⁷⁹ The state is a major exporter of technology. Nearly 25% of India's software professionals are in Andhra Pradesh.^{80, 81} Additionally, Andhra Pradesh produces approximately one-third of India's pharmaceutical exports.⁸²

Energy

Andhra Pradesh meets most of its energy needs through thermal generation and hydroelectric power. The discovery of natural gas deposits in the Bay of Bengal has been a boon for Indian companies and reduced India's need for imported natural gas.^{83, 84} Andhra Pradesh has also explored alternative fuel and power sources, and has set up a number of wind farms.^{85, 86, 87}

Services

The service sector—which includes international call centers—accounts for 55% of Andhra Pradesh's economy.⁸⁸ Throughout the first decade of the 21st century, growth in this sector grew steadily. According to the Indian Ministry of Finance, the years 2006–07 saw growth at a rate of 3 to 4 companies per month in the IT industry alone.⁸⁹ Hyderabad continues to be a leader in attracting international call centers, an industry in which



⁷⁸ Latha Jishnu, Aparna Pallavi, and Sayantan Bera, "Saving Rice," *Down to Earth* (31 December 2010), <http://www.downtoearth.org.in/content/saving-rice>

⁷⁹ Agricultural Commodity Prices, "Spices in Andhra Pradesh, 25 February 2010, http://www.agricommodityprices.com/futures_prices.php?id=405

⁸⁰ Commissionerate of Industries, Government of Andhra Pradesh, "Doing Business with Andhra Pradesh," 24 October 2006, 9, http://industriesportal.apcgg.gov.in/whyandhrapradesh/Documents/ap_biz.pdf

⁸¹ Ministry of Finance, Government of India, "Andhra Pradesh: Introduction," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/introduction-andhra-pradesh.php>

⁸² Ministry of Finance, Government of India, "Andhra Pradesh: Executive Summary," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/executive-summary-andhra-pradesh.php>

⁸³ Dave Brown, "Top Oil Producer Targeting Assets in India," *Oil Investing News*, 21 February 2011, <http://oilinvestingnews.com/3196-top-oil-producer-targeting-assets-in-india.html>

⁸⁴ "Southern India to Get Bay of Bengal Gas," *Pipeline & Gas Journal*, 237, no. 5 (May 2010), <http://www.pipelineandgasjournal.com/southern-india-get-bay-bengal-gas>

⁸⁵ *Encyclopædia Britannica Online*, "Andhra Pradesh: Economy," 2011, <http://www.britannica.com/EBchecked/topic/23752/Andhra-Pradesh/46295/Economy>

⁸⁶ Eric Yep, "CLP's India Unit to Build New Wind Farms," *The Wall Street Journal Online*, 7 March 2011, <http://online.wsj.com/article/SB10001424052748703386704576185880046187712.html>

⁸⁷ Wind Power, "AP Wind Power Projects," 2010, <http://wind-power.industry-focus.net/index.php/andhra-pradesh-wind-power-projects.html>

⁸⁸ Diane P. Mines and Sarah E. Lamb, *Everyday Life in South Asia* (Bloomington: Indiana University Press, 2010), 51–52.

⁸⁹ Ministry of Finance, Government of India, "Andhra Pradesh: Economy," Public Private Partnerships in India, 2010–2011, <http://www.pppinindia.com/state-economy-andhra-pradesh.php>

it was a pioneer in the latter decades of the 20th century.⁹⁰

Ethnic groups

Andhra Pradesh is home to three major ethnic groups—the Telegana, the Andhra, and the Scheduled Tribes—which are all united by the Telugu language.

Telangana

The Telangana—composed mainly of those whose families were citizens of the independent Hyderabad state prior to its 1948 annexation by India—perceive themselves as separate from fellow state citizens. They are separated by their regional identity, politics, and customs, including cuisine, clothing, and folkways.⁹¹



© Lovell D'souza
A Telangana family

Andhra

The Andhra inhabit the Rayalaseema region, the southern portion of the Kosta region, and Hyderabad. Once governed by European colonial powers, the Andhras have a history distinct from that of the Telangana. Like the Telangana, many different groups combine to form the larger Andhra group.⁹²

Scheduled Tribes

Scheduled Tribes are tribal populations explicitly recognized by the Constitution of India. They are provided special legal protections and benefits to address established inequalities in their communities. They are believed to be the descendants of the indigenous peoples of India, not descendents of Indo-Aryans or Dravidians who arrived later and now make up the majority of the population. Scheduled Tribes live on lands set aside for them by the government and are restricted in the ways that they can use and sell that land.⁹³

⁹⁰ Diane P. Mines and Sarah E. Lamb, *Everyday Life in South Asia* (Bloomington: Indiana University Press, 2010), 51–52.

⁹¹ Donald L. Horowitz, *Ethnic Groups in Conflict* (Berkeley: University of California Press, 1985), 47, 672–675.

⁹² Donald L. Horowitz, *Ethnic Groups in Conflict* (Berkeley: University of California Press, 1985), 672–675.

⁹³ Hari Priya, “Tribal Land Laws in Andhra Pradesh,” (unpublished paper, Hyderabad: National Academy of Legal Studies and Research University of Law, 2010),

http://works.bepress.com/cgi/viewcontent.cgi?article=1002&context=hari_priya

Assessment

1. Muslims make up less than 10% of the population of Andhra Pradesh.

True

Although Muslim rulers once ruled over the Telangana region, Muslims were always a minority in the area; today they account for only 9% of the population.

2. Although there are millions of deities in the Hindu pantheon, Hindus believe that these deities are all merely separate expressions of Brahman, the supreme god.

True

The pantheon of Hindu gods and goddesses—hundreds of millions in Hindu scripture—are all expressions of Brahman.

3. The Government of Andhra Pradesh discriminates against non-Hindu religious communities.

False

The state recently granted Sikhs and Jains minority religious status, which provides the communities with financial assistance benefits associated with education, housing, and business.

4. Visitors to religious sites might need to cover their head before entering.

True

Visitors to some Muslim mosques, Sikh *gurudwaras*, and Hindu temples are required to cover their head before entering. When in doubt, ask.

5. For many in Andhra Pradesh, the most meaningful annual celebration is the festival of a local guardian deity associated with their particular village.

True

While citizens of major cities celebrate the familiar festivals associated with Hinduism, the veneration of local deities carries more meaning for most rural people.

Religion

Overview

Representing more than 89% of the population of Andhra Pradesh, Hindus are the predominant religious community among the Telugu peoples. Although Muslims were once the ruling class in the Hyderabad state, they now make up a mere 9% of the population. (They are the largest religious minority in the state.) Christians and all other groups—including Jains, Buddhists, and Sikhs—account for approximately 2% of the population.⁹⁴

Major Religions

Hinduism

The core of Hinduism is found in the Vedas, ancient texts describing the religious beliefs and sacrificial practices of the Vedic civilization, which developed in northwestern India during the second millennium B.C.E.⁹⁵

The Upanishads serve as a continuation of the Vedas and focus on religious knowledge. The great epics, the Mahabharata and the Ramayana, expound on matters related to duty, destiny, and virtue.⁹⁶

Hindus believe in the reincarnation of the soul (*atman*) and that the quality of a person's next life is determined by one's actions in previous lives (*karma*). This concept is tied to the caste system, in which people are born into different social strata. To improve their position, Hindus must remain spiritually devout and follow the social and moral guidelines according to their station in life (*dharma*).⁹⁷ One can only overcome the cycle of rebirth, known as *samsara*, through the eradication of desire and ignorance. Liberation from the cycle of rebirth is achieved through monastic or devotional paths. Hindus refer to this liberation as *moksha*, which is—in some conceptions—a union, or reunion, with Brahman, the eternal and infinite force from which everything else derives.⁹⁸

The pantheon of Hindu gods and goddesses—hundreds of millions in



© Kara Newhouse
Ganesh Chaturthi Celebration



© { pranav } / flickr.com
Hindu temple at Antharvedi

⁹⁴ Office of the Registrar General & Census Commissioner, Ministry of Home Affairs, Government of India, “2001 Census: Socio-Cultural Aspects: Religious Compositions: By State: Andhra Pradesh,” 11 March 2011, http://www.censusindia.gov.in/Census_Data_2001/Census_Data_Online/Social_and_cultural/Religion.aspx

⁹⁵ R. C. Zaehner, *Hinduism* (New York: Oxford University Press, 1962), 36–38.

⁹⁶ Bud Heckman et al., *InterActive Faith: The Essential Interreligious Community-Building Handbook* (Woodstock, VT: SkyLight Paths Publishing, 2008), 168–169.

⁹⁷ R. C. Zaehner, *Hinduism* (New York: Oxford University Press, 1962), 102–124.

⁹⁸ Murray Milner, *Status and Sacredness: A General Theory of Status Relations and an Analysis of Indian Culture* (New York: Oxford University Press, 1994), 42–45.

Hindu scripture—are all expressions of Brahman. Thus, worshippers may venerate any of these deities at will.⁹⁹ Hindus worship these deities according to caste, locality, or personal choice. The major sects of Hinduism are Vaishnavism, Shaivism, and Shaktism. Vishnu, Shiva, and Shakti are, respectively, the primary deities of these sects.¹⁰⁰

Hinduism and the Telugu Peoples

Among the Telugu peoples, the most popular Hindu deity is Narasimha, an animal incarnation (theriomorphic avatar) of the great god Vishnu.^{101, 102} There are numerous temples devoted to Narasimha throughout the three geographical regions of Andhra Pradesh.



Courtesy of Wikimedia
Narasimha at Simhachalam

The Ahobilam temple, located in the Kurnool district of the Rayalaseema region, is alleged to be the site of the acts of the Narasimha avatar. The site is considered holy to both Vaishnavites and Shaivites because the legends associated with the temple represent the two major deities, Shiva and Vishnu.^{103, 104}

The Simhachalam Varaha Lakshminarasimha temple, believed to be the oldest Narasimha temple in the state, is located about 10 miles north of Vishakhapatnam, in the Kosta region of Andhra Pradesh. The temple features many exquisite images of the deity Vishnu, including a hybrid form of two Vishnu avatars, Narasimha and the boar avatar Varaha.^{105, 106}

The Yadagirigutta temple is located in the Telangana region, about 60 miles north of Hyderabad. This temple is associated with the curing of incurable diseases. Here Narasimha is depicted in a less ferocious, more approachable manner.¹⁰⁷

Local tales tell of the deity's many exploits, including his marriage to a local woman who was an incarnation of Vishnu's consort, Lakshmi. According to Hindu scripture, Vishnu incarnates himself as Narasimha in order to kill the demon Hiranyakasipu, who had received near

⁹⁹ David Smith, *Hinduism and Modernity* (Malden, MA: Blackwell Publishing, 2003), 34.

¹⁰⁰ Sudhir Kakar, *Mad and Divine: Spirit and Psyche in the Modern World* (Chicago: University of Chicago Press, 2009), 142–150.

¹⁰¹ Theriomorphic means a god in animal form.

¹⁰² An avatar is the incarnation or embodiment of a god.

¹⁰³ Indianetzone, "Ahobilam Temple, Andhra Pradesh," 11 January 2011, http://www.indianetzone.com/25/ahobilam_temple_andhra_pradesh.htm

¹⁰⁴ Lavanya Vemsani, "Narasimha, the Supreme Deity of Andhra Pradesh: Tradition and Innovation in Hinduism—An Examination of the Temple Myths, Folk Stories, and Popular Culture," *Journal of Contemporary Religion*, 24, no. 1 (January 2009), 38–40.

¹⁰⁵ Indianetzone, "Simhachalam Varaha Lakshminarasimha Temple, Andhra Pradesh," 11 January 2011, http://www.indianetzone.com/3/simhachalam_varaha_lakshminarasimha_temple.htm

¹⁰⁶ Lavanya Vemsani, "Narasimha, the Supreme Deity of Andhra Pradesh: Tradition and Innovation in Hinduism—An Examination of the Temple Myths, Folk Stories, and Popular Culture," *Journal of Contemporary Religion*, 24, no. 1 (January 2009), 37–38.

¹⁰⁷ Indianetzone, "Yadagirigutta Temple, Yadagirigutta, Nalgonda, Andhra Pradesh," 11 January 2011, http://www.indianetzone.com/3/yadagirigutta_temple.htm

immortality from the gods. The demon tortured his own son, who had become a devotee of Vishnu. In answer to the young boy's prayers, Narasimha slays the evil demon.¹⁰⁸

Other Hindus worship Shiva, Shakti, or one of the many other Hindu deities. Throughout Andhra Pradesh, there are many temples and holy sites associated with these deities as well.

Islam

Islam is a monotheistic religion, meaning that its followers believe in a single deity. In the Muslim community, or *umma*, the faithful know this deity as Allah. The Arabic term *islam* means “to submit” or “to surrender.” A Muslim, therefore, is one who submits to the will of Allah. Muslims believe that Allah revealed his message to the Prophet Muhammad, a merchant who lived in Arabia from 570 to 632. They consider Muhammad to be the last of a long line of prophets that included Abraham, Moses, and Jesus. Allah's message, revealed to Muhammad, is found in the Quran, the sacred text of Islam. Additional precepts are found in the hadith, a collection of the sayings of Muhammad, and the sunna, which describes the practices of Islam according to Muhammad's example.



The essential beliefs and rites of the Muslim faith are encapsulated in the five pillars of Islam. The first and foundational pillar is the faithful recitation of the *shahada*, or Islamic creed: “There is no god but Allah, and Muhammad is the prophet of Allah.” The remaining pillars include the performing of ritual prayers five times a day; the giving of alms to the poor and needy; fasting during the holy month of Ramadan; and making a pilgrimage to the Islamic holy city of Mecca.¹⁰⁹ Muslims believe that Allah will judge them for their actions on earth and that they will spend their afterlife in either heaven or hell.

Islam's two main branches—Sunni and Shi'a—are the result of disagreements over the succession of authority after Muhammad's death.¹¹⁰ The majority of Muslims in Andhra Pradesh are Sunnis, but there are Shi'ite communities as well. Sufism, a mystical branch of Islam, also has a presence in Andhra Pradesh, especially in Hyderabad.¹¹¹

¹⁰⁸ Lavanya Vemsani, “Narasimha, the Supreme Deity of Andhra Pradesh: Tradition and Innovation in Hinduism—An Examination of the Temple Myths, Folk Stories, and Popular Culture,” *Journal of Contemporary Religion*, 24, no. 1 (January 2009), 35–52.

¹⁰⁹ Frederick Mathewson Denny, *An Introduction to Islam*, 2nd edition (New York: Macmillan Publishing Company, 1994), 118–136.

¹¹⁰ Jonathan Porter Berkey, *The Formation of Islam* (New York: Cambridge University Press, 2003), 83–90.

¹¹¹ Mona Ramavat, “Under the Sufi Spell,” *Hyderabad Times*, 20 August 2006, <http://timesofindia.indiatimes.com/city/hyderabad-times/Under-the-sufi-spell-/articleshow/1910288.cms>

The Role of Religion in Government

As a nation, India is officially secular, and the constitution allows for freedom of religion. In legal matters concerning personal status, the constitution provides religion-specific laws for the Hindu, Muslim, Christian, and Parsi (Zoroastrian) communities. It defines Sikhism, Buddhism, and Jainism as forms of Hinduism, which bothers some members of these faiths.¹¹² Although the constitution officially bans caste-based discrimination associated with the Hindu religion, the caste system still strongly influences social and political relationships.

The government of Andhra Pradesh adheres to the division between state and religion and takes steps to protect religious minorities from discrimination. The state recently granted Sikhs and Jains minority religious status, which provides these communities with the benefits of a new program that offers minorities financial assistance for education, housing, and entrepreneurial endeavors.^{113, 114}

In 2007 the government of Andhra Pradesh passed an ordinance banning proselytizing at the sites of other religions.^{115, 116} Thus, for example, a Christian missionary cannot try to make converts on the property of a Hindu temple. Some have decried this ordinance as an infringement of religious freedom; others have stated that one ought to have the freedom to practice one's religion without fear of encountering proselytizers.¹¹⁷



¹¹² Silvio Ferrari and Rinaldo Cristofori, *Law and Religion in the 21st Century: Relations Between States and Religious Communities* (Burlington, VT: Ashgate Publishing, 2010), 56.

¹¹³ “Andhra Pradesh, Karnataka Give Minority Status to Sikhs,” *The Times of India*, 9 April 2008, http://articles.timesofindia.indiatimes.com/2008-04-09/india/27750135_1_minority-status-minorities-act-minority-communities

¹¹⁴ “Jains No Longer Hindu, Get Religious Minority Status in AP,” *The Hindu Herald*, 13 March 2011, <http://www.theindianherald.com/2011/03/jains-no-longer-hindu-get-religious.html>

¹¹⁵ United States Department of State, “2009 Report on International Religious Freedom—India,” 26 October 2009, <http://www.unhcr.org/refworld/docid/4ae86137c.html>

¹¹⁶ Government of Andhra Pradesh, “Andhra Pradesh Propagation of Other Religion in the Places of Worship or Prayer (Prohibition) Ordinance, 2007,” <http://www.aiccindia.org/newsite/0804061910/resources/pdf/Andhra%20Pradesh%20Propagation%20Prohibition%20Ordinance%20-%20text%20only.pdf>

¹¹⁷ Vishwa Samvad Kendra, “Hindu Resurgence—AP Ordinance to Curb Evangelism,” *Hindu Janajagruti Samitri*, 6 June 2007, <http://www.hindujagruti.org/news/2356.html>

Religion in Daily Life

Hindus may perform *puja*, the adoration or worship of a deity, several times daily. Depending on the devotee, these observances may involve elaborate, multistaged rites, which can include chanting, singing, and scripture reading. Fasting, meditation, and yoga are also common forms of religious practice and serve to cleanse and focus the mind and body.¹¹⁸ Because the notion of purity—both physical and spiritual—is important in India, bathing and ritual purification are often performed before or as part of a devotee’s offerings, prayers, or other religious observances. Water, especially in certain rivers, is a sacred element for Hindus. Hindu religious practices are usually performed individually, but they may also be conducted in a public setting, sometimes under the guidance of a priest or guru.^{119, 120}



Muslims center their daily religious practice on the five ritual prayers. Traditionally, these prayers are performed at set times around dawn, noon, afternoon, sunset, and evening.¹²¹

Exchange 1: When do you pray?

Visitor:	When do you pray?	meeru praardana eppudu chestaaru?
Local:	The next time is at noon.	ee saari madyahnamu pannendu gantalaku.

Muslims may perform these prayers alone or with other Muslims at mosques. Friday is the Islamic holy day, when members of the Muslim community meet at the local mosque to participate in group prayer. On this day, the *mullahs*, or Muslim clergy members, give special sermons.¹²²

¹¹⁸ Editors of *Hinduism Today, What Is Hinduism?: Modern Adventures into a Profound Global Faith* (Kapaa, HI: Himalayan Academy, 2007), 202–217.

¹¹⁹ Jeffrey Brodd, *World Religions: A Voyage of Discovery* (Winona, MN: Saint Mary’s Press, 2003), 59–62.

¹²⁰ Rasamandala Das, *Hinduism* (Milwaukee: World Almanac Library, 2006), 21–24.

¹²¹ Frederick Mathewson Denny, *An Introduction to Islam*, 2nd ed. (New York: Macmillan Publishing Company, 1994), 119.

¹²² Frederick Mathewson Denny, *An Introduction to Islam*, 2nd ed. (New York: Macmillan Publishing Company, 1994), 119.

Religious Holidays and Events

Hinduism

There are a vast number of Hindu holidays, festivals, and observances. Hindus observe these holidays according to the Hindu lunar calendar, so their dates vary from year to year. For many in Andhra Pradesh, the most meaningful annual celebration is the festival of a local guardian deity associated with their particular village.¹²³ However, in the major cities and the Telangana region, the more familiar festivals associated with popular Hinduism are also celebrated. The largest and most widely celebrated of these events are the festivals of Vijayadashmi, Maha Shivaratri, and Holi.



From October to November, Hindus celebrate Vijayadashmi in remembrance of the occasion of Rama's triumph over the evil demon king, Ravana. Hindus also worship the goddess Durga on this day, because Rama had prayed to her for victory. The faithful hold big fairs where they burn effigies of Ravana, his brother Kumbhakarna, and his son Indrajit. Hindus consider this an auspicious time and believe that any venture begun during this celebration will prove successful.¹²⁴

Exchange 2: How do you celebrate Vijayadashmi?

Visitor:	How do you greet/celebrate Vijayadashmi?	meeru vijayadasamini elaa jarupukuntaaru?
Local:	We celebrate the victory of Lord Rama over the demon king Ravana with a ten-day festival full of worship, fireworks, and re-enactments.	puujalato, tapaasulato, naatakaalato, padi rojula paatu raakshasa raaju raavanudipai sriraamuni vijayaanni pandugagaa jarupukuntaamu.

Celebrated between February and March, Maha Shivaratri is a major holiday for the Shaivite community. People maintain an exacting fast on this day; many abstain from liquids as well as food. They keep an all-night vigil and worship the Shiva lingam.¹²⁵ Practitioners sing sacred songs and chant, while making offerings. Many Hindus also drink *bhang*, a derivative of

¹²³ Christopher John Fuller, *The Camphor Flame: Popular Hinduism and Society in India* (Princeton, NJ: Princeton University Press, 2004), 129.

¹²⁴ Rajendra Kumar Sharma, *Rural Sociology* (New Delhi: Atlantic, 2004), 125,

<http://books.google.com/books?id=Cq99HbGpIWwC&pg=PA125#v=onepage&q&f=false>

¹²⁵ Constance Jones and James D. Ryan, *Encyclopedia of Hinduism* (New York: Facts on File, 2007), 260.

marijuana, which they believe to be Shiva's preferred drink.¹²⁶ Devotees attend Shaivite temples to receive *darshan*, blessings from the image of the deity.¹²⁷

Holi also typically occurs in February or March. It is an ancient festival marking the advent of spring, but it also commemorates the Hindu legend of the death of Holika, an evil demon. Bonfires symbolizing Holika's annihilation are held on the eve of the festival, and the day is celebrated by throwing colored water and powders on fellow revelers. Because it involves the temporary suspension of traditional hierarchical roles and its ritual requirements are few, Holi is considered one of the most fun and carefree of the Hindu festivals.¹²⁸



Other Hindu festivals of note include Ganesh Chaturthi (August/September), a festival celebrating Ganesha, the god of fortune; Janmashtami (August/September), a celebration of the birth of Krishna; and Diwali (October/November), a joyous holiday representing a time of optimism and goodwill associated with the return of the victorious Rama to his kingdom.^{129, 130}

Hindus also frequent a number of pilgrimage sites in Andhra Pradesh, including the Sri Venkateswara temple at Tirupati, in the southern Chittoor district; the Bhadra Kali temple in Warangal; and the Birla Mandir in Hyderabad.¹³¹

Islam

Muslims observe holy days and festivals according to the Islamic lunar calendar, which changes from year to year. Ramadan, a monthlong fast, takes place during the 9th month of the Islamic calendar and is a major religious event for Muslims. During this time, Muslims are required to abstain from eating, drinking, and smoking during daylight hours. The month of Ramadan is an opportunity for Muslims to demonstrate their piety and devotion to the Islamic faith as they purify themselves.



Other major Muslim holidays include the following: Id ul-Fitr, a three-day feast marking the end of the Ramadan fast; Id ul-Zuha, a feast commemorating the willingness of Abraham to sacrifice his son out of obedience to Allah; Id-e-Milad, a festival commemorating the birth of the prophet Muhammad; and Muharram, a period

¹²⁶ Palash Mazumdar, *The Circle of Fire: The Metaphysics of Yoga* (Berkeley, CA: North Atlantic, 2010), 305.

¹²⁷ Diana L. Eck, *Darshan: Seeing the Divine Image in India*, 3rd edition (New York: Columbia University Press, 1998).

¹²⁸ Anjana Narayana, Bandana Purkayastha et al., *Living Our Religions: Hindu and Muslim South Asian American Women Narrate Their Experiences* (Sterling, VA: Kumarian Press, 2009), 104–105.

¹²⁹ "Fervour Marks Janmashtami," *The Hindu Online*, 2 September 2010,

<http://www.hindu.com/2010/09/02/stories/2010090258050300.htm>

¹³⁰ S. Gajrani, *History, Religion and Culture of India: In 6 Volumes* (Delhi: Isha Books, 2004), 17–19.

¹³¹ Lonely Planet (firm), *South India* (Hawthorn, Victoria: Lonely Planet, 1998), 30.

honoring the martyrdom of Imam Husayn, Muhammad’s grandson. The latter holiday is particularly significant for Shi’ite Muslims.^{132, 133}

Other Religious Holidays

The major holy days for Christians, Buddhists, Sikhs, and Jains also are observed as national holidays in India. They include Good Friday and Christmas (Christian); Lord Buddha’s birthday (Buddhist); Guru Nanak’s birthday (Sikh); and the birthday of Lord Mahavir (Jain).¹³⁴

Buildings of Worship

Temples, mosques, shrines (either domestic or public), and other sacred sites are common throughout Andhra Pradesh. Regardless of what type of religious building one is entering, observe certain levels of protocol and decorum. Guidelines for visiting Andhra Pradesh’s many sacred sites vary according to location and the religious affiliation of the temple, as well as that of the visitor. Some Hindu temples may require non-Hindus to pledge an oath of respect for the religion before entering. Often, non-Muslims are not allowed to enter mosques, nor are women of any religious affiliation. Foreigners should inquire about visitation hours and regulations before attempting to enter a temple or mosque.



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Gurudwara Sahib Ameerpet

Exchange 3: May I enter the temple?

Visitor:	May I enter the temple?	nenu gudiloki pravesincha vachunaa?
Local:	Yes, of course.	avunu.

When visiting any religious site, visitors should wear clean and conservative attire. Shorts, sleeveless tops, and other revealing clothing should be avoided. Before entering a sacred building, visitors are required to remove their shoes.¹³⁵

There may be a person charged with looking after visitors’ shoes. One should usually tip these people for



© Kara Newhouse
Undavalli Cave Temple

¹³² “Enthusiasm Marks Milad-un-Nabi,” *The Hindu Online*, 17 February 2011, <http://www.hindu.com/2011/02/17/stories/2011021757860400.htm>

¹³³ Government of Andhra Pradesh, “Abstract: Holidays—General Holidays and Optional Holidays for the Year 2010 —Declared,” 28 October 2009, http://www.seri.ap.gov.in/gos/2009GAD_RT5182.PDF

¹³⁴ United States Department of State, *2009 Report on International Religious Freedom—India*, October 2009, 26, <http://www.unhcr.org/refworld/docid/4ae86137c.html>

¹³⁵ Editors of *Hinduism Today, What Is Hinduism?: Modern Adventures into a Profound Global Faith* (Kapaa, HI: Himalayan Academy, 2007), 321.

their services. Visitors to some Muslim mosques, Sikh *gurdwaras*, and Hindu temples are also required to cover their head before entering. When in doubt, inquire.¹³⁶

Exchange 4: Where should I put my shoes?

Visitor:	Where should I put my shoes?	nenu naa paadarakshalu ekkada pettaali?
Local:	Over there on the shelf.	akkada shelfu paina.

When inside or near religious structures, visitors should maintain a solemn and respectful demeanor. Smoking, loud talking, and public displays of affection are prohibited. Food and beverages are often prohibited.¹³⁷ Photography is usually restricted, although some places may allow it, if visitors purchase a permit. In any case, permission to take photos of religious buildings, sacred images, or people should be obtained before doing so.

Exchange 5: May I take photographs inside the temple?

Visitor:	May I take photographs inside the temple?	nenu gudilo fotolu teeyavachunaa?
Local:	Yes, you may.	teeyavachu.

Religious sites are often filled with sacred imagery and objects that visitors should avoid touching. Visitors also should not point their feet at other people or at sacred imagery, and they should avoid touching anyone on the head or with their feet, as this is considered extremely disrespectful. In mosques, visitors should not walk in front of those who are praying, because doing so is believed to invalidate their prayers.

¹³⁶ Chitra Soundar, *Gateway to Indian Culture* (Singapore: Asiapac, 2004), 64.

¹³⁷ Robert W. Bradnock and Roma Bradnock, *Footprint India* (Bath, UK: Footprint, 2004), 38.

Assessment

1. Muslims make up less than 10% of the population of Andhra Pradesh.

True

Although Muslim rulers once ruled over the Telangana region, Muslims were always a minority in the area; today they account for only 9% of the population.

2. Although there are millions of deities in the Hindu pantheon, Hindus believe that these deities are all merely separate expressions of Brahman, the supreme god.

True

The pantheon of Hindu gods and goddesses—hundreds of millions in Hindu scripture—are all expressions of Brahman.

3. The Government of Andhra Pradesh discriminates against non-Hindu religious communities.

False

The state recently granted Sikhs and Jains minority religious status, which provides the communities with financial assistance benefits associated with education, housing, and business.

4. Visitors to religious sites might need to cover their head before entering.

True

Visitors to some Muslim mosques, Sikh *gurdwaras*, and Hindu temples are required to cover their head before entering. When in doubt, ask.

5. For many in Andhra Pradesh, the most meaningful annual celebration is the festival of a local guardian deity associated with their particular village.

True

While citizens of major cities celebrate the familiar festivals associated with Hinduism, the veneration of local deities carries more meaning for most rural people.

Traditions

Introduction

Over the last several decades, Indian society has experienced profound social and political transformations. The country transitioned from a post-colonial developing nation into a major regional political and socioeconomic power.¹³⁸ The deepening of democratic traditions politically empowered many of India's people from lower castes and of lower socioeconomic status.¹³⁹ Despite many generational and regional differences in culture and attitudes, Indian traditions remain rooted in Hinduism, national and ethnic identities, and family. For the Telugu peoples of Andhra Pradesh and nearby areas, regional identity is also important, especially in the Telangana region.



Honor and Values

Hindu religious values, such as the belief that *karma* shapes destiny, unite the majority of the Telugu population, 89% of which adheres to Hinduism. According to Hindu tradition, people are born into a certain social caste, which determines their aspirations and relationships with others. Despite popular opposition and official illegal status, the caste system and related beliefs continue to influence people's lives, both consciously and unconsciously.¹⁴⁰ The tradition is so deeply ingrained in the social fabric that many Indians are reluctant to rebel against their caste status.



For the Telugu people of Andhra Pradesh, 70% of whom live in the rural areas of the state, the interdependent nature of the extended family is an important and defining aspect of daily life. Even in cities, people rely on kinship networks for earning a living and social advancement.¹⁴¹

Family networks and links to trusted people outside the family also reflect and promote the patronage system. People advance or ensure their social and professional standing by showing

¹³⁸ Francine R. Frankel, "Introduction: Contextual Democracy: Intersections of Society, Culture and Politics in India," in Francine R. Frankel et al., eds., *Transforming India: Social and Political Dynamics of Democracy* (New Delhi: Oxford University Press, 2010), 1–25.

¹³⁹ Yogendra Yadav, "Understanding the Second Democratic Upsurge: Trends in Bahujan Participation in Electoral Politics in the 1990s," in Francine R. Frankel et al., eds., *Transforming India: Social and Political Dynamics of Democracy* (New Delhi: Oxford University Press, 2010), 120–145.

¹⁴⁰ Rajendra Kumar Sharma, *Rural Sociology* (New Delhi: Atlantic, 2004), 149–163,

<http://books.google.com/books?id=Cq99HbGpIW5C&pg=PA149#v=onepage&q&f=false>

¹⁴¹ Office of the Registrar General & Census Commissioner, Ministry of Home Affairs, Government of India, "2001 Census: Population: Total Population (Total/Rural/Urban): Andhra Pradesh," 2010–2011, http://www.censusindia.gov.in/Census_Data_2001/Census_Data_Online/Population/Total_Population.aspx

loyalty to those higher in rank or authority. This system of patronage permeates society and business and greatly influences the state’s political organizations. Thus, advancement or promotion does not necessarily depend on ability or job performance. In Andhra Pradesh, people who are part of favored patronage networks experience upward social and professional mobility. Those without such political connections traditionally have been labeled “untouchable” and locked into a life of poverty and servitude.¹⁴²

Hindu belief is that those born into poverty or other adverse conditions are being punished for transgressions in a previous life. As part of this religious belief system, the Telugu people value qualities such as humility and spiritual enlightenment. Many Hindus also believe that kindness to strangers improves their status in successive lives. Most people value education and wealth. Little value, however, is placed on individualism or personal privacy.¹⁴³

Greetings and Communication

Ways of greeting may vary according to a person’s religion, caste, and education. Hindus greet each other by pressing their palms together in a prayer-like manner and offering the salutation “*namaste*” or “*namaskaram*,” sometimes with a slight bow of the head. These salutations are used interchangeably and throughout the day, regardless of the time. However, when speaking in English, it is perfectly acceptable to use greetings such as “good day,” “good afternoon,” and “good evening.”^{144, 145}



Exchange 6: Good morning!

Visitor:	Good morning!	subodayam!
Local:	Good morning to you!	meeku kuuda subodayam!

When meeting a group of people, one should first acknowledge the elders or group leaders, using their appropriate titles, if known.

¹⁴² Francine R. Frankel, “Introduction: Contextual Democracy: Intersections of Society, Culture and Politics in India,” in Francine R. Frankel et al., eds., *Transforming India: Social and Political Dynamics of Democracy* (New Delhi: Oxford University Press, 2010), 14–15.

¹⁴³ Sri Sathya Sai Baba, “Serve the Society” (convocation, 22 November 1998), <http://www.saibaba.ws/teachings/servethesociety.htm>

¹⁴⁴ Binod C. Agrawal, ed., *Anthropological Methods for Communication Research: Experiences and Encounters during SITE* (New Delhi: Concept Publishing Company, 1985), 51.

¹⁴⁵ Leigh Lisker, *Introduction to Spoken Telugu* (New York: American Council of Learned Societies, 1963), 306.

Exchange 7: Hello, Mr. Reddy!

Visitor:	Hello, Mr. Reddy!	namaskaaramu reddygaaru!
Local:	Hello!	namaskaaramu!
Visitor:	Are you doing well?	baagunnaaraa?
Local:	Yes.	baagunnaanuu.

Shaking hands is very common in India. However, when being introduced to someone for the first time, especially to a woman, it is best to wait for the other person to initiate the handshake.¹⁴⁶ Always avoid using the left hand, because Indians consider it unclean.

Hospitality and Gift Giving

Indians frequently demonstrate hospitality by extending an invitation to dine with their family at their home. When making such a visit, one should wear clean and conservative clothing, and one should remove one's shoes before entering the home. It is appropriate, but not expected, to bring a gift. Gifts need not be expensive or extravagant, because the hosts will consider the gesture, not the gift itself, more important. Sweets, fruit, or flowers are usual presents. If the family has small children, a toy is an appropriate gift.¹⁴⁷ It is best to avoid leather or pigskin gifts because of potential conflict with religious and dietary practices.



Indians treat elders, such as grandparents, with great respect. Elders should always be greeted courteously. When greeting elders, or when you wish to be formal, bow with your hands together at the chest, as if praying, and say, “*Namaste*” or “*Namaskaram*.”¹⁴⁸

Indians love conversation, discussions, and speech making. Conversational topics include just about anything, from politics, to families or sports. As long as you show a genuine interest in getting to know them, most Indians will accept you without reservation.

Exchange 8: Thank you for your hospitality.

Guest:	Thank you for your hospitality.	mee aatidyaaniki danyavaadaalu.
Host:	You are welcome.	meeku eppuduu swaagatame.

¹⁴⁶ Robert W. Bradnock and Roma Bradnock, *Footprint India* (Bath, UK: Footprint, 2004), 38.

¹⁴⁷ Editors of *Hinduism Today, What Is Hinduism?: Modern Adventures into a Profound Global Faith* (Kapaa, HI: Himalayan Academy, 2007), 296.

¹⁴⁸ Editors of *Hinduism Today, What Is Hinduism?: Modern Adventures into a Profound Global Faith* (Kapaa, HI: Himalayan Academy, 2007), 318.

Sometimes questions may turn personal, which for Indians is simply part of taking a normal and friendly interest in another person. Making inquiries about someone’s personal life or family is considered polite conversation.¹⁴⁹

Exchange 9: Do your children go to school?

Official:	Do your children go to school?	mee pillalu skuuluku potaaraa?
Local:	They go.	potaaru.

Eating Customs

Although dining customs vary according to socioeconomic and religious background, a host always treats a guest with utmost hospitality.¹⁵⁰ Guests should be aware that Hindus are very sensitive about food. If a non-Hindu or someone of another caste touches the food, Hindus believe ritual pollution has taken place. Thus, guests should drink from separate glasses and wait to be served. This restriction applies to both food and drink.¹⁵¹



Indian meals are typically eaten with the hands, rather than cutlery. Guests should wash their hands thoroughly before a meal. The host will usually direct guests where to sit. They should not sit until asked to do so. Traditionally, a senior family member—usually a woman—serves the meal.¹⁵² She will circulate, repeatedly offering more food and making certain everyone has enough. In accordance with the social hierarchy, those present at the meal are served in a certain order, with men and guests served first, then children. The hostess usually uses a large spoon to transfer food to individual plates. Guests should accept as much as they like; even if they are not hungry, they should take at least a small amount to show appreciation.

Exchange 10: What is the name of this dish?

Guest:	What is the name of this dish?	ee vantakamu peremiti?
Host:	It is <i>pulihara</i> .	idi pulihaara.

¹⁴⁹ Madhukar Shukla, “India: Conversation—Part 2,” *ExecutivePlanet.com*, 5 December 2006, <http://www.executiveplanet.com/index.php?title=India: Conversation - Part 2>

¹⁵⁰ Editors of *Hinduism Today*, *What Is Hinduism?: Modern Adventures into a Profound Global Faith* (Kapaa, HI: Himalayan Academy, 2007), 295.

¹⁵¹ Rupa K. Bose, *India: Business Checklists: An Essential Guide to Doing Business* (Hoboken, NJ: John Wiley & Sons, 2009), 56.

¹⁵² Neo, “A Foreigner’s Guide to Traditional Indian Dining Etiquette,” *neoIndian.org*, 23 April 2010, <http://neoindian.org/2010/04/23/a-foreigners-guide-to-traditional-indian-dining-etiquette/>

Exchange 11: What ingredients are used to make *pulihara*?

Guest:	What ingredients are used to make <i>pulihara</i> ?	pulihara cheyutaku e padaardamulu vaadutaaru?
Host:	Rice, garam masala, coriander seeds, groundnut oil, black pepper, cinnamon, cloves, green chilies, jaggery, tamarind, turmeric, asafetida, groundnuts, curry leaves, and salt.	annamu, verusenaganuune, miriyaalu, pachimirapakaayalu, chintapandu, pasupu, inguva, verusenagalu, karivepaaku, uppu.

Always show respect and good manners at the dinner table. Compliment the host and hostess on the quality, and even the spiciness, of the food. Do so throughout the meal, not just at the end. If curious about something you are drinking or eating, simply ask what it is. Such an inquiry is a good conversation starter and an opportunity to compliment the hostess.¹⁵³

Although cutlery may be asked for, meals are typically eaten with the right hand. Never use the left hand for eating or to pass any items to others, because it is considered unclean.¹⁵⁴ One can use bread, in the form of *roti*, to scoop up food. At the end of a meal, it is acceptable to leave a small amount of food on one’s plate. A guest should always remember to thank the person who is serving.¹⁵⁵



Exchange 12: The food tastes so good.

Guest:	The food tastes so good.	ikkada bojanamu chaalaa ruchiga unnadi.
Host:	I’m glad you like it.	meeku nachindi chaalaa santosham.

The cuisine of Andhra Pradesh is primarily vegetarian. Hindus do not eat beef, although some eat other kinds of meat, and seafood is fairly common in the Kosta region. Muslims do not eat

¹⁵³ Neo, “A Foreigner’s Guide to Traditional Indian Dining Etiquette,” *neoIndian.org*, 23 April 2010, <http://neoindian.org/2010/04/23/a-foreigners-guide-to-traditional-indian-dining-etiquette/>

¹⁵⁴ Rupa K. Bose, *India: Business Checklists: An Essential Guide to Doing Business* (Hoboken, NJ: John Wiley & Sons, 2009), 56–57.

¹⁵⁵ Neo, “A Foreigner’s Guide to Traditional Indian Dining Etiquette,” *neoIndian.org*, 23 April 2010, <http://neoindian.org/2010/04/23/a-foreigners-guide-to-traditional-indian-dining-etiquette/>

pork. Most Telugu peoples eat vegetables and legumes, such as lentils, and grains such as rice, millet, and maize.¹⁵⁶

Dress

Dress varies greatly between urban and rural settings. In Hyderabad and other major metropolitan areas, many people dress in the same way as citizens of any major Western city. In general, women tend to wear more traditional clothing, whereas men are more likely to wear Western clothes. Blue jeans, T-shirts, and Western business attire or high fashion designer clothing are commonplace. However, in rural Andhra Pradesh and among conservative families, traditional attire is usually worn. Women may wear a *sari*, a length of fabric wrapped like a skirt. Men are likely to wear a *lungi*, a span of cloth wrapped around the lower part of the body, instead of jeans or trousers.^{157, 158}



A foreigner should dress according to the situation. For example, one should dress more conservatively when visiting religious sites. Foreigners, especially women, should avoid wearing revealing clothing such as tank tops, shorts, swimsuits (unless at a hotel pool), low-cut blouses or dresses, or tight garments. Any skimpy or form-fitting clothing should be avoided. Instead, women should wear long skirts or loose slacks and blouses that cover their arms. Men should wear long pants and shirts. The local people appreciate visitors who respect their social norms concerning dress and conduct.¹⁵⁹

Because Andhra Pradesh is generally hot and humid, one should wear light cotton clothing and garments that dry quickly. In the coastal areas, a sturdy umbrella is essential.

Non-religious Celebrations

Nationwide, Indians celebrate three major, secular holidays.

January 26 is Republic Day, celebrating the ratification of India's constitution and the day India became a republic. Communities throughout the country hold parades. The most elaborate one is in the nation's capital, New Delhi. The parade salutes all branches of the Indian military and includes cultural displays and folk dancing from different regions of India.¹⁶⁰

¹⁵⁶ Solomon H. Katz and William Woys Weaver, *Encyclopedia of Food and Culture: Volume 2: Food Production to Nuts* (New York: Scribner, 2003), 261.

¹⁵⁷ Rupa K. Bose, *India: Business Checklists: An Essential Guide to Doing Business* (Hoboken, NJ: John Wiley & Sons, 2009), 55.

¹⁵⁸ Women Indian Clothing (firm), "Traditional Dresses of Women: South Region Traditional Dress: Traditional Dress of Andhra Pradesh," 2011, <http://www.indianwomensclothing.com/traditional-dresses-women/south-region-traditional-dress.html>

¹⁵⁹ BharatOnline.com, Savion Travel Services Private Limited, "What to Wear in Andhra Pradesh," n.d., <http://www.bharatonline.com/andhra-pradesh/travel-tips/what-to-wear.html>

¹⁶⁰ Festivals of India (firm), "Republic Day of India," 2011, <http://www.festivalsfindia.in/republicday>

August 15 is Independence Day, commemorating the date on which India achieved its freedom from British rule in 1947. The holiday includes many activities: flag-hoisting ceremonies, kite flying, and the passing out of sweets. In Delhi, at the historic Red Fort, the Prime Minister gives a major speech, similar to the presidential State of the Union address in the United States.¹⁶¹



© Kalyan Neelamraju
Independence Day celebration

October 2 is Gandhi Jayanti, celebrating the birthday of Mahatma Gandhi, considered to be the “Father of the Indian Nation.” Throughout the country, Indians conduct prayer services and special tributes.¹⁶²

Additionally, the State of Andhra Pradesh celebrates two other secular holidays: Babu Jagjivan Ram’s birthday (April 5), a celebration of the life and accomplishments of the freedom fighter and social reformer popularly known as Babuji; and Bhimrao Ramji Ambedkar’s birthday (April 14), a celebration of the life and accomplishments of the prominent statesman, scholar, and social reformer.^{163, 164}

Domestic Violence

Different forms of domestic violence plague society in Andhra Pradesh. Dowry began as a custom of parents providing daughters with gifts when they wed. Today, in many instances, it operates more like a demand from the groom or his family to the bride’s parents for financial incentives, property, or other forms of payment. This demand frequently begins during the period when families are negotiating an arranged marriage. As demands become more extensive, the ability of families to pay becomes strained. Payment is sometimes postponed until after the marriage. Grooms and their families frequently abuse brides whose families are unable to meet their supposed obligations. While this abuse may be only verbal, authorities consider several hundred deaths each year in Andhra Pradesh to be “dowry deaths”.^{165, 166}



© rajkumar / flickr.com
Woman

¹⁶¹ Festivals of India (firm), “Independence Day of India,” 2011, <http://www.festivalsofindia.in/independenceday>

¹⁶² Brijendra Nath Sharma, *Festivals of India* (New Delhi: Abhinav Publications, 1978), 113.

¹⁶³ Dr. Ambedkar is considered the Father of India’s Constitution.

¹⁶⁴ Government of Andhra Pradesh, “Abstract: Holidays—General Holidays and Optional Holidays for the year 2010 —Declared,” 28 October 2009, http://www.seri.ap.gov.in/gos/2009GAD_RT5182.PDF

¹⁶⁵ “Uttar Pradesh, Bihar, Madhya Pradesh Report Most Dowry Deaths,” *Indian Tribune*, 2010, http://www.indiatribune.com/index.php?option=com_content&view=article&id=3557:uttar-pradesh-bihar-madhya-pradesh-report-most-dowry-deaths&catid=125:general-news&Itemid=400

¹⁶⁶ A. Kumar, *Societal Structure and Social Problems* (New Delhi: Institute for Sustainable Development, 2002), 195–199, <http://books.google.com/books?id=CyBdNYjgXwUC&pg=PA195#v=onepage&q&f=false>

Infanticide

Female infanticide and feticide, problems at the national level, are also prevalent among rural populations of Andhra Pradesh. Although these crimes are outlawed by the government, healthcare providers are implicated in their occurrence. Authorities have identified healthcare providers who have informed parents of a baby's gender before its delivery, which frequently leads to abortion of girl babies.^{167, 168}



© Vinoth Chandar
Infant girl

Dos and Don'ts

Do show respect to all religious images and representatives.

Do ask permission before entering a religious site: temple, mosque, shrine, etc.

Do bring a scarf if you plan to visit religious sites.

Do remove your shoes before entering a religious site or a home.

Do obtain permission before taking photographs of people.

Do use your right hand, not your left, to eat or drink or to give or receive objects.

Do always use professional titles when addressing people.

Do dress modestly before entering a temple or mosque.



© Peter Gibbons
Do's and Don'ts

Do not touch anyone on the head or shoulders, including children.

Do not point to a person using your forefinger. Instead, use your upturned hand.

Do not touch a person or a religious symbol with your feet.

Do not wear leather inside a temple.

Do not point your foot or the sole of your foot at anyone, whether seated or standing.

Do not engage in public displays of affection with the opposite sex.

Do not touch other people's food, drinks, dishes, or cooking tools with your hand, spoon, etc.

Do not lick your fingers after touching food.

Do not initiate handshakes with women.

¹⁶⁷ "Female Infanticide Still High in Srikakulam," *The Hindu Online*, 16 September 2008, <http://www.hindu.com/2008/09/16/stories/2008091651280300.htm>

¹⁶⁸ Sneh Lata Tandon and Renu Sharma, "Female Foeticide and Infanticide in India: An Analysis of Crimes against Girl Children," *International Journal of Criminal Justice Sciences*, 1, no. 1 (January 2006): <http://www.sascv.org/ijcjs/Snehlata.html>

Assessment

1. Because most Indians have been exposed to Western culture, it is perfectly acceptable for men to shake hands with women.

False

Although shaking hands is common in India, when being introduced to someone, especially to a woman, it is best to wait for the other person to initiate the handshake.

2. It is generally appropriate, but not expected, to bring a gift when invited to an Indian home.

True

Sweets, fruit, and flowers are common presents. If the family has small children, a toy is an appropriate gift.

3. Indians are very reserved at home and are unlikely to engage in prolonged or detailed conversation.

False

Indians love conversation, discussions, and speech making. Conversational topics include just about anything, from politics, to families or sports.

4. Hindus are very sensitive about food.

True

If anyone outside their religion or caste touches the food, Hindus believe ritual pollution has taken place.

5. In urban areas, blue jeans, T-shirts, and Western business attire or high-fashion designer clothing are commonplace.

True

While many Indians continue to wear traditional clothing, it is quite common for people in urban areas to dress in much the same way as Americans.

Urban Life

Urbanization

Andhra Pradesh is primarily an agricultural state. Only 27% of its population is urban.¹⁶⁹ Having quickly become an international hub of advanced technology, the capital (Hyderabad) is among the India's largest cities. Other urban areas of Andhra Pradesh have significant populations and are centers of culture, commerce, transportation, education, science, politics, and government. The jobs created by businesses in the cities of Andhra Pradesh continue to draw increasing numbers of people from the countryside in search of better pay and greater social mobility.¹⁷⁰

Although the major urban centers are cosmopolitan and numerous international franchises are evident, visitors should be aware that acts of political violence perpetuated by Maoist separatists continue to threaten public safety. Because of cultural norms and problematic enforcement of laws, driving conditions on the roadways are not safe. Economic inequalities between the rich and poor, as elsewhere throughout the world, are the primary cause of street crime and contribute to the prevalence of slums in some areas.

Hyderabad

As the capital and cultural seat of the state, Hyderabad continues to attract developers and international investment from many industries, including agribusiness, information technology, education, and entertainment. Referred to as "Tollywood," Hyderabad is home to the second-largest film industry in India and the third-largest film industry in the world.¹⁷¹ International companies doing business in Hyderabad include Microsoft Corporation, Bank of America, Dell, General Electric (GE), Google, IBM, Motorola, Oracle, and Verizon.¹⁷²



¹⁷³ Several educational institutions are also located in Hyderabad, including Osmania and Vijayawada universities.¹⁷⁴ The city has an international airport and transportation links to the rest of India via roads and railways.

From 1951 to 2001, the development and urbanization of Hyderabad more than tripled. Thus, as in other major Indian cities, poverty, pollution, and traffic congestion persist as modern-day problems.¹⁷⁵

¹⁶⁹ Gopal K. Bhargava and Shankarlal C. Bhatt, *Land and People of Indian States and Union Territories: Andhra Pradesh* (Delhi: Kalpaz Publications, 2005), 51.

¹⁷⁰ Gary W. Cordner et al., *Urbanization, Policing, and Security* (Boca Raton: CRC Press and International Police Executive Symposium, 2010).

¹⁷¹ Carolyn Jess-Cooke, *Film Sequels: Theory and Practice from Hollywood to Bollywood* (Edinburgh: Edinburgh University Press, 2009), 127, <http://books.google.com/books?id=Sw0mjBBbybUC&pg=PA127>

¹⁷² Bharat Website, "About Hyderabad," n.d., <http://www.bharat.co.in/about-hyd.html>

¹⁷³ Microsoft Website, "Innovating from India," n.d., <http://www.microsoft.com/india/mside/default.aspx>

¹⁷⁴ Viswambhar Nath and Surinder K. Aggarwal, *Urbanization, Urban Development, and Metropolitan Cities in India* (New Delhi: Concept Publishing Company, 2007), 114–115.

Visakhapatnam

The population of Visakhapatnam—the second-largest city in the state—increased from 108,042 in 1951 to an estimated 1,065,395 today, representing a nearly tenfold increase in a 60-year period.^{176, 177} The surge has made Visakhapatnam India’s 37th-largest city, quite a feat in a country with numerous major metropolises.¹⁷⁸ Situated along a key corridor between Kolkata and Chennai, Visakhapatnam has three universities, a nuclear research center, and a major airport. The state government is focusing on the city being the next major information technology hub.^{179, 180} Additionally, the city could be made the capital of the Andhra state or Union Territory, should the Telangana region be separated.^{181, 182}



From its humble origins as a small fishing village, Visakhapatnam has emerged as a major commercial and naval port, and as a popular tourist destination. Industries supported by the city’s port facilities include steel mills, agribusiness, and petroleum and ore extraction. Employment in these industries has drawn large numbers of people from the countryside and contributed to the city’s growth.¹⁸³

As do most major cities in developing nations, the city experiences ongoing problems related to insufficient infrastructure, inadequate affordable housing and sanitation, and lack of potable water.

Vijayawada

Initially inhabited because of its fertile farmland, Vijayawada emerged as a significant urban center during the British colonial period. The city’s emergence was due in large part to railway development. It is now the third-largest city in the state, located along a critical railway junction in South India. With an estimated population of



¹⁷⁵ Viswambhar Nath and Surinder K. Aggarwal, *Urbanization, Urban Development, and Metropolitan Cities in India* (New Delhi: Concept Publishing Company, 2007), 114–115.

¹⁷⁶ Philip Amis and Sashi Kumar, “Urban Economic Growth, Infrastructure and Poverty in India: Lessons From Visakhapatnam,” *Environment and Urbanization*, 12, no. 1 (April 2000): 186.

¹⁷⁷ “India: Largest Cities and Towns and Statistics of Their Population,” World Gazetteer, n.d., <http://www.world-gazetteer.com/wg.php?x=&men=gcis&lng=en&dat=32&geo=-104&srt=npan&col=aohdq&pt=c&va=&srt=pan>

¹⁷⁸ “India: Largest Cities and Towns and Statistics of Their Population,” World Gazetteer, n.d., <http://www.world-gazetteer.com/wg.php?x=&men=gcis&lng=en&dat=32&geo=-104&srt=npan&col=aohdq&pt=c&va=&srt=p>

¹⁷⁹ “Vizag Set to Be Next IT Hub: CM,” *Business Standard (India)*, 5 January 2004.

¹⁸⁰ “Next AP Capital: Vijayawada, Vizag, or Tirupati?” *Times of India*, 11 December 2009,

http://articles.timesofindia.indiatimes.com/2009-12-11/india/28094740_1_pharma-city-lord-balaji-lord-venkateswara

¹⁸¹ “Make Vizag Capital of Andhra: Harsha Kumar,” *The Hindu Online*, 21 January 2007,

<http://www.hindu.com/2007/01/21/stories/2007012114170300.htm>

¹⁸² “Make Vizag Capital,” *The Hindu Online*, 11 December 2009,

<http://www.hindu.com/2009/12/11/stories/2009121158070300.htm>

¹⁸³ Philip Amis and Sashi Kumar, “Urban Economic Growth, Infrastructure and Poverty in India: Lessons From Visakhapatnam,” *Environment and Urbanization*, 12, no. 1 (April 2000): 186–187.

985,733,¹⁸⁴ Vijayawada ranks 44th among Indian cities.¹⁸⁵ Much of the city's industrial development revolves around agriculture. Crops associated with the Vijayawada market include rice, chilies, and sugarcane.¹⁸⁶ Rice and sugar mills are major parts of the city's industrial base.¹⁸⁷

Other Metropolitan Areas

Other major cities in Andhra Pradesh—such as Warangal, Guntur, Nellore, and Rajahmundry—have, to a lesser extent, followed similar patterns of growth. The largest of these four cities, Warangal, is about 60% the size of Vijayawada.¹⁸⁸ With the exception of Warangal, each has been named as a potential capital for the Andhra state, if Telangana secedes. Warangal also has the distinction of being a destination for pilgrims. Thus it derives much of its income from religion-oriented tourism.^{189, 190}

Daily Urban Life

The largest cities of Andhra Pradesh are densely populated, congested, noisy, polluted, and lack clean water, electricity, adequate sanitation, and housing. It is not unusual to see extremely poor housing directly beside luxury apartment buildings and the streets filled with pedestrians and various types of vehicles. Contrary to popular belief, one does not find livestock wandering the main streets of major cities. Livestock is, however, a common sight in the surrounding slums and in smaller cities.



© Mike Coghian
Hyderabad Slum

Andhra Pradesh has taken progressive action in dealing with its slums. In 1999, the government launched an initiative, the Andhra Pradesh Urban Services for the Poor, and maintained the program through March 2008. The project aimed to reduce poverty, enroll people in benefits programs, and assist in the delivery of state and private services.^{191, 192} Although the government

¹⁸⁴ "India: Largest Cities and Towns and Statistics of Their Population," World Gazetteer, n.d., <http://www.world-gazetteer.com/wg.php?x=&men=gcis&lng=en&dat=32&geo=-104&srt=npan&col=aohdq&pt=c&va=&srt=pan>

¹⁸⁵ "India: Largest Cities and Towns and Statistics of Their Population," World Gazetteer, n.d., <http://www.world-gazetteer.com/wg.php?x=&men=gcis&lng=en&dat=32&geo=-104&srt=npan&col=aohdq&pt=c&va=&srt=pan>

¹⁸⁶ "Next AP Capital: Vijayawada, Vizag, or Tirupati?" *Times of India*, 11 December 2009, http://articles.timesofindia.indiatimes.com/2009-12-11/india/28094740_1_pharma-city-lord-balaji-lord-venkateswara

¹⁸⁷ Viswambhar Nath and Surinder K. Aggarwal, *Urbanization, Urban Development, and Metropolitan Cities in India* (New Delhi: Concept Publishing Company, 2007), 115.

¹⁸⁸ "India: Largest Cities and Towns and Statistics of Their Population," World Gazetteer, n.d., <http://www.world-gazetteer.com/wg.php?x=&men=gcis&lng=en&dat=32&geo=-104&srt=npan&col=aohdq&pt=c&va=&srt=pan>

¹⁸⁹ A. Satish Babu, *Tourism Development in India: A Case Study* (New Delhi: A.P.H. Publishing Corporation, 2005), 115–120.

¹⁹⁰ "Telangana Archakas' Plea to Government," *The Hindu Online*, 30 January 2006, <http://www.hindu.com/2006/01/30/stories/2006013015900300.htm>

¹⁹¹ National Institute of Urban Affairs (India), "Infrastructure Projects: Andhra Pradesh Urban Services for the Poor," n.d., http://www.niua.org/infrastructure_des.asp?title=ANDHRA%20PRADESH%20URBAN%20SERVICES%20FOR%20THE%20%20POOR

and international observers deemed the program a success, extreme poverty and slum-dwelling remain significant problems in the cities of Andhra Pradesh.¹⁹³ Private entrepreneurs are also engaged in trying to remedy the situation. For example, the Birla group, a conglomerate of businesses owned by the Birla family, has funded housing projects for Hyderabad’s slum-dwellers.¹⁹⁴

Urban Healthcare

Adequate to excellent medical care is available in the major cities of Andhra Pradesh, but historically these services have been limited or cost prohibitive in the slums surrounding the cities and in rural areas. However, Andhra Pradesh has emerged as an innovator in government-sponsored healthcare.



Funded by the World Bank and launched in 2000, the Andhra Pradesh Urban Slum Health Care Project (APUSHCP) aims to provide primary care to those living in urban slums in major cities. Over the past decade, the project created nearly 200 Urban Health Centers throughout the state. These centers are a joint venture between the state government and private enterprise. The centers are located in the slums, among the people in need.¹⁹⁵

Exchange 13: Is there a hospital nearby?

Visitor:	Is there a hospital nearby?	daggarilo aasupatri unnadaa?
Local:	It is in the center of town.	vuuri madyalone unnadi.

The Andhra Pradesh Vaidya Vidhana Parishad is an independent corporation created by the state government and funded by donations from private individuals, corporations, and nongovernmental organizations. The project plans, builds, and operates commercial healthcare facilities and provides fee-based health services.¹⁹⁶

Exchange 14: Can you take me there?

Visitor:	Can you take me there?	meeru nannu akkadiki teesikoni pogalaraa?
Local:	I can take you.	aa tesikoni pogalanu.

¹⁹² House of Commons, Government of Great Britain, *Urbanisation and Poverty: Seventh Report of Session 2008–2009, Volume II, Oral and Written Evidence* (London: Stationery Office, 2009), EV93.

¹⁹³ “Slum-Dwellers Seek Better Living Conditions,” *The Hindu Online* 30 October 2010, <http://www.hindu.com/2010/10/30/stories/2010103064700300.htm>

¹⁹⁴ Pradip N. Khandwalla, *Management of Corporate Greatness: Blending Goodness with Greed* (Delhi: Dorling Kindersley, 2008), 115.

¹⁹⁵ Vijay Reddy, “Andhra Pradesh Urban Slum Health Care Project (APUSHCP),” Center for Health Market Innovations, 17 March 2011, <http://healthmarketinnovations.org/program/andhra-pradesh-urban-slum-health-care-project-apushcp>

¹⁹⁶ Sujata Prasad et al., *Securing Health for All: Dimensions and Challenges* (New Delhi: Institute for Human Development, 2006), 116.

Over the last few decades, Andhra Pradesh has made significant strides toward improving the health and quality of living for its people. Diseases that were once common in the state have been eradicated, including smallpox and Guinea worm disease. Cases of other diseases have dropped precipitously. However, the threats of malaria, tuberculosis, filariasis, and other diseases remain significant.^{197, 30}

Education

In 2002, the 86th amendment to the Indian constitution specified that elementary education is a fundamental right for all children ages 6 to 14. Furthermore, this and subsequent legislation mandated that the government provide “free and compulsory education” for those students.^{198, 199}



© Kara Newhouse
High school girls, Andhra Pradesh

India divides its educational system into pre-primary, primary (elementary and middle schools), secondary (high school), and higher education. Primary school children (ages 6 to 14) are typically in grades 1 through 8. High school students (ages 14 to 17) are in grades 9 through 12.²⁰⁰

Exchange 15: Is there a school nearby?

Official:	Is there a school nearby?	daggara skuulu undaa?
Local:	There is.	haa unnadi.

In 2008, the Government of Andhra Pradesh replaced Telugu with English as the language of instruction for students in grades 6 and 7. The change affected 6,500 state schools.^{201, 202}

India has one of the largest higher education systems in the world. Higher education includes technical schools, colleges, and universities. Andhra Pradesh has many well-respected

¹⁹⁷ Health, Medical and Family Welfare Department, Government of Andhra Pradesh, “About Us: Health Status in the State,” n.d., http://health.ap.nic.in/hmfw_aboutus.html#E

³⁰ Health, Medical and Family Welfare Department, Government of Andhra Pradesh, “About Us: Strategies,” n.d., http://health.ap.nic.in/hmfw_aboutus.html#C

¹⁹⁸ Legislative Department, Government of India, “India Code: The Constitution (Eighty-Sixth Amendment) Act, 2002,” 12 December 2002, <http://indiacode.nic.in/coiweb/amend/amend86.htm>

¹⁹⁹ UNESCO, *Reaching the Marginalized* (Paris: UNESCO, 2010), 204.

²⁰⁰ Wintelligence Systems Private Limited (firm), “Education in India,” *StudyGuideIndia.com*, 2010, <http://www.studyguideindia.com/Education-India/>

²⁰¹ “English Replaces Telugu as Teaching Medium in Andhra State Schools,” *Thaindian News*, 11 June 2008, http://www.thaindian.com/newsportal/uncategorized/english-replaces-telugu-as-teaching-medium-in-andhra-state-schools-lead-2_10059233.html

²⁰² “Mother Tongue as Important as English,” *The Hindu Online*, 16 December 2010, <http://www.hindu.com/2010/12/16/stories/2010121654910500.htm>

institutions of higher education, including Osmania University and the Indian Institute of Technology in Hyderabad; Andhra University in Visakhapatnam; and Kakatiya University in Warangal.^{203, 204}

Although the state produces world-class engineers and other tech-savvy workers, a recent study by the International Institute for Population Sciences found that, for the age group of 15 to 49 years, nearly half of all women and almost a quarter of all men in Andhra Pradesh have never attended school.²⁰⁵ Furthermore, according to the 2001 government census, the state’s literacy rate was 61%.²⁰⁶

However, research shows some improvement in school attendance. For example, data released in 2008 show that 90% of urban children, ages 6 to 10, regularly attend primary school. Although the number drops to 73% for ages 11 to 14 and to 39% for ages 15 to 17, these figures still represent a positive development in the education of children in Andhra Pradesh.²⁰⁷

Restaurants

Indian cuisine is considered some of the best in the world, on par with French and Chinese. There are significant differences among the regional diets and foods of India. The Telugu people tend to be vegetarian; however, people along the coast often include fish in their diet, and Muslims are likely to include meat.²⁰⁸ Hyderabad cuisine is considerably different from cuisine in the rest of the state. It is heavily meat-based and reflects a strong Muslim influence.²⁰⁹



© Kara Newhouse
Fast food in Hyderabad

Food establishments range from gourmet restaurants to small cafes to roadside stalls. Most urban restaurants are air-conditioned and offer services that meet international standards. There are international food chains in India as well.

Exchange 16: I’d like some hot soup.

Customer:	I’d like some hot soup.	naaku vedi suupu kaavaali.
Waiter:	Okay.	sare.

²⁰³ Ameeta Gupta and Ashish Kumar, *Handbook of Universities* (New Delhi: Atlantic Publishers & Distributors, 2006).

²⁰⁴ Kenneth Pletcher, *The Geography of India: Sacred and Historic Places* (New York: Britannica Educational Publishing and Rosen Educational Services, 2011), 296.

²⁰⁵ International Institute for Population Sciences and Macro International, *National Family Health Survey (NFHS-3), India, 2005–06: Andhra Pradesh* (Mumbai: International Institute for Population Sciences, 2008), 4.

²⁰⁶ P. M. Nair and Sankar Sen, *Trafficking in Women and Children in India* (New Delhi: Orient Longman, 2005), 36.

²⁰⁷ International Institute for Population Sciences and Macro International, *National Family Health Survey (NFHS-3), India, 2005–06: Andhra Pradesh* (Mumbai: International Institute for Population Sciences, 2008), 3.

²⁰⁸ Marshall Cavendish Corporation (firm), *India and Its Neighbors* (New York: Marshall Cavendish Corporation, 2008), 413–415.

²⁰⁹ David Abram, *South India*, 3rd edition (New York: Rough Guides, 2003), 50–51.

Indians customarily eat with their fingers. However, most restaurants have cutlery available. Restaurants also provide finger bowls filled with warm lemon water, specifically for washing hands before and after a meal.²¹⁰

Restaurant prices are typically fixed. Although a service charge is normally included, it is standard practice to tip waiters. Ten percent of the bill is acceptable.²¹¹

Exchange 17: Do you have dessert?

Customer:	Do you have dessert?	meeru dessertu istaaraa?
Waiter:	Yes, we have ariselu. (a fried rice cake treat)	avunu, eevaala ariselu istaamu.

Many upscale establishments accept credit cards, but one should keep cash on hand, in case they do not. Smaller restaurants and roadside stands are likely to accept only cash.

Exchange 18: Put this all on one bill, okay?

Customer:	Put this all on one bill, okay?	idantaa oke billulo kalapandi. sarenaa?
Waiter:	Okay.	sare.

Markets

Although a national chain opened a supermarket in Hyderabad in 2006, smaller, neighborhood grocers and street vendors are far more common in most Indian cities.²¹² Smaller stores carry a limited range of imported food. Frozen foods are not common because their storage and transportation can be challenging. Ice cream, however, is readily available.²¹³



Local produce can be purchased in the markets, which tend to be crowded. Because Indian homemakers prefer to shop daily, some suburbs have small vegetable and fruit roadside stands.

²¹⁰ Nandini Mehta et al., *India* (London: Dorling Kindersley, 2002), 566.

²¹¹ Nandini Mehta et al., *India* (London: Dorling Kindersley, 2002), 553.

²¹² David Burch and Geoffrey Lawrence, *Supermarkets and Agrifood Supply Chains: Transformations in the Production and Consumption of Foods* (Northampton, MA: Edward Elgar, 2007), 300, <http://books.google.com/books?id=eFRuKRf8VV0C&pg=PA300#>

²¹³ Indax, "Living: Local Shopping," 2005, <http://www.indax.com/localshp.html>

Exchange 19: Is the *bazaar* nearby?

Visitor:	Is the <i>bazaar</i> nearby?	bajaaru daggarilo unnadaa?
Local:	Yes, over there on the right.	avunu, daggarilo kudi prakkana unnadi.

Haggling is an accepted practice in the local markets. To get the best prices, one must learn to bargain skillfully.²¹⁴

Exchange 20: May I examine this close up?

Buyer:	May I examine this close up?	nenu idi daggarinundi chuudavachunaa?
Seller:	Sure.	tappaka.

Transportation

An extensive road, rail, and bus system—along with coastal canals—connects the cities of Andhra Pradesh with each other and the rest of India. Airports in Hyderabad, Vijayawada, Tirupati, and Vishakhapatham are also important for international and domestic travel. The international port at Vishakhapatham is another key part of the state’s transportation infrastructure.²¹⁵

Roads and Urban Traffic

Following independence in 1947, the government began to invest heavily in developing modern roads throughout India. In the 1980s, many of these roads were widened, and major bridges were built.²¹⁶ In 2001, the state government of Andhra Pradesh began a major project to improve roads and national highways.²¹⁷



© Mike Coghlan
Auto Rickshaw Traffic Jam

²¹⁴ Indax, “Living: Local Shopping,” 2005, <http://www.indax.com/localshp.html>

²¹⁵ *Encyclopædia Britannica*, “Andhra Pradesh,” n.d., <http://www.britannica.com/EBchecked/topic/23752/Andhra-Pradesh/46299/Transportation>

²¹⁶ Global Security Website, “India—Infrastructure,” n.d., <http://www.globalsecurity.org/military/world/india/infras.htm>

²¹⁷ The Andhra Pradesh Infrastructure Development Enabling Act of 2001, <http://www.ppp.ap.gov.in/Documents/IDEact.pdf>

With the rapid growth in population and increased use of vehicles, traffic jams are common. Visibility on congested roads is poor, and warning signs are inadequate. Jaywalking is common. The accident rate has increased in proportion with the rise in population.²¹⁸

Although the government continues working to improve public safety, urban traffic in Andhra Pradesh, as elsewhere in India, can be dangerous. Drivers are frequently reckless, exceed speed limits, try to overtake others, cut in front of other vehicles without signaling, and frequently honk their horns. Vehicles dart between lanes. Traffic signals do not always work.²¹⁹ More than 80,000 people in India die annually from traffic-related accidents; more than 1.2 million are seriously injured, and approximately 300,000 are permanently disabled.²²⁰

To avoid road accidents in India, the best strategy is to drive defensively and assume that other drivers will not follow traffic regulations. Large vehicles are likely to ignore traffic signals and merge directly into traffic without regard for who or what is already in a given lane. Using the car's horn and headlights to alert others to your presence is highly recommended.²²¹

Although fuel is readily available in metropolitan areas and along major roads, one should carry extra fuel when traveling in rural areas, where the distance between fuel stations may be uncertain.^{222, 223}

Buses

Users of public transportation in Andhra Pradesh face many of the same challenges found in other urban environments around the world. Buses are overcrowded. Some passengers ride on the outside of the vehicles. Buses must negotiate extremely congested, narrow streets, with no clearly defined right of way, and contend with obstruction caused by other vehicles, pedestrians, and vendors. Severe roadway congestion frequently slows buses to a crawl.²²⁴

Auto Rickshaws

An auto rickshaw is a three-wheeled, enclosed contraption that resembles what a jeep might look like if it were sawed in half and the rear-seat section attached to the back of a motorcycle. Hiring one of these motorized tricycles is similar to hiring a cab. Auto rickshaws have



²¹⁸ Gary W. Cordner et al., *Urbanization, Policing, and Security: Global Perspectives* (Boca Raton: CRC Press and International Police Executive Symposium, 2010), 183–185.

²¹⁹ Indian Driving Schools, “Driving Conditions in Metro Cities,” 2011, <http://www.indiandrivingschools.com/driving-conditions-in-metros.html>

²²⁰ Indian Driving Schools, “Accidents on Indian Roads,” 2011, <http://www.indiandrivingschools.com/accidents-on-indian-roads.html>

²²¹ Bureau of Consular Affairs, United States Department of State, “India: Country Specific Information: Traffic Safety and Road Conditions,” 16 December 2010, http://travel.state.gov/travel/cis_pa_tw/cis/cis_1139.html#traffic_safety

²²² Hyderabad Petrol Prices, Car Fuel Info Solutions, Limited, “Search Results,” 2011, <http://www.hyderabadpetrolprices.com/index.php>

²²³ Prices figured using Universal Currency Converter™ at XE.com, 25 March 2011, <http://www.xe.com/ucc/>

²²⁴ Andra P. Thakur and Sunil Pandey, *21st Century India: View and Vision* (New Delhi: Global Vision Publishing, 2009), 166.

a meter that is reset for every fare. Make sure you establish a price before getting into a rickshaw. Passengers should be aware that rickshaw drivers may charge extra for travel to and from remote areas.²²⁵

While convenient, auto rickshaws are among the most dangerous vehicles in India. The drivers tend to be reckless and will brazenly challenge much larger vehicles for positions in traffic. In major cities throughout India, there are daily news reports of multiple fatalities involving these vehicles.^{226, 227, 228}

Exchange 21: Will the bus be here soon?

Visitor:	Will the bus be here soon?	bassu ikkadiki tvaralo vastundaa?
Local:	It will come.	vastundi.

Railroads

India's railroad system is the government's largest public industry. Its route length extends 63,327 km (39,350 miles). In 2007, Indian trains carried nearly 17 million passengers and about 2 million tons of freight daily.²²⁹ A number of important railroad junctions converge in Andhra Pradesh in cities such as Vijayawada and Visakhapatnam, making the state a vital part of the national railroad system.²³⁰



Because of the enormousness of the rail system and its strategic and economic importance to India, security is a great concern. Terrorist organizations, political demonstrators, and other agitators frequently target the system. The central government has tasked the Railway Protection Force provide security for passenger trains and the rail infrastructure.²³¹

²²⁵ Maria Teresa Burwell, *Fodor's India* (New York: Fodor's Travel Pub., 2008), 480.

²²⁶ Vijay S. Upadhyay and V. P. Sharma, *Contemporary Indian Society, Part II* (New Delhi: Anmol Publications, 1995), 9.

²²⁷ Kory Goldberg and Michelle Décary, *Along the Path: The Mediator's Companion to the Buddha's Land* (Onalaska, WA: Pariyatti Press, 2009), 51, http://books.google.com/books?id=rWhGU_fPycoC&pg=PA51#

²²⁸ P. Samuel Jonathan, "Road Accidents Take a Heavy Toll," *The Hindu Online*, 30 December 2008, <http://www.hindu.com/2008/12/30/stories/2008123059060300.htm>

²²⁹ The World Bank, "India Transport Sector." 2011, <http://web.worldbank.org/WBSITE/EXTERNAL/COUNTRIES/SOUTHASIAEXT/EXTSARREGTOPTRANSPOR T/O.,contentMDK:20703625~menuPK:868822~pagePK:34004173~piPK:34003707~theSitePK:579598.00.html>

²³⁰ Kenneth Pletcher, *The Geography of India: Sacred and Historic Places* (New York: Britannica Educational Publishing and Rosen Educational Services, 2011), 294.

²³¹ Indian Railways, "Role of the RPF," 2011, http://203.176.113.182/indianrailways/directorate/security/role_of_rpf.jsp

Exchange 22: Is there a train station nearby?

Visitor:	Is there a train station nearby?	daggarilo railu steshanu unnadaa?
Local:	There is.	unnadi.

Airports and Maritime Ports

Rajiv Gandhi International Airport (also known as Hyderabad International Airport) serves as the foremost international airport for the state of Andhra Pradesh. It began operations 23 March 2008, replacing Begumpet Airport as the state’s international facility.²³² The government recently announced that a second international airport will serve the state: Tirupati Airport is to be expanded.²³³ Government and business leaders have discussed similar plans for the airports in Visakhapatnam and Vijayawada.^{234, 235}



Exchange 23: Is this airline safe for domestic travel?

Visitor:	Is this airline safe for domestic travel?	ee airu lainu desamlopala prayaanaaniki manchidenaa?
Local:	Yes, it is safe.	avunu, manchide.

The Port of Visakhapatnam, situated halfway between Kolkata and Chennai, is Andhra Pradesh’s principal port. It is well connected to the country’s rail system and roadways, which makes it an essential part of the state’s economy.²³⁶

²³² Research, Reference and Training Division, Ministry of Information and Broadcasting, Government of India, *India 2010: A Reference Annual* (New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India, 2010), 988.

²³³ Press Trust of India, “PM Lays Foundation Stone for Tirupati International Airport,” *NDTV.com*, 1 September 2010, <http://www.ndtv.com/article/india/pm-lays-foundation-stone-for-tirupati-international-airport-48824>

²³⁴ “Expedite Airport Terminal Works,” *The Hindu Online*, 31 January 2009, <http://www.hindu.com/2009/01/31/stories/2009013159150300.htm>

²³⁵ “Develop Airport to Its Full Capacity: ATA,” *The Hindu Online*, 11 March 2010, <http://www.thehindu.com/news/cities/Visakhapatnam/article235618.ece>

²³⁶ Research, Reference and Training Division, Ministry of Information and Broadcasting, Government of India, *India 2010: A Reference Annual* (New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India, 2010), 1110.

Crime and Terrorism

In 2009 and 2010, the most commonly reported crimes in Hyderabad were ordinary theft, cheating, burglary, snatching, kidnapping, rape, and murder. During this period, an increase in cybercrime also was reported.²³⁷

Petty Crime

Petty crime—such as pick pocketing, purse snatching, and passport theft—is quite common, especially on public transportation. One should be vigilant about personal property when in crowds. Avoid rash displays of cash or high-tech gadgets; such actions may draw the attention of potential thieves.



Sexual Harassment

In South Asia, “eve-teasing” is a form of sexual harassment in which young men give young women unwanted verbal and physical attention that ranges from wolf whistling to actual groping. Other sexual crimes, including rape, are among the fastest growing offenses in India.²³⁸

National authorities named Andhra Pradesh as one of five states in which dowry harassment is most prevalent, and indicated that more women, mostly mothers- and sisters-in-law, are being convicted of such crimes.²³⁹

In 2009, Visakhapatnam recorded the highest crime rate, but Hyderabad reported the highest incidence of crimes. Warangal, a hotbed of political dissidence, reported the highest figure for rioting. It also reported the highest rate of dowry deaths. Hyderabad and its surrounding communities ranked high in most other crime categories. Authorities project a continued decline in ordinary crimes but anticipate that urbanization will lead to an increase in organized and white-collar crimes, and terrorist activities.²⁴⁰

Terrorism

Significant terrorist attacks have occurred in several major cities in India, including Hyderabad. Terrorists frequently target sites associated with international tourism. Such attacks often “involve multiple, consecutive explosions.” The communist Naxalite insurgents, who are active

²³⁷ “Overall Crime Rate Dips in City,” *The Hindu Online*, 30 December 2010,

<http://www.hindu.com/2010/12/30/stories/2010123065020500.htm>

²³⁸ Bureau of Consular Affairs, United States Department of State, “India: Country Specific Information: Crime,” 16 December 2010, http://travel.state.gov/travel/cis_pa_tw/cis/cis_1139.html#crime

²³⁹ “AP Among States with Max Dowry Harassment Cases,” *The Times of India*, 25 July 2010,

<http://timesofindia.indiatimes.com/city/hyderabad/AP-among-states-with-max-dowry-harassment-cases/articleshow/6212058.cms>

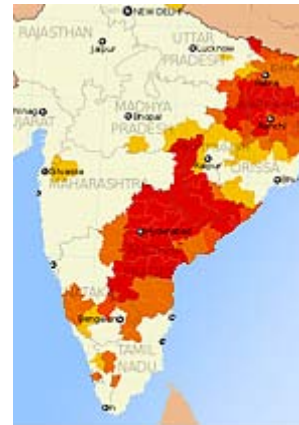
²⁴⁰ State Crime Records Bureau, Crime Investigation Department, Andhra Pradesh Police, Government of Andhra Pradesh, “Crime in Andhra Pradesh 2009,” 2009, 8 and 18,

http://www.cidap.gov.in/Downloads/2009_AP_crime_Statistics.pdf

in Andhra Pradesh and other Telugu-speaking areas in neighboring states, have previously kidnapped, injured, or killed civilians as part of their ongoing antigovernment operations.²⁴¹

On 25 August 2007, Harkat-ul-Jihad-al-Islami, an Islamic fundamentalist terrorist organization, conducted a major attack against multiple targets in Hyderabad. Two bombs, one at a popular amusement park and another at a famous restaurant, killed more than 40 civilians and wounded another 50. Security personnel disabled two other bombs, and discovered 19 more at various locations throughout the city.²⁴²

Ongoing violence associated with the political unrest of the Telangana separatist movement remains a security concern in Andhra Pradesh. Demonstrations and riots associated with this political movement have become increasingly violent and hazardous to anyone present. However, one indication that the situation may be improving is that in 2010, state police reported a decline in crimes related to the Maoist insurrection.^{243, 244}



Courtesy of Wikimedia
Naxalite affected districts

²⁴¹ Department of Foreign Affairs and Trade, Australian Government, “Travel Advice: India: Terrorism,” 25 March 2011, <http://www.smarttraveller.gov.au/zw-cgi/view/Advice/india>

²⁴² Leonard Weinberg, *Global Terrorism* (New York: Rosen, 2009), 228.

²⁴³ “Crime Rate Comes Down but Police to Remain Alert,” *The Hindu Online*, 1 January 2011, <http://www.hindu.com/2011/01/01/stories/2011010166470500.htm>

²⁴⁴ “Decline in Crime Rate Brings Cheer,” *The Hindu Online*, 31 December 2010, <http://www.hindu.com/2010/12/31/stories/2010123152770300.htm>

Assessment

1. Urbanization in Hyderabad has been stagnant since Indian independence and the annexation of the Andhra State into the Union.

False

Hyderabad witnessed significant growth from 1951 to 2001. The city more than tripled its population in that 50-year period.

2. One can find high-quality healthcare in Andhra Pradesh.

True

Adequate to excellent care is available in the major cities, but such care has been limited or cost prohibitive in the slums and in rural areas.

3. One should tip waiters in Indian restaurants.

True

Although a service charge is normally included, it is standard practice to tip waiters.

4. India's ultramodern public transit system is a safe, reliable means of traveling in the cities of Andhra Pradesh.

False

Buses are dangerously overcrowded. Auto rickshaw drivers drive recklessly; auto rickshaw fatalities occur daily. Tens of thousands of people die annually from traffic-related accidents on India's roads.

5. Terrorism is a major concern in Andhra Pradesh.

True

Terrorism carried out by communist insurgents and Islamic fundamentalists has long plagued the state, and recent attacks have left many dead.

Rural Life

Land Distribution/Ownership

About 73% of the population of Andhra Pradesh is rural. While land ownership in Andhra Pradesh is common, the land parcels tend to be minuscule and offer little hope of significant productivity. Recent research indicates that about 10% of rural households are landless. Of rural households that do own land, one-third own less than half a hectare (less than 1 acre), and only 6% own more than 2 hectares (5 acres).²⁴⁵



To address this situation, the state gave tenant farmers permanent rights to the land they worked.²⁴⁶ In an effort to help the poor realize their property rights, the government has also initiated a program to train locals as paralegals and surveyors.²⁴⁷

The government of Andhra Pradesh also grants surplus government lands to those who qualify. Plots are up to 1 hectare (2.5 acres) of wetlands and up to 2 hectares (5.0 acres) of dryland.²⁴⁸

Numerous different tribes live in the state. The government has set aside lands for these people, so that they may continue to practice their traditional ways of life. While these lands have been established for tribal use, the form of ownership (i.e., personal or communal) varies according to specific tribal customs.²⁴⁹

Rural Economy

Most of the rural people of Andhra Pradesh work as subsistence farmers, growing only enough to feed their families, with little or nothing left to sell at market.²⁵⁰



Consequently, rural poverty prevails in Andhra Pradesh, as it does in most other Indian states.

To address this situation, the state government has partnered with national authorities and nongovernment agencies to sponsor several economic initiatives.

²⁴⁵ Joy Deshmukh Ranadive, "Andhra's Women SHGs: Participatory Poverty Alleviation," in Amitabh Bhatnagar, *Rural Microfinance and Microenterprise: Informal Revolution* (New Delhi: Concept Publishing Company, 2008), 176.

²⁴⁶ Hans P. Binswanger-Mkhize et al., *Agricultural Land Redistribution: Toward Greater Consensus* (Washington, DC: The World Bank, 2009), 244.

²⁴⁷ Hans P. Binswanger-Mkhize et al., *Agricultural Land Redistribution: Toward Greater Consensus* (Washington, DC: The World Bank, 2009), 257.

²⁴⁸ Hans P. Binswanger-Mkhize et al., *Agricultural Land Redistribution: Toward Greater Consensus* (Washington, DC: The World Bank, 2009), 246.

²⁴⁹ S. Thirunavukkarasu, *Lands Reforms and Tribal Development*, (Delhi, Kalpaz Publications, 2006. 40.

²⁵⁰ Andhra Online, "Agriculture," n.d., <http://www.andhraonline.in/Profile/Agriculture/>

Exchange 24: Do you own this land?

Official:	Do you own this land?	ee buumi mee sontamena?
Local:	Yes.	avunu.

Exchange 25: What crops do you grow?

Official:	What crops do you grow?	meeru e e pantalu pandistaaru?
Local:	I grow rice, chilies, and mangoes.	nenu vari, mirapakaayalu, maamidikaayalu pandistaanu.

Andhra Pradesh Rural Poverty Reduction Project

The goal of this six-year program, which was implemented by the state government in 2003 and concluded in 2009, was to assist the rural poor in improving their lives by investing in community development, education, occupational diversification, and connecting citizens with other government resources. One major success of the project was the creation of self-help groups aimed at pooling the resources of targeted groups to help fund commercial ventures and loan acquisition.^{251, 252}

Andhra Pradesh Community-based Tank Management

Another government program, launched in 2007, hopes to remedy a situation caused by the mismanagement of tanks, large manmade lakes used for agricultural irrigation. Although tanks have been utilized for many years in the state for irrigation, government departments charged with the maintenance and management of the tank system in Andhra Pradesh have grossly mismanaged the system over the past few decades. The government program to redress the situation aims to restore thousands of tanks that have fallen into disrepair and to enhance agricultural production by improving the quality and management of the state's water resources.^{253, 254}

²⁵¹ Joy Deshmukh Ranadive, "Andhra's Women SHGs: Participatory Poverty Alleviation," in Amitabh Bhatnagar, *Rural Microfinance and Microenterprise: Informal Revolution* (New Delhi: Concept Publishing Company, 2008), 166–201.

²⁵² World Bank (firm), *Gender in Agriculture Sourcebook* (Washington, DC: World Bank, 2009), 112–116.

²⁵³ The World Bank, "The World Bank in India: Project Portfolio 2009," 2009, 15, <http://siteresources.worldbank.org/INDIAEXTN/Resources/295583-1281334631168/ap-andhra-pradesh-community-based-tank-management.pdf>

²⁵⁴ Bisham Gujja et al., "Adapting to Climate Change in the Godavari River Basin of India by Restoring Traditional Water Storage Systems," *Climate and Development* 1, no. 3 (2009): 229–240.

Rural Transportation

In rural Andhra Pradesh, as elsewhere in India, traditional modes of transportation, such as horse-drawn vehicles, exist alongside cars, buses, trains, and other modern forms of transportation. However, the road system in most of the countryside is not adequate for modern vehicles. Creating a modern, all-weather road system in the rural areas would be expensive, but such a system would bring economic and social benefits.²⁵⁵



© jankie / flickr.com
Woman driving a bullock cart

Exchange 26: Is there a gas station nearby?

Visitor:	Is there a gas station nearby?	daggaralo petrolu banku unnadaa?
Local:	There is.	unnadi.

Health Issues

In the rural areas of Andhra Pradesh where people have limited access to modern health services, many rely on traditional remedies provided by and herbal medicine and folk healers.

People in the rural areas experience significant health risks, the lack of clean water being foremost.²⁵⁶ Rural dwellers are also more susceptible to many of the diseases that plague the state, including malaria, tuberculosis, guinea worm disease, and filariasis.^{257, 258} The state government recently enacted a Child Health Improvement Programme (CHIP) aimed at providing better care for students enrolled in government-supported schools in the rural areas. Authorities issue qualified children a Students Health Card, and those in need of additional care are transported to and treated at government healthcare facilities.²⁵⁹



© led.org / flickr.com
Yanadi traditional healers

Exchange 27: Is there a medical clinic nearby?

Official:	Is there a medical clinic nearby?	daggarilo medikalu kliniku unnadaa?
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²⁵⁵ B. K. Prasad, *Rural Development and Village Democracy* (Lucknow: Institute for Sustainable Development, 2004), 126–134.

²⁵⁶ Jean-Pierre Unger et al., *International Health and Aid Policies: The Need for Alternatives* (New York: Cambridge University Press, 2010), 112.

²⁵⁷ Health, Medical and Family Welfare Department, Government of Andhra Pradesh, “About Us: Health Status in the State,” n.d., http://health.ap.nic.in/hmfw_aboutus.html#E

²⁵⁸ G. K. Ghosh, *Environmental Pollution, a Scientific Dimension* (Delhi: Ashish Publishing House, 2008), 158–160.

²⁵⁹ “CHIP to Benefit 4 Lakh Students in District,” *The Hindu Online*, 17 December 2010, <http://www.hindu.com/2010/12/17/stories/2010121751840300.htm>

Local:	Yes, over there.	aa, akkade unnadi.
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Exchange28: Is Doctor Reddy in, sir?

Visitor:	Is Doctor Reddy in, sir?	daactaru lopala unnaaraa andee?
Local:	No.	leru.

Education

In 2002, the 86th amendment to the Indian constitution specified that elementary education is a fundamental right for all children, ages 6 to 14. Furthermore, this and subsequent legislation charged the government with providing “free and compulsory education” for those students.^{260, 261}

India divides its educational system into pre-primary, primary (elementary and middle schools), secondary (high school), and higher education. Primary school children (ages 6 to 14) are typically in the grades 1 through 8. High school students (ages 14 to 17) are in grades 9 through 12.²⁶²

Exchange 29: Is there a school nearby?

Official:	Is there a school nearby?	daggara skuulu undaa?
Local:	There is.	haa unnadi.

A recent study conducted by the International Institute for Population Sciences found within the age group of 15 to 49 years, nearly half of all women and almost a quarter of all men in Andhra Pradesh have never attended school.²⁶³ Furthermore, according to the 2001 census, the state’s literacy rate was 61%.²⁶⁴ This problem is exacerbated by the prevalence of child labor in the rural areas. Because



© Vijay Krishna
Meeting of teachers

²⁶⁰ Legislative Department, Government of India, “India Code: The Constitution (Eighty-Sixth Amendment) Act, 2002,” 12 December 2002, <http://indiacode.nic.in/coiweb/amend/amend86.htm>

²⁶¹ UNESCO, *Reaching the Marginalized* (Paris: UNESCO, 2010), 204.

²⁶² Wintelligence Systems Private Limited (firm), “Education in India,” *StudyGuideIndia.com*, 2010, <http://www.studyguideindia.com/Education-India/>

²⁶³ International Institute for Population Sciences and Macro International, *National Family Health Survey (NFHS-3), India, 2005–06: Andhra Pradesh* (Mumbai: International Institute for Population Sciences, 2008), 4.

²⁶⁴ P. M. Nair and Sankar Sen, *Trafficking in Women and Children in India* (New Delhi: Orient Longman, 2005), 36.

of long work hours, many children, especially girls, do not receive a proper education.²⁶⁵

Exchange 30: Do your children go to school?

Official:	Do your children go to school?	mee pillalu skuuluku potaaraa?
Local:	They go.	potaaru.

A consortium of international businesses and nongovernment organizations recently adopted 375 rural schools in Andhra Pradesh and the neighboring state of Karnataka. Their aim is to improve the literacy rate in the region.²⁶⁶

Nomadic Way of Life

Although the nomadic way of life is far from the norm, there are a number of nomadic tribes in Andhra Pradesh. They include the Davaluru, Budgajangam, Balasanta, Viramushtivaru, and others. These tribes roam from town to town and make a living by selling goods, singing ballads, and maintaining genealogies for particular families.²⁶⁷



Daily Life in the Countryside

Those who live in the countryside of Andhra Pradesh are predominantly poor. They work on other people's property for very little pay, and they struggle to make ends meet for their families. The workday is typically from sunrise to sunset. Activities vary and revolve around agricultural seasons.

As is the case worldwide, the rural people of Andhra Pradesh are far more conservative than those who live in urban areas. They adhere more rigidly to the caste system that has long defined India's social stratification.²⁶⁸ The central and state governments have initiated progressive policies aimed at empowering members of the lower castes, including providing quotas to elected bodies of governance. As a result of these efforts, power at the local level frequently does not reside in the hands of the upper castes.²⁶⁹

²⁶⁵ Thomas James, *Encyclopaedia of Technical and Vocational Education* (New Delhi: Anmol Publications, 2005), 874–875.

²⁶⁶ "Foundation Adopts 375 Rural Schools," *The Hindu Online*, 19 August 2010, <http://www.hindu.com/2010/08/19/stories/2010081967530700.htm>

²⁶⁷ "States & Union Territories: Andhra Pradesh: The People," WebIndia123.com, 2000, <http://www.webindia123.com/andhra/PEOPLE/People1.htm>

²⁶⁸ V. K. Agnihotri, ed., *Socio-economic Profile of Rural India: Volume One: South India* (New Delhi: Concept Publishing, 2002), 8–9.

²⁶⁹ V. K. Agnihotri, ed., *Socio-economic Profile of Rural India: Volume One: South India* (New Delhi: Concept Publishing, 2002), 8.

Still, the practice of bonded labor continues to plague rural areas. Indebted to property owners and companies, people are forced to sell their labor for extended periods to obtain loans, seeds, or money, the latter frequently being used to pay off other debts. Parents also hire out their children under similar terms, pulling them from school out of economic necessity. This arrangement often becomes cyclical, because those owing money must repeatedly indenture themselves and their families to pay off continuously revolving debt.²⁷⁰



© Ram Reddy
Tending goats

Over the last two decades, a disturbing trend has arisen among the rural populations in Andhra Pradesh and neighboring states. Distressed by drought, indebtedness, and hopelessness, tens of thousands of farmers have committed suicide. In just one month of the year 2010, 36 farmers in the Ranga Reddy District took their own lives.^{271, 272}

Who's in Charge

At the village level, a *gram panchayat*, or village council, serves as the local administrative body. Recognized by the state government, these local bodies are subordinate to township and district-level authorities, who also form *panchayat* councils. In Andhra Pradesh, the township-level councils are referred to as Mandal Praja Parishad, and the district-level councils are referred to as Zila Praja Parishad and Zila Abhivrudhi Sameeksha Mandals.²⁷³ Indians call this three-tiered system of local and regional governance the *panchayati raj*.²⁷⁴



© Kalyan Kanuri
Election poster

People elect *panchayat* members by popular vote. Whereas men once almost exclusively held these positions, in 2009 the government of Andhra Pradesh passed legislation reserving 50% of the seats for women. Thus, the number of women serving in this level of government has increased substantially in recent years.^{275, 276} Scheduled Tribe,

²⁷⁰ T. J. Byres et al., eds. *Rural Labour Relations in India* (London: Frank Cass, 1999), 93–94.

²⁷¹ “Farmer Suicides, Illicit Liquor Deaths Rock Zilla Parishad Meeting,” *The Hindu Online*, 30 December 2010, <http://www.hindu.com/2010/12/30/stories/2010123065000500.htm>

²⁷² T. J. Gorringer, *The Common Good and the Global Emergency: God and the Built Environment* (Cambridge: Cambridge University Press, 2011), 192–193.

²⁷³ Sweta Mishra, *Democratic Decentralisation in India: Study in Retrospect & Prospect* (New Delhi: Mittal Publications, 1994), 63–65

²⁷⁴ Mukkavilli Seetharam, *Citizen Participation in Rural Development* (New Delhi: Mittal Publications, 1990), 26–34.

²⁷⁵ “50pc Reservation for Women in Panchayats,” *OneIndia News*, 27 August 2009, <http://news.oneindia.in/2009/08/27/cabinetapproves-50-percent-reservation-for-women-inpancha.html>

²⁷⁶ Pamela Philipose, “Making the 50–50 Formula Work for Women,” *OneWorld South Asia*, 17 September 2009, <http://southasia.oneworld.net/opinioncomment/making-the-50-50-formula-work-for-women>

Scheduled Caste, and other Backward Class members are also represented, to some extent, in local leadership. The leader of the village council is known as the *sarpanch*. He or she likely lives in the immediate vicinity of the village.²⁷⁷

Border Crossings and Checkpoints

Given that the state of Andhra Pradesh has no international borders, there are no border crossing zones in the state. Neither are there any permanent checkpoints. However, security forces routinely set up temporary checkpoints, in both rural and urban areas, in an effort to control violence associated with political agitation.^{278, 279}

Exchange 31: Is this all the ID you have?

Guard:	Is this all the ID you have?	mee daggara unna gurtimpu kaardu idenaa?
Driver:	Yes.	avunu.

Thus, one might encounter a situation in which authorities expect one to present identification and submit to an inspection of one's vehicle and belongings. In such situations, one should always cooperate fully with the authorities.



© Eric Parker
Police in Andhra Pradesh

Exchange 32: Please get out of the car.

Guard:	Please get out of the car.	meeru kaarunundi bayatiki randi.
Driver:	Okay.	sare.

Land Mines

Although India refuses to sign the Mine Ban Treaty, it is party to the Convention on Conventional Weapons, including Protocols II and V, which place certain limits on land mines. Most of India's mines are deployed along its borders with Pakistan and China, and the central government continues to claim that the weapons are a legitimate defense for states with long,

²⁷⁷ B. S. Bhargava, "Panchayatiraj in Andhra Pradesh," in Ganapathy Palanithurai, *Dynamics of New Panchayati Raj System in India: Volume II: Select States* (New Delhi: Concept Publishing, 2002), 186–216.

²⁷⁸ "11000 People Arrested in Hyderabad and 1 Lakh Arrested in Telangana Region for Million March," *Hyderabad Daily News*, 10 March 2011, <http://www.hyderabadailynews.com/2011/03/10/11000-people-arrested-in-hyderabad-and-1-lakh-arrested-in-telangana-region-for-million-march/>

²⁷⁹ "Police Check-Posts on AP-Maharashtra Border," *The Hindu Online*, 7 October 2009, <http://www.hindu.com/2009/10/07/stories/2009100757430300.htm>

difficult-to-defend borders. India is one of only a handful of states that continue to manufacture antipersonnel mines.^{280, 281}

Exchange 33: Is this area mined?

Visitor:	Is this area mined?	ee praantamulo gani mandu paataralu unnaayaa?
Local:	There are.	unnayi.

However, *government* land mines are not the problem in Andhra Pradesh. Rather, the most pressing matter in the state is the use of such weapons by terrorist and insurgent groups. These forces use land mines as an integral part of antigovernment ambushes. In 2003, Maoist insurgents orchestrated a land mine attack that nearly killed the state’s chief minister.²⁸² Several government sources claimed that the Liberation Tigers of Tamil Eelam (LTTE), an international terrorist organization based in Sri Lanka, had provided the weapons and associated training to the insurgents. If true, the 2009 conclusion of the Sri Lankan Civil War and the resultant destruction of the LTTE may well eliminate the main source of such weapons.²⁸³

²⁸⁰ International Campaign to Ban Landmines, “India: Mine Ban Policy,” *Landmine & Cluster Munition Monitor*, 19 June 2010, http://www.the-monitor.org/custom/index.php/region_profiles/print_theme/260

²⁸¹ Federation of American Scientists, “Convention on Conventional Weapons (CCW),” n.d., <http://www.fas.org/nuke/control/ccw/index.html>

²⁸² Uralah B. Nissam, *India: Economic, Political and Social Issues* (New York: Nova Science Publishers, 2009), 152.

²⁸³ P. V. Ramana, *The Naxal Challenge: Causes, Linkages, and Policy Options* (New Delhi: Pearson Education, 2008), 126–128.

Assessments

1. The vast majority of the Telugu peoples live in rural areas of Andhra Pradesh.
True
Although the state is home to one of India's biggest cities, about 73% of the population of Andhra Pradesh is rural.
2. Modern all-weather roads connect rural Andhra Pradesh with the rest of the state and facilitate the use of motorized vehicles.
False
Rural roads are scarce and poorly constructed. Thus, traditional modes of transportation, such as horse-drawn vehicles, are common and exist alongside modern forms of transportation.
3. In the rural areas of Andhra Pradesh, people have limited access to modern health services and rely on traditional remedies provided by herbal medicine and folk healers.
True
Rural people are more susceptible to the diseases that plague the state; modern health services are limited, and people rely on traditional healing practices.
4. The caste system continues to define social hierarchy in rural Andhra Pradesh.
True
The rural people of Andhra Pradesh are more conservative than those who live in urban areas, and they adhere more rigidly to the caste system.
5. Land mines are not a security concern for the state of Andhra Pradesh.
False
Insurgents and terrorist forces regularly use land mines as part of their arsenal in attacks against government and civilian targets in Andhra Pradesh.

Family Life

Typical Household and Family Structure

Telugu families trace their genealogy through the paternal line (patrilineal descent). One typically belongs to a family and to a clan that shares the paternal family name. The clan is then further divided among sub-clans within one’s paternal line of descent. Finally, within this system, one belongs to a caste. Thus, a complex socio-hierarchical network permeates Telugu society and largely dictates social interactions throughout life.²⁸⁴



© Kara Newhouse
A nuclear family

Nuclear families—consisting of a married couple and their children—are the norm in Andhra Pradesh. Joint families spanning multiple generations comprise a small fraction of the population.²⁸⁵ However, it is common practice in Andhra Pradesh to maintain a joint-family arrangement in some situations. For example, the sons of a family remain together with the parents until each of the sons is married or until the father is deceased. The sons then separate into their own nuclear families. If the parents are still living after the sons have started their own nuclear family, they will choose to live with the family of one of their sons.²⁸⁶

Exchange 34: Are these children part of your family?

Official:	Are these children part of your family?	veellu, ee (pillalu) mee intilo vaarenaa?
Local:	Yes.	avunu.

The traditional practice of consanguineous marriage, the marriage of two related people, remains common, mostly in rural areas. The practice aids families in keeping property and wealth within the family.²⁸⁷ In Telugu culture, these arranged marriages are typically between cross cousins (first cousins from parental siblings of opposite gender) or uncle-niece relationships, wherein a

²⁸⁴ Bruce Elliot Tapper, “Countries and Their Cultures: South Asia: Telugu: Telugu—Kinship,” *EveryCulture*, 2011, <http://www.everyculture.com/South-Asia/Telugu-Kinship.html>

²⁸⁵ Pauline M. Kolenda, “Region, Caste, and Family Structure: A Comparative Study of the Indian ‘Joint’ Family,” in Milton B. Singer and Bernard S. Cohn, eds., *Structure and Change in Indian Society* (New Brunswick, NJ: Aldine Transaction, 2007), 339–396.

²⁸⁶ Muniruddin Qureshi, *Social Status of Indian Women* (New Delhi: Anmol Publications, 2003), 186–187.

²⁸⁷ K. P. Neeraja, *Rural Women: Maternal, Child Health and Family Planning Services* (New Delhi: Discovery Publishing House, 2003), 63–64.

woman may marry her maternal uncle.²⁸⁸ However, such arrangements are less frequent than they once were; even interethnic and intercaste marriages are steadily increasing.²⁸⁹

While women shoulder most of the responsibility for maintaining the household, a majority of them also work outside the home.²⁹⁰ An increase in women's educational levels and their entry into the workforce have definitely helped redefine gender roles in both the private and public realms within the last few decades.^{291, 292} Men, once predominantly the breadwinners and detached from child rearing, now increasingly share in domestic chores and active parenting.

Status of Women, Elders, Children, and Adolescents

Women

The government of Andhra Pradesh has long been innovative in social engineering. For example, the 1986 state amendment to the Hindu Succession Act (1956) gave equal inheritance rights to women and served as the model for a 2005 amendment to the national law. Thus, daughters are now able to claim an equal share of their family's property. While enforcement has proven difficult, statistics seem to indicate that many are claiming what the statute allows. The law however, does not apply to Muslim women.^{293, 294}



Although women continue to suffer from lower wages, workplace discrimination, and lower levels of education, living in one of India's most progressive states has assured women a steadier progression toward social parity than is afforded many of their peers in other parts of the country.²⁹⁵

In 2009, the government of Andhra Pradesh passed legislation reserving 50% of local government seats for women. Thus, the number of women serving in this level of government

²⁸⁸ Gijbert Oonk, *Global Indian Diasporas: Exploring Trajectories of Migration and Theory* (Amsterdam: Amsterdam University Press, 2007), 101–102.

²⁸⁹ Monika Böck and Aparna Rao, *Culture, Creation, and Procreation: Concepts of Kinship in South Asian Practice* (New York: Berghahn Books, 2000), 233–235.

²⁹⁰ K. P. Neeraja, *Rural Women: Maternal, Child Health and Family Planning Services* (New Delhi: Discovery Publishing House, 2003), 59–60.

²⁹¹ Supriya Garikipati, "Redefining Gender Roles and Reworking Gender Relations: Female Agricultural Labour in Dry Regions of Andhra Pradesh," in Sara Horrell et al., *Work, Female Empowerment and Economic Development* (London: Routledge, 2008), 102–140.

²⁹² V. K. Ravindra Kumar et al., "Male's Attitude on Women's Empowerment and Men as Supportive Partners in Promotion of RCH: A Study among Slum Dwellers in Andhra Pradesh, India," *Asia-Pacific Journal of Social Studies* (e-journal) I, no. 2 (July-December 2009): <http://www.socialsciences-ejournal.org/2.7%20Chandrasekarayya.pdf>

²⁹³ Parliament of India, "The Hindu Succession (Amendment) Act, 2005," 5 September 2005, http://www.hrln.org/admin/issue/subpdf/HSA_Amendment_2005.pdf

²⁹⁴ Aparajita Goyal et al., "Assessing the Impact of Efforts to Improve Tenure Security," in Klaus W. Deininger et al., *Innovations in Land Rights Recognition, Administration, and Governance* (Washington, DC: World Bank, 2010), 134–148.

²⁹⁵ Kenneth Pletcher, ed., *The Geography of India: Sacred and Historic Places* (New York: Britannica Educational Publishing, 2011), 44–63.

has increased substantially in recent years.^{296, 297} This development serves as a fairly good benchmark for the direction of women's rights in the state.

Elders

India has close to 90 million senior citizens, the second-largest elderly population in the world. Eighty percent of the elderly live in rural areas, and the majority live below the poverty line. The National Council for Older Persons (NCOP), a central government-operated group, seeks to ensure better healthcare and financial security for the elderly.²⁹⁸

Elderly family members who are no longer in the seat of authority remain well respected and cared for by their families. They often participate actively in child rearing, and leaders frequently seek their advice and support in decision-making processes.²⁹⁹

Indians show respect for their parents, elders, and teachers by touching their feet. This practice is a sign of respect for age, maturity, nobility, and spirituality, which the elders represent. Touching the feet symbolizes recognition of their love and the sacrifices that they have made.³⁰⁰



© SriHarsha PVSS / flickr.com
An elderly man in Hyderabad

Children

Children's roles differ according to their age, gender, and economic status. Children of poor families quickly learn they are expected to help with all aspects of work in the house and fields. As they grow older, children often seek employment to help the family, frequently becoming bonded laborers to propertied farmers. In fact, such servitude "often acts as the only source of economic security for the poorest households."³⁰¹

Boys are preferred over girls because sons are likely to stay with their parents and provide for them, whereas daughters leave the family when they marry and may require the expense of a dowry. However, all children



© Hari_Menon / flickr.com
Little boy in Kukatpalli

²⁹⁶ "50pc Reservation for Women in Panchayats," *OneIndia News*, 27 August 2009,

<http://news.oneindia.in/2009/08/27/cabinetapproves-50-percent-reservation-for-women-inpancha.html>

²⁹⁷ Pamela Philipose, "Making the 50-50 Formula Work for Women," *OneWorld South Asia*, 17 September 2009,

<http://southasia.oneworld.net/opinioncomment/making-the-50-50-formula-work-for-women>

²⁹⁸ "NCOP Recommends Maintenance from Children for Elderly," *Malayala Manorama*, 27 September 2005,

<http://www.globalaging.org/elderrights/world/2005/ncop.htm>

²⁹⁹ Neerja Sharma and Nandita Chaudhary, "Human Development: Contexts and Processes," in Girishwar Misra, ed., *Psychology in India: Volume I: Basic Psychological Processes and Human Development* (New Delhi: Indian Council of Social Science Research, 2009), 82.

³⁰⁰ Minna Säävälä, *Fertility and Familial Power Relations: Procreation in South India* (Richmond, Surrey, England: Curzon, 2001), 135-136.

³⁰¹ Bhaswati Chakravorty, "Gender Issues in Bonded Labour: A Study of Rangareddy District, Andhra Pradesh," (International Labour Office: New Delhi, February 2004), 4,

http://idsn.org/fileadmin/user_folder/pdf/New_files/Key_Issues/Bonded_Labour/Gender_Issues_in_Bonded_Labour_A_Study_of_Rangareddy_District_Andhra_Pradesh_ILO.pdf

are valued for their role in family life. Children learn at an early age that roles consistent with their gender are expected of them. They participate in daily household activities and work, helping both their fathers and their mothers. Parents expect their older children to help care for the younger children and elderly members of the family.³⁰²

Younger children are encouraged to participate in numerous rituals that emphasize family ties. One such occasion is *Raksha Bandhan*, a festive day when Hindu sisters bless their brothers and symbolically request their protection throughout life by tying a *rakhi*, a bracelet of thread, on the wrist of their brother.^{303, 304}

Adolescents

Adolescents in India have many of the same interests and preoccupations as their peers in the United States and the West. However, they operate under a much more stringent set of social constraints that prohibit many of the behaviors prevalent among their American counterparts. Perhaps the most obvious example is that of dating. While dating is common among adolescents in the West, such activity is, typically, strictly prohibited by Indian parents. Even lenient parents are prone to curbing such behavior, for fear of reprisals from more conservative elements in their society.³⁰⁵



Teenage marriage has long been a government concern. Andhra Pradesh is one of the few Indian states that offer financial incentives to girls and their families for postponing marriage until later in life. These incentives are part of the government's attempt to eliminate a perceived social problem and alleviate overpopulation.³⁰⁶ However, Andhra Pradesh continues to be one of the top two states with high numbers of child marriages.³⁰⁷ Families sometimes force girls who have yet to reach puberty to marry much older men.^{308, 309}

Married Life, Divorce, and Birth

Married Life

³⁰² Digumarti Bhaskara Rao et al., *Status and Advancement of Women* (New Delhi, A.P.H. Publishers, 2000), 73–74.

³⁰³ “‘Raksha Bandhan’ Celebrated,” *The Hindu Online*, 25 August 2010,

<http://www.hindu.com/2010/08/25/stories/2010082559930200.htm>

³⁰⁴ Prem P. Bhalla, *Hindu Rites, Rituals, Customs & Traditions: A to Z on the Hindu Way of Life* (Delhi: Hindology Books, 2009), 182.

³⁰⁵ Lori Shores, *Teens in India* (Minneapolis: Compass Point Books, 2007), 44–45.

³⁰⁶ David Anthony et al., eds., *The State of the World's Children 2011: Adolescence: An Age of Opportunity* (New York: UNICEF, 2011), http://www.unicef.org/sowc2011/pdfs/SOWC-2011-Main-Report_EN_02092011.pdf

³⁰⁷ “Gujarat, Andhra Pradesh Top List of Child Marriages,” *Daily News and Analysis*, 30 March 2010,

http://www.dnaindia.com/india/report_gujarat-andhra-pradesh-top-list-of-child-marriages_1365146

³⁰⁸ “Child Marriage Rampant in Andhra,” *Chennai Mirror*, 2006,

http://www.chennai-mirror.com/News/Home/151106/TopStories_5.html

³⁰⁹ “Child Marriage: Father of Minor Girl Killed,” *The Hindu Online*, 22 May 2009,

<http://www.hindu.com/2009/05/22/stories/2009052260350600.htm>

Although traditionally subservient in marital relationships, Telugu women have long advocated for greater rights within the familial as well as the political sphere.³¹⁰ The state government's propensity for social engineering has greatly aided this feminist movement over the past several decades, most recently with the development of self-help groups. These groups have helped women achieve financial standing within their families, which has provided women leverage in negotiating their status within the family.³¹¹



Many modern Telugu families share the responsibilities of child rearing and domestic chores, much the same way that most Western families do. This sharing of responsibilities is due in part to the necessity of dual incomes. It is also reinforced by depictions in Indian movies of the devoted modern husband and father as a copartner in the marital relationship.³¹²

Still, in more conservative areas of the state, women continue to suffer social and economic oppression both within the family and in society in general.³¹³ A major contributor to marital problems in the countryside is the ready availability of cheap, potent liquor. In response to this problem, many women have become active in a temperance movement dedicated to banning alcohol in the state.³¹⁴

Divorce

Beliefs and practices concerning divorce vary greatly among the different Telugu peoples. Factors contributing to these variations include religion, caste, tribe, and socioeconomic status. Generally, the highest castes strictly prohibit divorce. Some castes permit divorce only if no children have been born to the couple. Other castes are very liberal in their approach to divorce. People who have adopted Western lifestyles, primarily those in the major cities, have also adopted Western attitudes toward divorce.³¹⁵



Just as there are negotiations, agreements, and exchanges of gifts between the families when a couple marry, similar understandings are arrived at when they divorce. Wedding gifts and

³¹⁰ B. Suguna, *Women's Movement* (New Delhi: Discovery Publishing House, 2009).

³¹¹ K. Suresh Singh, ed., *People of India: Maharashtra: Part One: Volume XXX* (Mumbai: Anthropological Survey of India, 2004), 76–77.

³¹² John R. May, *New Image of Religious Film* (Kansas City, MO: Sheed & Ward, 1997), 246–247.

³¹³ Maya Majumdar, *Encyclopaedia of Gender Equality Through Women Empowerment* (New Delhi: Sarup & Sons, 2005), 31.

³¹⁴ A. Premchand, *Contemporary India: Society and Its Governance* (New Brunswick, NJ: Transaction Publishers, 2010), 88–89.

³¹⁵ Werner Menski, *Modern Indian Family Law* (Richmond, Surrey, England: Curzon Press, 2001), 47–138.

property may be returned. Divorce may also necessitate the drafting of official documents releasing the individuals to remarry.³¹⁶

Muslims are able to dissolve their marriages much more easily. No judicial process is required. Although the processes for other religious minorities—Sikhs, Christians, or Zoroastrians, for example—vary from one another, all require a couple to proceed through the legal system.³¹⁷

Birth

Families celebrate a baby's birth with welcoming rituals and gifts. Astrologers prepare horoscopes, which will help determine the baby's name and will be used to chart auspicious and inauspicious points in the child's life. Parents also use these horoscopes later on to help screen potential partners for arranged marriages. Soon after a birth, parents will enter the baby's name into the family's genealogical records. These records are frequently maintained by certain castes within the nomadic peoples of Andhra Pradesh.^{318, 319}



© Sayamindu Dasgupta
Newborn baby in Hyderabad

One ritual associated with newborns is *Uyyalalo Veyadam* (the cradle ceremony). On the evening of the 21st day following a baby's birth, parents place a new silk cloth, decorated with flowers, inside the baby's cradle. At a predetermined auspicious moment, they place the baby in the cradle. The family then writes the baby's name in rice that has been spread beneath the cradle. Family and friends who have been invited offer blessings to the baby.^{320, 321}

The preference for boys continues to be part of Indian culture, but statistics indicate that the desire for smaller families is influencing this preference to some degree.³²²

Family Events, Rites of Passage

Rites of Passage

³¹⁶ Bruce Elliot Tapper, "Countries and Their Cultures: South Asia: Telugu: Telugu—Marriage and Family," *EveryCulture*, 2011, <http://www.everyculture.com/South-Asia/Telugu-Marriage-and-Family.html>

³¹⁷ Bureau of Consular Affairs, United States Department of State, "Country Reciprocity Schedule: India Reciprocity Schedule," 2011, http://travel.state.gov/visa/fees/fees_4881.html?cid=3582

³¹⁸ Margaret A. Mills et al., eds., *South Asian Folklore: An Encyclopedia: Afghanistan, Bangladesh, India, Nepal, Pakistan Sri Lanka* (London: Routledge, 2003), 432.

³¹⁹ Margaret A. Mills et al., eds., *South Asian Folklore: An Encyclopedia: Afghanistan, Bangladesh, India, Nepal, Pakistan Sri Lanka* (London: Routledge, 2003), 144–145.

³²⁰ S. Meenakshi Ammal, *Cook & See: Traditional South India Vegetarian Recipes: Part 3*, 5th ed. (Chennai: S. Meenakshi Ammal Publications, 2005), 330.

³²¹ Kiran Kumar Reddy Kaukuntla, "Telugu Culture," 2008–2009, <http://www.kiranreddys.com/telugu/culture.php>

³²² A. Premchand, *Contemporary India: Society and Its Governance* (New Brunswick, NJ: Transaction Publishers, 2010), 87–88.

During her first menstruation, families seclude a girl in her room for up to a week. On the final day of her seclusion, her paternal aunt offers her sweets, food, new clothes, and other gifts.³²³ Upon emerging from seclusion, the parents parade a girl before the assembled family and friends. First, they dress her in a *langa voni*, a traditional dress worn mainly in South Indian states by young girls between puberty and marriage. A *langa voni* is also known as a two-piece or half sari. It consists of a *langa* that is tied at the waist using string and an *oni*, a fine, translucent cloth draped diagonally over a *choli*, a closely fitted blouse of cotton or silk. The girl is then dressed again in a full sari and adorned with jewelry. This ritual signifies her transformation from a girl to a woman. Those in attendance provide her with blessings for a bright future.³²⁴



Weddings

Arranged marriage remains a common practice in Andhra Pradesh, especially in rural areas. The preliminary stage of such an arrangement involves meetings and discussions between the elders of the two families. The families discuss horoscopes, dowry, and other conditions of alliance. Once the two parties reach a preliminary agreement, they select an auspicious day, on which the prospective groom and his family visit the home of the prospective bride and bring gifts for her and her family. The bride and groom and their families participate in a number of rituals prior to the wedding.^{325, 326, 327}



A covered structure with pillars, known as a *mandapa*, is constructed for the wedding. A Hindu priest officiates at the rituals in this structure. A series of rituals, each highly symbolic within the Hindu faith and for the couple's future as husband and wife, culminates when the groom ties a pendant of gold strung on a thread, called a *mangala-sutram*, around the bride's neck.³²⁸ The couple then walk around the sacred fire while offering prayers for their married life. Guests offer gifts to the couple and to their family members during this part of the ceremony.

Exchange 35: Congratulations on your wedding!

³²³ K. Suresh Singh, ed., *People of India: Maharashtra: Part One: Volume XXX* (Mumbai: Anthropological Survey of India, 2004), 77.

³²⁴ Sharon Supriya, "Celebrate Womanhood," OneIndia, 20 November 2006, <http://living.oneindia.in/expressions/celebrate-womanhood.html>

³²⁵ C. Dwarakanath Gupta, *Socio-cultural History of an Indian Caste* (New Delhi: Mittal Publishers, 1999), 175–180.

³²⁶ Prasanta Kumar Acharya, *Sacred Complex of Budhi Santani: Anthropological Approach to Study Hindu Civilization* (New Delhi: Concept Publishing, 2003), 243–244.

³²⁷ Shubhlagan (firm), "Telugu Wedding Traditions," Shubhlagan.in, 2002–2010, http://www.shubhlagan.in/Traditions_Telugu.asp

³²⁸ Velcheru Narayana Rao, ed., *Girls for Sale: A Play from Colonial India* (Bloomington: Indiana University Press, 2007), 207 note 31.

Visitor:	Congratulations on your wedding!	meeeku pelli sandarbamugaa subaakaankshalu.
Local:	We are honored to have you here.	mee raaka maaku gowravamu.

Following the ceremonies, the groom takes the bride to his family's home for the ritual of *Griha Pravesh*, which signifies her first crossing of the threshold of a new house.^{329, 330, 331}

Funerals

As with other rituals, the funeral rites of the Telugu peoples vary significantly depending on their religion and, to a lesser extent, region. Hindus consider death to be ritually pollutant. Thus, because the death of a relative is believed to pollute living family members, conducting the proper funeral rites is a prescribed act of cleansing.³³²

A principal mourner, typically a son, is designated. Following a ritual bathing of the body, mourners drape the body in a shroud and carry it to the cremation grounds, typically near a river, to musical accompaniment. There the body is burned, and the mourners return home to bathe. For several days thereafter, the family refrains from lighting fires, including cooking fires. On the third day following the funeral, the family gather the charred remains and cast them into the river.³³³



After the prescribed period of mourning, which varies by caste and region, the family is reintegrated into society through numerous rituals and feasts.³³⁴ Hindu funeral rites vary according to the social status of the deceased. The body is treated differently depending on gender, age, and other factors. For example, men are cremated facing upward, whereas women are cremated facing downward. Adults are cremated; children are buried.³³⁵

Exchange 36: I would like to give my condolences to you and your family.

³²⁹ C. Dwarakanath Gupta, *Socio-cultural History of an Indian Caste* (New Delhi: Mittal Publishers, 1999), 175–180.

³³⁰ Prasanta Kumar Acharya, *Sacred Complex of Budhi Santani: Anthropological Approach to Study Hindu Civilization* (New Delhi: Concept Publishing, 2003), 243–244.

³³¹ Shubhlagan (firm), “Telugu Wedding Traditions,” Shubhlagan.in, 2002–2010, http://www.shubhlagan.in/Traditions_Telugu.asp

³³² Bruce Elliot Tapper, “Countries and Their Cultures: South Asia: Telugu: Telugu – Religion,” *EveryCulture*, 2011, <http://www.everyculture.com/South-Asia/Telugu-Religion.html>

³³³ Bruce Elliot Tapper, “Countries and Their Cultures: South Asia: Telugu: Telugu – Religion,” *EveryCulture*, 2011, <http://www.everyculture.com/South-Asia/Telugu-Religion.html>

³³⁴ Bruce Elliot Tapper, “Countries and Their Cultures: South Asia: Telugu: Telugu – Religion,” *EveryCulture*, 2011, <http://www.everyculture.com/South-Asia/Telugu-Religion.html>

³³⁵ Bruce Elliot Tapper, “Countries and Their Cultures: South Asia: Telugu: Telugu – Religion,” *EveryCulture*, 2011, <http://www.everyculture.com/South-Asia/Telugu-Religion.html>

Visitor:	I would like to give my condolences to you and your family.	meeku mee kutumbaaniki naa santaapaalu teliyachestuunnaanu.
Local:	We are grateful for your kindness.	mee udaarataku chalinchaanu. mee saanubuutiki memu chalinchaamu.

Muslim funeral rites are substantially different from those of Hindus. For Muslims, a family member of the same gender or a spouse must bathe the deceased three times. Then the body is wrapped in a clean, white shroud and scented with perfumes. Standing before the body, one offers the funeral prayers. A silent procession through the community to the cemetery follows, with mourners walking ahead and to the side of those carrying the body. The body is gently lowered directly into the earth, as a mourner recites the *shahadah* prayer into the ears of the deceased. A firm covering is placed above the body to keep the dirt off. Then mourners fill the grave.³³⁶

Mourners retreat at least 40 paces from the grave. Over the next few days, family members provide food to the family of the deceased, who refrain from lighting any fires.³³⁷

Names

By convention, Hindu Telugu names are commonly composed of three parts. Contrary to Western standards, the family name comes first. The given name, which may include multiple elements, follows. Historically, the caste name comes last. However, since the twentieth century, many people have ignored this convention and replaced the last name with a second given name that has no caste association whatsoever. The name of the famous Telugu scholar Velcheru Narayana Rao is explained below.³³⁸



© BBC World Service
Grandmother and newborn

Velcheru

Family Name

Narayana

Given Name

Rao

2nd Given Name

Not surprisingly, Muslims and other religious minorities in the state follow their own naming customs.

³³⁶ Gordon D. Newby, *A Concise Encyclopedia of Islam* (Oxford: Oneworld Publications, 2002), 64.

³³⁷ Margaret A. Mills et al., eds., *South Asian Folklore: An Encyclopedia: Afghanistan, Bangladesh, India, Nepal, Pakistan Sri Lanka* (London: Routledge, 2003), 144.

³³⁸ Velcheru Narayana Rao, ed. and trans., *Hibiscus on the Lake: Twentieth-Century Telugu Poetry from India* (Madison, WI: University of Wisconsin Press, 2003), xix.

Assessment

1. It is common for Telugu peoples to marry their first cousins.
True
Marriage between two related people, typically cross cousins, remains common, mostly in rural areas.
2. Women are well represented at the local level of governance in Andhra Pradesh.
True
In 2009, the government of Andhra Pradesh passed legislation reserving 50% of local government seats for women.
3. Telugu people frequently place their elderly in state-run retirement homes.
False
Elderly family members who are no longer in the seat of authority remain well respected and cared for by their families. The elderly also participate in child rearing.
4. Young children are encouraged to participate in the numerous rituals that emphasize familial ties.
True
One such occasion is *Raksha Bandhan*, a festive day when Hindu sisters bless their brothers and symbolically request their protection.
5. Telugu weddings are typically simple and short ceremonies.
False
Telugu weddings are highly ritualized and elaborate.

Final Assessment

1. The establishment of Andhra Pradesh in 1956 united all Telugu speakers under one state.
True or False
2. Andhra Pradesh can be divided into three different regions.
True or False
3. The state capital, Hyderabad, is among India's major cities.
True or False
4. The Naxalites are becoming more sophisticated in their terrorist attacks.
True or False
5. Elements within the Telangana region advocate the creation of a separate Telangana state.
True or False
6. Among the Muslims of Andhra Pradesh, one finds only Shi'ite communities, which is unusual among Muslim communities in India.
True or False
7. The Government of Andhra Pradesh restricts the practice of proselytizing.
True or False
8. Because Indians celebrate Hindu and Muslim holidays according to their occurrence in lunar calendars, the dates of the holidays change from one year to the next.
True or False
9. One should feel free to touch the images of Hindu deities at temples, because doing so is a form of respect.
True or False
10. Friday is the Islamic holy day.
True or False
11. Hindu religious values unite the majority of Telugu people.
True or False
12. Indians treat elders, such as grandparents, with great respect, and one should always greet them courteously.
True or False
13. A good time to show respect and good manners is at the dinner table.
True or False

14. Meat—including lamb, chicken, and beef—is the main part of most meals in Andhra Pradesh.
True or False
15. Female infanticide and feticide remain significant social problems plaguing Andhra Pradesh and much of the rest of India.
True or False
16. Poverty is a major issue in the cities of Andhra Pradesh.
True or False
17. Recent trends appear to indicate a significant improvement in the Indian educational system.
True or False
18. There are no shopping malls or supermarkets in Andhra Pradesh; one must instead shop at local bazaars.
True or False
19. India's government has tasked that the Railway Protection Force protect the country's rail system.
True or False
20. Visakhapatnam is an important commercial and naval center..
True or False
21. The majority of the Telugu peoples work in the agricultural sector.
True or False
22. Most rural people in Andhra Pradesh are economically prosperous.
True or False
23. Child labor is a social problem significantly affecting the education of children in rural Andhra Pradesh.
True or False
24. The *panchayati raj* is the system of local governance in Andhra Pradesh.
True or False
25. State security forces maintain permanent checkpoints and border crossings throughout Andhra Pradesh.
True or False

26. Joint families are the normal arrangement in Andhra Pradesh.

True or False

27. In Andhra Pradesh, Hindu women are entitled to the same inheritance rights as men.

True or False

28. The tradition of preferring boy babies to girls remains strong among the Telugu peoples.

True or False

29. Dating is just as common in Telugu society as it is in the West.

True or False

30. Muslims are able to divorce more easily than others in Andhra Pradesh.

True or False