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Annual Seminar “The One Asia Community in Cross-Cultural Dialogue with Europe”

India: Tradition & Modernity

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India: physical map



OECD Economic Surveys: India 2017

Basic statistics of India, 2015 or latest year available

(Numbers in parentheses refer to the OECD average)¹

LAND, PEOPLE AND ELECTORAL CYCLE

Population (million)	1 283		Population density per km ²	431,5	(36,6)
Under 15 (%)	28,8	(18,3)	Life expectancy (years)	68,0	(80,5)
Over 65 (%)	5,6	(13,6)	Men	66,6	(77,8)
Latest 5-year average growth (%)	1,6	(0,6)	Women	69,5	(83,1)
			Latest general election	May	2014

ECONOMY

Gross domestic product (GDP)			Value added shares (%)		
In current prices (billion USD)	7 454		Primary sector (2014)	17,6	(2,5)
In current prices (billion INR)	132 549		Industry including construction (2014)	29,7	(26,4)
Latest 5-year average real growth (%)	6,8	(1,7)	Services (2014)	51,6	(71,1)
Per capita (000 USD PPP)	5,9	(39,2)			

SOCIETY

Absolute poverty rate (2011, %)	21,9		Public and private spending (% of GDP)		
Ratio of incomes of the top 10% vs. bottom 10% (2011) ²	8,4	(11,2)	Health care, current expenditure, 2014	4,7	(9,2)
Ratio of incomes of the top 10% vs. bottom 10% (2011) ²	8,4	(9,6)	Pensions	0,7	(8,7)
Share of women in parliament (%)	12,0	(28,6)	Total government spending in education, 2014	3,8	(5,2)



OECD Economic Surveys INDIA

FEBRUARY 2017

OECD Economic Surveys: India 2017



India: States and Union Territories



Why culture?

Culture is ‘inherited ethical habit’, a compound of images, habits, and social opinions that are arational, and ‘incapable of being systematized into universal laws’.

(F. Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity*, New York 1995)

Languages of India

Ethnologue report for India - Mozilla Firefox

http://www.ethnologue.com/show_country.asp?name=india

Ethnologue Languages of the World

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Ethnologue > Web version > Country index > Asia > India

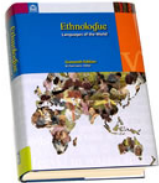
Languages of India

[See also [SIL publications](#) on the languages of India.]

Republic of India, Bharat. 1,134,403,000. Indo-Aryan 777,361,000, 76%; Dravidian 216,635,000, 21.6%; Austro-Asiatic 12,250,000, 1.2%; Tibeto-Burman 10,350,000, 1%; Other 2,468,600, Below 1%. National or official languages: Hindi and English. 22 official 'scheduled' languages: Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Marathi, Meitei, Nepali, Oriya, Eastern Panjabi, Sanskrit, Santali, Sindhi, Tamil, Telugu, Urdu. Literacy rate: 65%; males 75%, females 54% (2001 census). Immigrant languages: Armenian (500), Burushaski, Judeo-Iraqi Arabic, Northern Pashto (15,000), Uyghur, Walungge, Western Farsi (18,000). Also includes Arabic, Chinese. Information mainly from G. Marrison 1967; R. Hugoniot 1970; C. Masica 1991; K. S. Singh 1994, 1995; J. Matisoff, S. Baron, and J. Lowe 1996; R. Breton 1997; R. Burling 1998. Blind population: 9,000,000. Deaf population: 9,400,000 to 14,000,000 (2001). Deaf institutions: 850. The number of individual languages listed for India is 452. Of those, 438 are living languages and 14 have no known speakers.

Aariya	[aay] Madhya Pradesh, Chhatarpur, Datia, Panna, Rewa, Satna, Shahdol, Sidhi, Tikamgarh districts. <i>Classification:</i> Unclassified <i>More information.</i>
Adi	[adj] 238,000 in India (2000 USCWM). 1,200 Palibo. Population total all countries: 241,190. Arunachal Pradesh, East, West, and Upper Siang districts, Upper Subansiri and Dibang Valley districts; Assam, north hills of Assam Valley, between Bhutan and the Buruli River. Also in Bhutan, China. <i>Alternate names:</i> Abhor, Abor, Boga'er Luoba, Lhoba, Luoba. <i>Dialects:</i> Ashing, Bokar (Boga'er Luoba), Bori, Gallong (Galong), Karko, Komkar, Milang, Minyong, Padam, Pallibo, Pangi, Pasi, Ramo, Shimong, Tangam. Sun (1993) lists Tani varieties as Apatani [apt], Milang, Damu, Mising [mrg], Bangni [dap], Tagin [dap], Sagli, south Aya, Leli, and perhaps the Padam, Bokar, Pallibo, Ramo, Bori, Minyong and Pasi dialects of Adi; Asing, Panggi, Simong, Karok, Hill, Miri [mrg], and some northern and western dialects of Nisi [dap]. Intelligible with Adi Galo [ad] but sociolinguistically distinct. A different language from Yidu Lhoba [clk]. Bokar, Milang, Pallibo, and Ramo are very divergent—possibly separate languages. <i>Classification:</i> Sino-Tibetan, Tibeto-Burman, North Assam, Tani <i>More information.</i>

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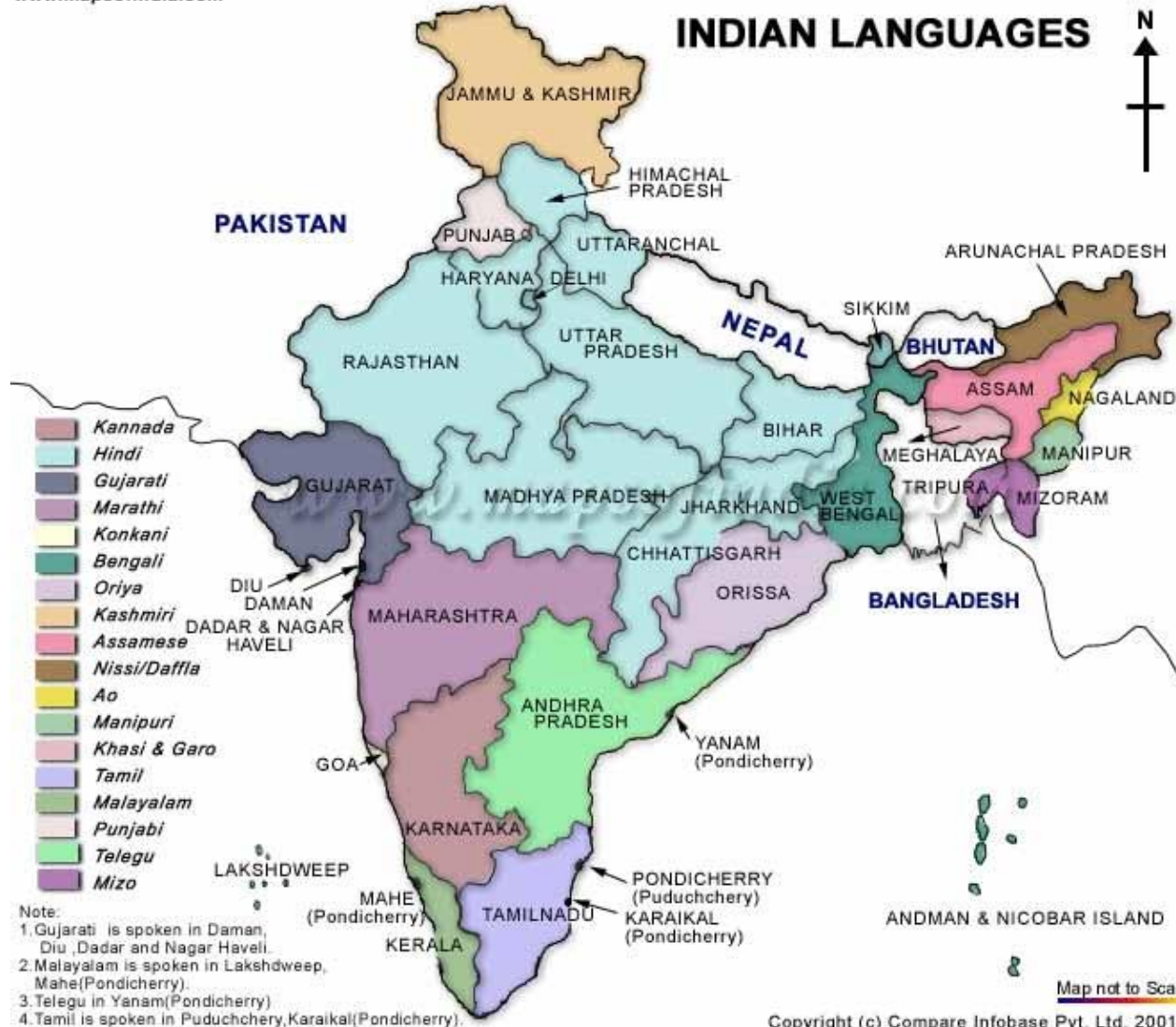
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Families of languages of India and neighbouring countries

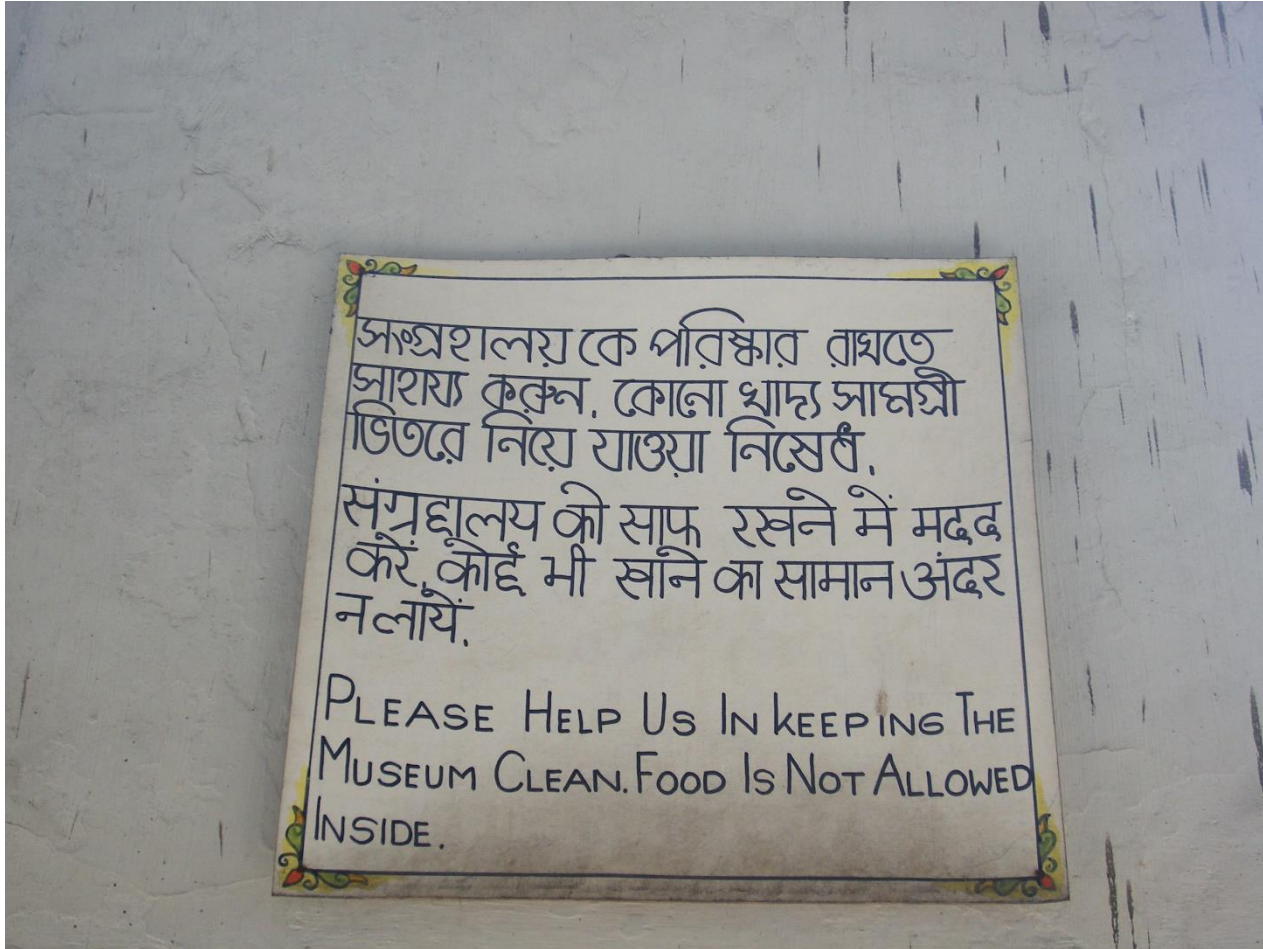


Languages of India

www.mapsofindia.com



Writing in India



National Museum, Kolkata

Writing in India



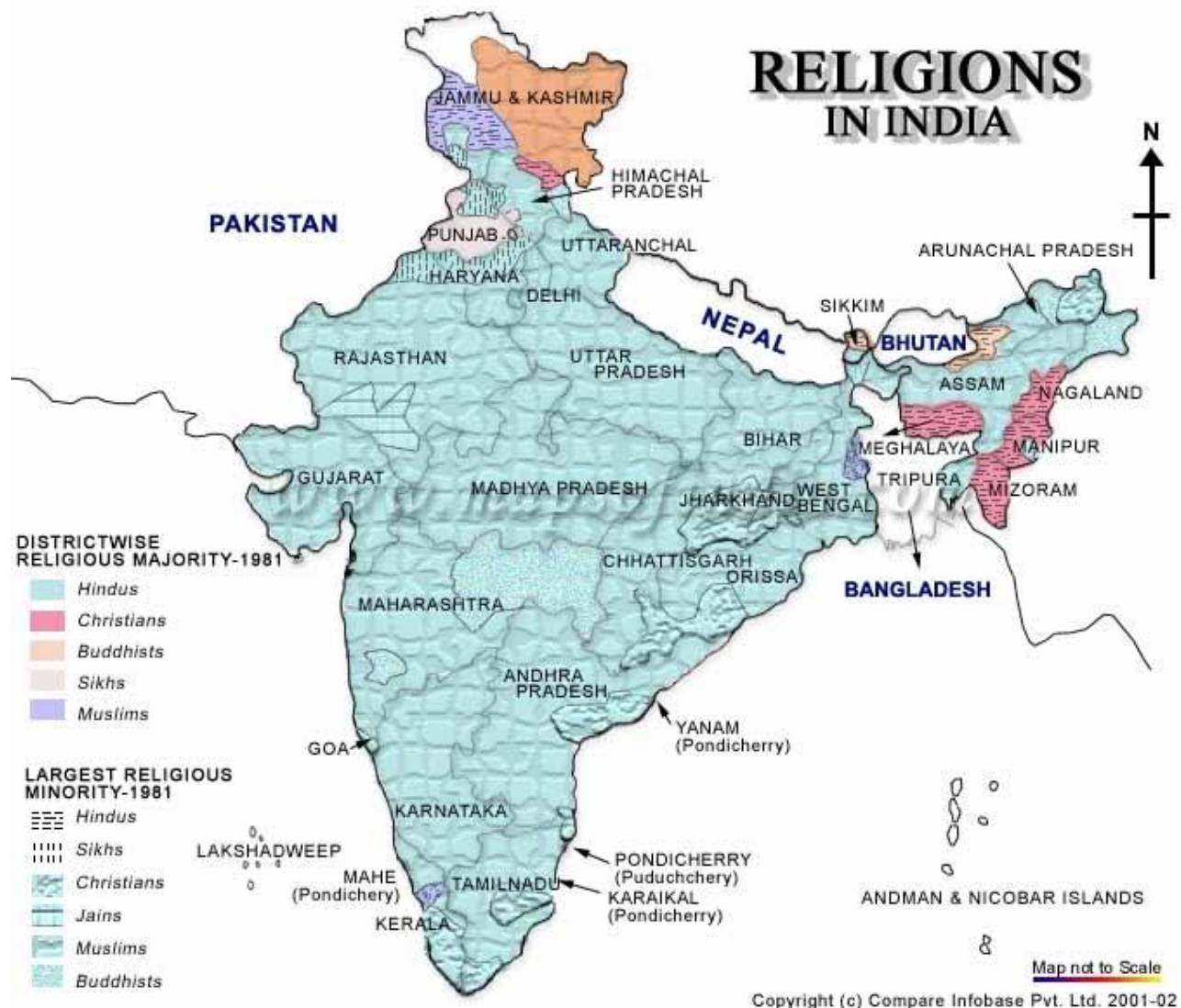
Konak

Writing in India



Sign at Ajanta

Religions in India



Census of India: Religions

http://censusindia.gov.in/Census_And_You/religion.aspx

TABLE 21: DISTRIBUTION OF POPULATION BY RELIGION

Religion	Number	%
All religious communities	1,028,610,328	100.0
Hindus	827,578,868	80.5
Muslims	138,188,240	13.4
Christians	24,080,016	2.3
Sikhs	19,215,730	1.9
Buddhists	7,955,207	0.8
Jains	4,225,053	0.4
Others	6,639,626	0.6
Religion not stated	727,588	0.1

Source : Religion, Census of India 2001

Jainism



Sikhs



Sikh temple at Delhi

Key concepts in Hinduism since the *Upaniṣads*

- *duḥkha* ‘existential suffering’
- The world is change: *jagat* ‘what moves’, *prakṛti* ‘transformation’
- A key question: is there a universal ‘true/reality’ (*satya*)?
- How to define *brahman*: *tad* ‘that’, *tad ekam* ‘the one’, *tad anantam* ‘the unlimited’, *nirguṇa* ‘lacking any quality’...
- *saṃsāra* ‘cycle of rebirth’
- *mokṣa* ‘liberation from the cycle of rebirth’
- *ātman* ‘the part of *brahman* that is in each human being’

Castes in India: religious basis

Puruṣasūkta (RV 10.90) [transl. by R. Griffith]:

11 When they divided Puruṣa how many portions did they make? What do they call his mouth, his arms? What do they call his thighs and feet?

12 The Brahman was his mouth, of both his arms was the Rājanya made. His thighs became the Vaiśya, from his feet the Śūdra was produced.

Castes in India: religious basis

Bhagavadgītā 41-44 (transl. by J. Mascaro):

[41] The works of Brahmins, Kṣatriyas, Vaishyas, and Shudras are different, in harmony with the three powers of their born nature.

[42] The works of a Brahmin are peace; self-harmony, austerity, and purity; loving-forgiveness and righteousness; vision and wisdom and faith.

[43] These are the works of a Kṣatriya: a heroic mind, inner fire, constancy, resourcefulness, courage in battle, generosity and noble leadership.

[44] Trade, agriculture and the rearing of cattle is the work of a Vaishya. And the work of the Shudra is service.

Castes in India: religious basis

Law Code of Manu [transl. by G. Buhler]

2.155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaisyas from wealth in grain (and other goods), but that of Sudras alone from age.

Castes in India

Upper castes (<i>dvija</i> 'twice born')	<i>brahmans</i> priests
	<i>kṣatriyas</i> 'warriors'
	<i>vaiśyas</i> 'merchants, cattle-herders and artisans'
Low caste	<i>śūdras</i> 'servants'
No caste	<i>dalits</i>

Indian constitution and castes

- 15.** (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
- (2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to—
- access to shops, public restaurants, hotels and places of public entertainment; or
 - the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

Tradition vs. innovation



Street market at Kolkata



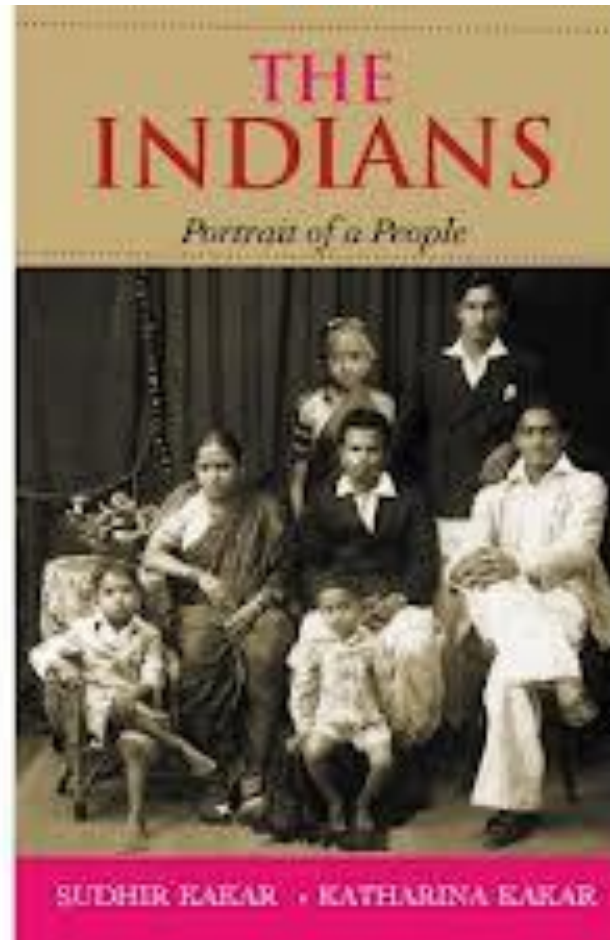
Selling fish at Bhubaneswar

Tradition vs. innovation

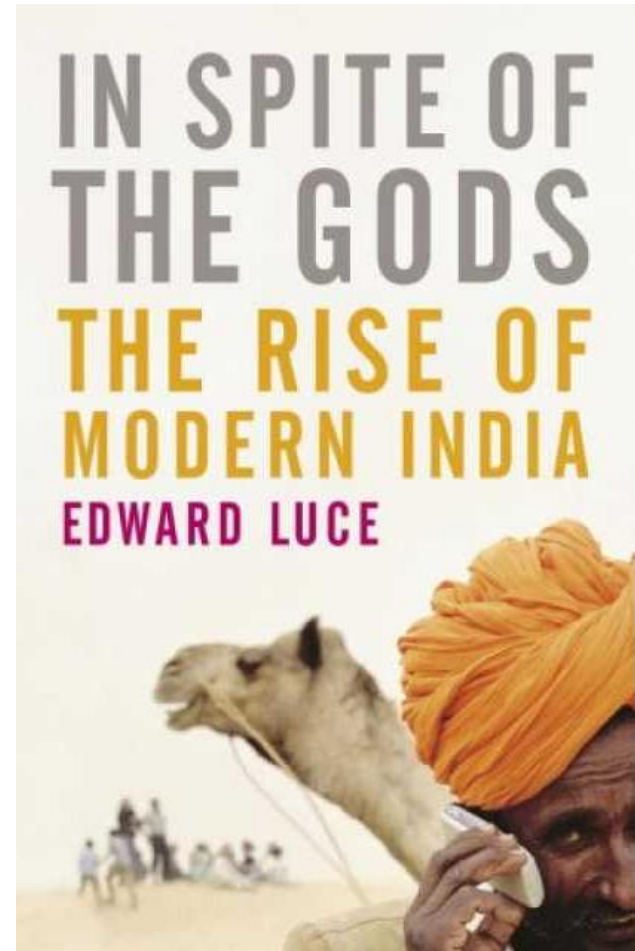
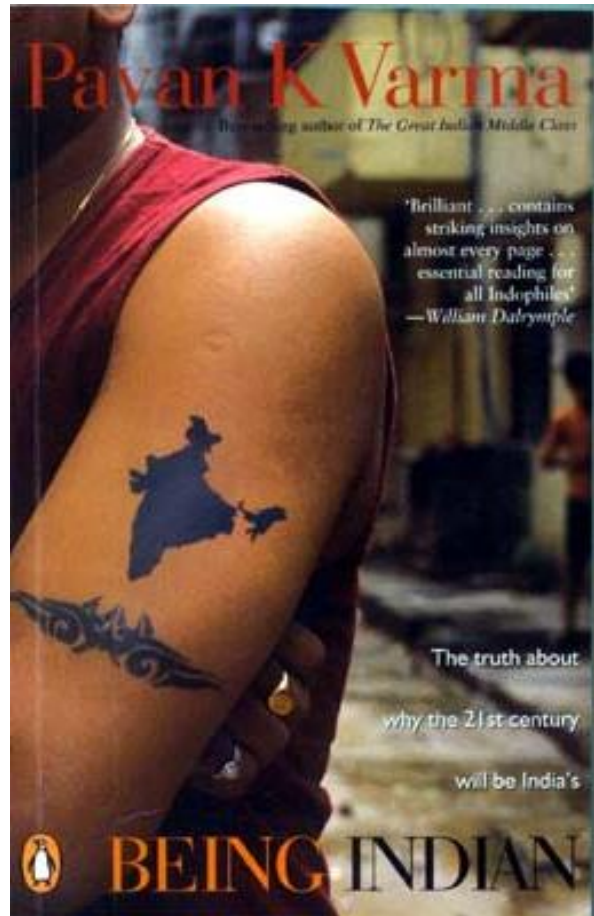
Societies change, but there are limits to change. Certain traits, which are the products of centuries of conditioning, do not change, and it is these that provide the distinct cultural label to a people. Others can be diluted or modified. Some new ones can, perhaps, be added, but they are mostly 'adds-on', scaffolding on a largely unalterable edifice. **It is this combination of (mostly) the old, and something of the new, that people carry as their cultural baggage in the journey towards the future.**

(P. K. Varma, *Being Indian*, New Delhi 2004)

Recommended readings (I)



Recommended readings (II)



Recommended readings (II)

