

NYSICCSI Handbook

Fall 2011

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April 2011

Namaste, Amira and Emily and Mariab and Claire and Caroline and Joseph and Rebecca and Grace and Alexandra and Melika and Tiana and Joann and Heli and Lindsay and Joseph (yes, two) and Brianna and Jason and Dana and Nico and Rebecca!

I first traveled to India with a friend to trek, now somewhere approaching thirty years ago. It was late summer in Kashmir, a Kashmir of lazy houseboats, floating markets, and shops full of colorful embroidery and paper mache boxes, not the Kashmir of bombs and military control that it was to become. We had never trekked before, but we had a book that told us how, and if two feminist academicians have a book that tells them “how”, they know they can do it! And indeed we did, a week or two later transversing the high Lonvilad Pass into Ladakh. We spent that autumn exploring up and down the Indus from our base in Leh, as the people and land around us settled in for the long winter that would seal them away until Spring. I remember especially sitting late one afternoon on the roof of the chanting hall of one small monastery perched high above a valley, looking down on women threshing grain far below, their chatter drifting up and mingling with the drone of monk voices under me as the setting sun caught the chaff and made of it magical swirls of glittering gold. I was hooked.

That was the first of many journeys, and while Kashmir and Ladakh are hardly typical of much of India, that is indeed the special character of the land to which we are traveling this Fall – there is no one India. Your India will not be my India or anyone else’s India. It will be Mother India, at once home to some of the world’s oldest civilizations and one of the world’s newest (and certainly biggest) democracies. It is a land of deep philosophical and religious traditions in which the sacred pervades its land and people, the land of Gandhi and *ahimsa*, but also a land that saw the horror of a partition that wretched its people apart along exactly the fault lines of those religious traditions and killed millions, a nuclear “power” in which the threat of apocalyptic confrontation with its fraternal brother is ever-present. It is a land of millions of subsistence farmers pushed to the edge of desperation by multinational seed and fertilizer companies alongside customer service call centers and Mercedes Benz showrooms. It will be what you make of it for yourself. I consider it a privilege to be part of that journey.

India, however, will require much of you. There will be times (often) when you will be hot and dusty, and there will be times (often) when “things” don’t go quite right. There will be new foods and uncomfortable situations in which you don’t know quite what to do. You will be frustrated by your inability to communicate and the strain of trying to understand what you know to be English but can’t quite make out, annoyed by harassment and unaccustomed attention, made bone-tired by travel and the constant pressure of having to cope with the new and unexpected. You will sometimes be bored and sometimes so over-stimulated by the colors and smells and sounds around you that all you want to do is find some small, silent cave to crawl into. You will be homesick. But Mother India can be relied upon to give more than she takes. Be patient and listen to her. She will speak.

This Handbook is intended to give you the basics by way of information about the program. Read it carefully and make sure you pack it to come with you.

Om shanti, shanti, shanti om,

Sheila Bennett
Hobart and William Smith Colleges
NYSICCSI Director, Fall 2011

Working Itinerary Fall 2011

August

Sunday 28 Arrive in Delhi; check into YWCA Blue Triangle

Monday 29 – September, Thursday 1
Tuesday 30

Delhi Orientation
Eid ul-Fitr (public holiday)

September

Friday 2 Travel to Mussoorie; check into Ivy Bank Guest House

Saturday 3 – Monday 19
Tuesday 13 – Thursday 15
Tuesday 20 – Friday 23
Friday 23
Saturday 24

Mussoorie Program
Yamunotri yatra
Travel to Navdanya (3 night stay)
Travel to Delhi (stay YWCA Blue Triangle)
Travel to Jaipur (stay Meghniwas Hotel)

Sunday 25 – November, Thursday 10
Sunday 25
Monday 26

Jaipur Program
AIIS Orientation and home stays begin
Hindi classes begin at AIIS (M/W/F mornings)
Academic sessions begin (M/W afternoons)
Dussehra

Wednesday 28

October

Monday 3
Friday 7 – Sunday 9
Saturday 22
Wednesday 26

Gandhi Jayanti (public holiday)
CECOEDECON fieldtrip (2 night stay)
Bagru fieldtrip
Diwali (public holiday)

November

Friday 4
Saturday 5 – Monday 7
Wednesday 9

Hindi final exam
Travel to Pushkar via Ajmer (2 night stay)
Jaipur farewell dinner

Thursday 10 – Monday 14

Break
Students due back in Delhi by 5:00 PM the 14th
Optional: Bagru hand block printing residential workshop

Tuesday 15 – Friday 18
Friday 18
Saturday 19 – Sunday 20

Travel to Amritsar by train (3 night stay)
Travel Amritsar to Agra by train
Agra (1 night stay)
Visit Taj Mahal, Agra Fort, Sikandra, Fatehpur Sikri
Depart Agra by overnight train to Varanasi
Arrive in Varanasi; check into Sahi River View Guest House

Sunday 20
Monday 21

Monday 21 – December, Saturday 3

Varanasi Program

December

November, Wednesday 30 – Saturday 3
Saturday 3
Sunday 4

Sarnath fieldtrip (3 night stay)
Depart Varanasi by overnight train to Delhi
Arrive in Delhi; check into Ahuja Residency, Defence Colony

Sunday 4 – Saturday 17
Tuesday 13 – Wednesday 14
Friday 16
Sunday 18

Delhi Program
IFP presentations
Farewell dinner
Depart Delhi for New York (early AM flight); arrive New York

NYSICCSI Contacts: India

During Daylight Savings Time in the US, the time in India is 9½ hours later than Eastern Time. For example, 8:30 AM Eastern Daylight Savings Time is 6:00 PM in India. During Standard Time in the US, the time in India is 10½ hours later than Eastern Time.

The prefix for international calls from the US is **011**. The country code for India is **91**. Therefore, the formula for calling India from the US is 011 91 (India number).

Indian numbers are always 10 digits. The first several digits of a landline is the city code (e.g., 11 for Delhi, 1362 for Varanasi, 141 for Jaipur, 542 for Varanasi). Mobile phone numbers often (but not always) begin with a 9 or 8.

Some of these phones are in the contact person's home or are private mobile numbers, so please be circumspect in their use.

Professor Bennett's mobile number in India is (011 91) 88 6015 4863.

Delhi

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YWCA Blue Triangle Family Hostel
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Phone: (011 91) 11 2336 2975 reception
11 2336 0202, 11 2336 5014, 11 2374 3178
Fax: (011 91) 11 2336 0202
E-mail: btfh@ywcaofdelhi.org

“Saxena” Ahuja Residency
C-83, Defence Colony, New Delhi
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American Institute of Indian Studies
The Director-General's Office
Ms. Purnima Mehta, Director-General
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Mussoorie

Ivy Bank Guest House
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Mussoorie, Uttarakhand 248179
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Jaipur

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The Academic Program

You will register through your home campus for Hindi, Historical India, Contemporary India, and your Independent Fieldwork Project. The amount of credit each represents will be as assessed by your home institution. Your academic program includes a six-week intensive course of Hindi instruction; assigned readings (including a program of summer reading); a series of five essays (one to be completed prior to your arrival in India); a field journal and “Gods Journal”; a program of lecturers, speakers, and fieldtrips; participation in an on-going field seminar; and a final presentation and paper based on your IFP work. The field journal will consist of weekly entries and along with the Gods Journal will contribute to your grade for both Historical and Contemporary India. Reading will be assigned and discussed across the full reach of the term. Each component is described more fully in the following.

THE FIELD JOURNAL

The field journal has been an integral, signature component of the NYSICCSI program for many years. It constitutes a significant component of your grade for both the Historical and Contemporary India courses, and can be used as a critical instrument for recording and analyzing your field research for your IFP. The objectives of the field journal are as follow:

1. The field journal is intended to record observation and trigger recall. India can overwhelm one with new sensory and intellectual stimuli. The nuances of your memory and feelings about events, persons, places, things will fade and change with time. The field journal will serve as a record of specific experiences, your reaction to them, and your analytic reflection on them later. You may, of course, later come to have a different appreciation of what you observed or experienced, but that will most likely be based on the accumulation of more knowledge and experience over time.
2. The field journal is intended to provide a structured opportunity for directing your attention toward an experience or observation. As an ongoing exercise in observation, it will heighten your awareness and sharpen your observational skills, prompting you to pay sharper attention to what you see, hear, smell, taste, and feel going on around you.
3. The field journal is will compel you to become more introspective. The journey to an outward “other” is inevitably made along the path of reflection and self-discovery, and by keeping a record of not only what you see, but also how you perceive your experience and come to relate it to other experiences and ideas.
4. The field journal obliges you to consciously make meaningful cross-cultural and historical comparisons. Not all comparisons are equally useful, and many may have very little to do with the culture and circumstances that you encounter. Nevertheless, attempting to do so will deepen your understanding of India and yourself.
5. The field journal is intended to stimulate a deeper understanding of the human condition and how that understanding is attained (i.e., epistemology). These are understandings that must grow over time, out of the *combination* of experience and deep inquiry.

There are three components (sections) to a field journal entry, representing three distinct processes: description, reaction, and analysis:

Description: Here you will describe a specific event, encounter, or experience that has caught your attention. In this mode, you attempt to narrate, in as “objective” a manner as you can, what you observed or experienced, what you perceived as significant and noteworthy, and the context in which it occurred, however insignificant or lacking in noteworthiness it may have seemed to you at the time. This is an attempt at unprocessed ethnographic observation.

Reaction: Here you will write down how you reacted, responded, or related to what you observed or experienced. How did it make you think/feel/react *at the time*? And *now*, as you re-experience it in the act of narration, what do you feel and what conclusions are you drawing that generalize or contextualize your experience of India more generally? In short, what feelings did you have and how did the experience contribute to the experiential knowledge base you are developing of Indian culture and society? This part should be grounded in the specific experience, but can reflect the more general or specific patterns you perceive.

Analysis: After you have described the event, encounter, or experience and your personal reactions to it, can you reflect on its meanings in terms of larger patterns, questions, or bodies of scholarship? Here I will expect you to place what you describe into a context that relates to your studies about India from your lecturers and assigned and independent reading.

In short, a field journal entry describes in as straightforward a way as possible, records your personal reaction and how it contributes to your store of social and cultural knowledge of India, and reflects in a theoretically or conceptually grounded way – in short, what you see, feel, and think. These are three distinct, separate modes of thinking. The field journal is intended to enable you to cultivate them as different yet equally valid modes of response and inquiry.

Grading: At least two entries per week are expected. I ask that you submit your entries to me as a Word file printed out by Wednesday evening of each week after the first week. The journal will be assessed for the presence and quality of all three components (description, reaction and reflection), and the regularity, depth, and insight of each entry.

THE GODS JOURNAL

As you will discover, contemporary India is a rapidly changing, modern, globalized society, but also one in which religious life is virtually uncontainable. India's secularism looks a lot different than our own, as does also the expression of spirituality and religious practice. In order to introduce you to the gods and ritual that are part of the everyday life of most Indians, you will keep what has come to be known as a "Gods Journal".

Upon arrival in India, I will provide you with small notebooks. You will be responsible for collecting images of gods or the divine that you come across over the course of the term, which you can then paste into your notebook. You will find images for sale (very inexpensively) on the street, particularly near temples, dargahs, and mosques, but you may supplement these with digital images you have taken. Then record as much as you can find out and identify about each god or representation of the divine. For example: What is the name of what is pictured/depicted? What stories, powers, other gods are associated with this god/representation of the divine? Does the image look like that inside a temple/dargah/mosque? What kinds of people were in the vicinity? What were people doing to honor the image/representation of the divine?

Some of these questions can be answered simply through your own observation. Others, however, will require you to speak with people, which will give you the opportunity to develop your Hindi and become more comfortable interacting with others. By the end of the term, you will have a rich record of some of the religious life you have observed. It is my hope that you will not only engage with the diversity of religious experience in India, but also that you will have a memento that may aid you as you try to explain all that you have experienced upon your return to the United States and your friends and family.

Grading: Knowledge of the religious heritage and individual religious beliefs and practices contributes importantly to both an historical understanding of India and an appreciation of contemporary

culture and society. My assessment of your Gods Journal will therefore comprise a component of your grade for both Historical and Contemporary India.

HISTORICAL INDIA

Objectives for your study of historical India include the following:

1. Knowledge and appreciation of the subcontinent's geography and geographic location, and the implications of those for the development across time of trade, the movement of peoples, the transmission of cultural influences, geopolitical relations, and internal political integration and conquest.
2. The broad outline of the subcontinent's cultural history and origins, and the major spiritual traditions that have shaped the history and cultures of its peoples. This includes an understanding of the basic tenets, philosophies, practices, and textual traditions of those traditions, principally those that gave rise to contemporary Hinduism, Islam, Buddhism, and the Sikh and Jain religions.
3. The broad outlines of Indian history – the movement of peoples into and within the subcontinent, the successive rise of dominant political powers and invaders, the development of trade and economic relations. We will focus specifically but not exclusively on northern India, the history of the areas that we will be able to study directly.
4. Within that context, the subcontinent's gradual integration into the global geopolitical economy of colonial rule and imperial ambition, most notably that of the British and British Empire. This includes not only the experience of British rule but also the impact of British and European culture and social institutions.
5. Basic knowledge of India's struggle for independence, from the mid-19th century forward.
6. Familiarity with certain problems of historiography and perspective, such as that of the Aryan invasion, Orientalism, and the struggle of Indian intellectuals and scholars to assert a nationalist identity and perspective.

Grading: I will assign a grade for Historic India as below:

Field journal entries	20%
Gods Journal	10
Field seminar participation	10
Essays (2)	50
Summer essay	5
Self assessment	5

	100%

CONTEMPORARY INDIA

Objectives for your study of contemporary India include the following:

1. Basic knowledge of India's political system, economy, demography, and social institutions such as its educational system and social welfare provisions.
2. Basic knowledge of contemporary religious practices within India's major religious communities.

3. Informed insight into selected contemporary social problems and issues:
 - Environmental concerns
 - The status of women and scheduled classes
 - Hindu fundamentalism and intercommunal relations
 - Agricultural policies and economic development
 - The impact of integration into the emerging global economy on India, and India's role in that economy.
4. Basic knowledge of and insight into the complex landscape of organizations, individuals, agencies, and NGOs working toward social welfare and social justice objectives.
5. Recognition of principal political issues and divisions within the Indian electorate today.
6. Knowledge of the recent history and current status of India's relations with her neighbors, especially Pakistan and China.
7. Insight into contemporary issues of identity, changing lifestyles, and intergenerational relations for young Indians and their parents today. Can one speak of an emerging "Indian" national identity?

Grading: I will assign a grade for Contemporary India as below:

Field journal entries	30%
Gods Journal	25
Field seminar participation	10
Essays (2)	25
Summer essay	5
Self assessment	5

	100%

HINDI

You will spend six of your weeks in Jaipur studying Hindi nine hours weekly at the American Institute for Indian Studies. Additionally, the Assistant Director will conduct supplemental sessions and provide opportunities for learning how to handle everyday situations in Hindi, such as shopping, dealing with autorickshaw drivers, making polite conversation, and responding to personal queries about yourself.

Objectives for your study of Hindi include the following:

1. *Acquisition of cultural knowledge*
Language embodies cultural knowledge and the study of language promotes acquisition of that knowledge.
2. *Acquisition of communicative competence*
Acquisition of a degree of communicative competence enables one to live more comfortably and interact with others more directly.
3. *Demonstration of respect and interpersonal regard*
Effort to acquire the language of others shows respect for them and their culture, which has special meaning for you as a native English speaker in the world today.

4. *Access to new bodies of literature and knowledge*

Study of a language provides access to new literatures and bodies of knowledge in that language.

Grading: Your final grade will be based on your Hindi teachers' assessment of your learning, as demonstrated through examinations and class effort. Please be aware that it is not possible to take Hindi (or any of the other courses) on a pass/fail basis.

NOTE: You received your Hindi text at Orientation: Usha Jain, *Introduction to Hindi Grammar* (U of California, 1995). Please remember that you must bring it with you to India! For those of you who wish to begin learning the devanagari script, AIIS staff recommend the following website: www.anu.edu.au/asianstudies/hindi/alphabet.

THE INDEPENDENT FIELDWORK PROJECT

Objectives of the Independent Fieldwork Project include the following:

1. The IFP is intended as a lens through which to focus one's experience and/or a point on which to focus.
2. The IFP is intended to provide experience in learning how to frame and evidentially address a question. For many of you, it may be your first experience with the logic of social inquiry.
3. The IFP requires you to develop an area of expertise.
4. The IFP requires you to observe and interact with others directly, and
5. To compare across observations in the effort to both contextualize and generalize.

With these objectives in mind, you should anticipate the following.

- We will use some portion of our time in Mussoorie to address the essentials of fieldwork and gain some basic experience in doing and recording observation and interviews, the essentials of participant observation and the use of interviews and key informants, the logic of how one selects and compares "cases" (be they situations, places, organizations, people, households, buildings, communities, classrooms, whatever), and the ethical considerations inherent in the type of fieldwork you will be doing.
- By the end of that period (before we leave Mussoorie), you will have prepared a work plan for the coming five weeks, based upon the proposal you developed in consultation with your campus advisor, consultation with me, and perhaps initial fieldwork.
- You will then present a progress report mid-way through our time in Jaipur and a 12-15 minute formal oral presentation of the results of your project during the last week of the program.
- The final paper reporting the results of your fieldwork, analysis of your work in relation to relevant literature, and the conclusions you have reached is due January 16, 2012. It should be 20-30 pages in **11 point Arial** or **12 point New Times Roman font**, printed with space and a half spacing and 1" margins all around, sent to me as a both an e-mail attachment and printed copy at Hobart and William Smith Colleges, Geneva, NY 14456 (bennett@hws.edu). Please do not right justify your margins.

Grading: My assessment of your proposal and your work prior to your arrival in India will comprise 5% of your final grade. Twenty-five percent will be based on your initiative and effort in pursuing your work while in India and 20% on your oral presentation of the project at the conclusion of the term. The remaining 50% will be based on your final paper. This, in turn, will be graded on the

quality of your analysis and thoughtfulness of your conclusions, your use of written sources, and the effectiveness of your writing and organization, including the use of footnotes and bibliography. A paper that is turned in late will be penalized one fractional letter grade (e.g., from A- to B+) for each day that it is late. In summary, your IFP will be assessed as follows:

5 %	initial proposal and work prior to arrival
25	initiative and effort in India
20	final oral presentation
50	final written report
<hr/>	
100 %	

READING MATERIALS FOR THE FALL 2011 SEMESTER

There are four kinds of reading materials for the Fall 2011 semester:

1. The summer reading assignment described below. You **are not required** to bring these books to India, although you may want to bring any you want ready reference to in support of your IFP.
 - William Dalrymple, *City of Djinn: A Year in Delhi* (Penguin, 2003).
 - Diana L. Eck, *Darsan: Seeing the Divine Image in India* (Columbia, 1998).
 - Vandana Shiva, *Stolen Harvest: The Hijacking of the Global Food Supply*. (South End Press, 2000).
2. The following books which you **are required** to purchase and bring with you to India, perhaps in collaboration with 1-2 other participants from your school, such that each of you purchases and carries 2-3. These are readily available online, often as inexpensive used copies.
 - Joseph Alter, *Knowing Dil Das* (The University of Pennsylvania Press, 2000).
 - Diana L. Eck, *Banaras: City of Light* (Columbia University Press, 1999).
 - Leela Fernandes, *India's New Middle Class: Democratic Politics in an Era of Economic Reform* (University of Minnesota Press, 2006).
 - David L. Haberman, *River of Love in an Age of Pollution: The Yamuna River of Northern India* (University of California Press, 2006).
 - Edward Luce, *In Spite of the Gods: The Rise of Modern India* (Anchor Books, 2007).
 - Vandana Shiva, *Water Wars: Privatization, Pollution, and Profit* (South End Press, 2002).
 - Stanley Wolpert, *A New History of India*, 8th edition (Oxford, 2008).

Additionally, please bring this *Handbook* and the *IFP Handbook* with you. Remember also to bring your individual copy of your Hindi text with you (Usha Jain, *Introduction to Hindi Grammar*).

3. Any books or materials that you believe will aide you importantly in your IFP research. These you should also bring with you, take notes on and store in a portable storage device, or make sure you can access once in India via the internet. Remember, however, that you will be writing your actual IFP report back here after the close of the program, and will have access to substantial libraries at that time.
4. Books and packets of reading materials that you will receive at various sites in India, and materials accessed online.

You will receive a reading and writing schedule for each program segment in advance of that program segment once you are in country.

A NOTE: Technology marches on! These and probably many of the additional books you may want access to during your time in India are available in electronic format and may be read on a Kindle or possibly your netbook. These devices today are relatively inexpensive, lightweight, robust, and easily packed and carried. You may want to seriously consider purchasing one for use in India, or combining resources with another participant to do so.

PRE-DEPARTURE READING AND WRITING ASSIGNMENT

Required Summer Reading: As indicated above, the required summer readings are William Dalrymple, *City of Djinnns*, Diana Eck, *Darsan*, and Vandana Shiva, *Stolen Harvest: The Hijacking of the Global Food Supply*.

Summer Writing Assignments:

1. **The IFP:** As described in the IFP Handbook, Job 1 over the summer is developing a comprehensive foundation of reading and available resources in support of your IFP, and anticipating to the degree possible what your actual fieldwork will “look like”.

Due August 15: An annotated bibliography and resource inventory and brief description of your anticipated fieldwork.

2. **Summer Essay (due upon your arrive in Delhi August 28th):**

For each of the three required readings, identify one concrete thing you learned that especially caught your attention because it surprised you or contradicts something you thought you knew or believed. For each reading, describe this one concrete thing and the belief it contradicts or causes you to question. Then reflect on what this suggests more generally about beliefs and assumptions (which may very well be “true” and defensible) that you may be carrying with you to India. Restrict your essay to no more than two pages in **11 point Arial** or **12 point New Times Roman font**, printed with space and a half spacing and 1” margins all around, sent to bennett@hws.edu.

3. **The History of India in a Nutshell:**

Professor Lisa Trivedi is preparing a podcast lecture on the history of India that is intended to provide you an overview into which you can immediately begin placing yourself. I will send you the link as soon as it is available. It should be especially helpful to you as you read the *City of Djinnns*.

Hindi¹

Hindi is an Indo-Aryan language with about 487 million speakers. It is one of the official languages of India and is used as the language of administration, the media, education and literature in Delhi, Uttar Pradesh, Bihar, Madhya Pradesh, Rajasthan, Haryana and Himachal Pradesh. Elsewhere in India, Hindi is used alongside English, as a second language.

Hindi is also spoken in Bangladesh, Belize, Botswana, Canada, Germany, Guyana, Kenya, Nepal, New Zealand, Philippines, Singapore, South Africa, Suriname, Trinidad, Uganda, UAE, UK, USA, Yemen, Zambia. Hindi is closely related to [Urdu](#), the main language of Pakistan, which is written with the Arabic script.

Hindi first started to be used in writing during the 4th century AD. It was originally written with the [Brahmi](#) script but since the 11th century AD it has been written with the Devanāgarī alphabet. The first printed book in Hindi was John Gilchrist's *Grammar of the Hindoostanee Language* which was published in 1796.

¹ Source: <http://www.omniglot.com/writing/hindi.htm>.

Devanāgarī alphabet for Hindi

Vowels and vowel diacritics

अ आ इ ई उ ऊ ए ऐ ओ औ अं अः अँ ऋ
a ā i ī u ū e ai o au aṅ aḥ āṃ ṛ
[ʌ] [a] [i] [i:] [u] [u:] [e] [æ:] [o] [o:] [aŋ] [aḥ] [ā:] [r]

प पा पि पी पु पू पे पै पो पौ पं पः पाँ पृ
pa pā pi pī pu pū pe pai po pau paṅ paḥ pām pr

Consonants

क ka [kə] ख kha [kʰə] ग ga [gə] घ gha [gʰə] ङ ṅa [ŋə]
च ca [tʃə] छ cha [tʃʰə] ज ja [dʒə] झ jha [dʒʰə] ञ ṅa [ɲə]
ट ṭa [ʈə] ठ ṭha [ʈʰə] ड ḍa [ḍə] ढ ḍha [ḍʰə] ण ṇa [ɳə]
त ta [tə] थ tha [tʰə] द da [də] ध dha [dʰə] न na [nə]
प pa [pə] फ pha [pʰə] ब ba [bə] भ bha [bʰə] म ma [mə]
य ya [jə] र ra [rə] ल la [lə] व va [və]
श śa [ʃə] ष ṣa [ʃʰə] स sa [sə]
ह ha [ɦə]

Additional consonants (only used in loanwords)

क् qa ख kha ग ga ज za ङ ra ढ rha फ fa

Common conjunct consonants

क्ष kṣa ज्ञ jña त्क tka त्र tra द्व dva श्र śra द्य dya
द् dda त्त tta ढु dhḍha ढ् dbha द्म dma ह् hma ह्य hya

Special ra forms

रु ru रू rū र्प rpa प्र pra ट्र tra

Numerals

०	१	२	३	४	५	६	७	८	९	१०
शून्य	एक	दो	तीन	चार	पांच	छः	सात	आठ	नौ	दस
śunya	ek	do	tīn	cār	pāñc	chaḥ	sāt	āṭh	nau	das
0	1	2	3	4	5	6	7	8	9	10

Sample text in Hindi

सभी मनुष्यों को गौरव और अधिकारों के मामले में जन्मजात स्वतंत्रता और समानता प्राप्त है। उन्हें बुद्धि और अंतरात्मा की देन है और परस्पर उन्हें भाईचारे के भाव से बर्ताव करना चाहिये।

HOW TO WRITE VOWELS



HOW TO WRITE CONSONANTS

क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म
य र ल व श
ष स ह ळ क्ष

Expectations, Behavior, and Practical Advice

WHAT TO BRING

DOCUMENTS: Make photocopies of all these and keep them in a separate place from the originals:

- Passport
- Extra passport-sized photographs for various forms and applications
- Health insurance claim forms
- International health certificate (if you have one)
- International Student Identification Card (ISIC)
- A record of the numbers of any credit/debit cards you may bring, and the number to call if lost or stolen

MONEY: Students report spending about \$1,000 for travel, gift and other personal expenses, but this amount clearly depends on the individual.

The safest and easiest way to get rupees and to buy things is with a debit/ATM card. Talk to your bank about the capabilities of your debit card. Typically, a card with the Visa or MasterCard symbol will be accepted as a credit card at most ATMs and retail stores. ***In order for an ATM card to work in India it must have a 4-digit pin number.*** It's better than a credit card because you avoid interest charges, but it's crucial that you keep track of your bank balance.

You may want to take some traveler's checks for emergencies, but they are often difficult to exchange. Don't travel with a lot of loose cash. Credit cards are usable for some expenses in the cities like Delhi and Jaipur, but don't depend on them alone. If you choose to bring a credit card, keep it in a safe place and record the credit card number to keep with your documents along with the number to call if stolen.

IMPORTANT: There is an exchange bureau in the international airport before you leave the arrival area. It is open 24 hours a day, is quick and convenient, and gives the same rate as a regular bank. Cash some money (\$100 or so) when you arrive, so you don't have to spend your first day in India looking for another ATM.

ACADEMIC:

- All notes and material you have gathered for your independent research project
- Pens, pencils and stationery and/or drawing paper
- Small date appointment book. You will have a busy and changing schedule
- A flash drive so that you can work at internet cafés and save your work or print out. You might also use the flash drive to store relevant notes/materials for your IFP.

Please remember that you should carry neither a laptop, nor any electronic devices that you are not prepared to lose. If you do choose to bring a laptop, back it up before you leave home and be prepared to all but sleep with it. Items such as cameras and phones should be carried on your person at all times.

CLOTHING:

As was emphasized at the orientation: TRAVEL LIGHT! For the most part you will need light, durable summer clothing. However, it can get chilly in the evenings, especially in the mountains during the rainy season and in the winter in Delhi, so a warm, lightweight (consider fleece) sweater or sweatshirt is a good idea. Rain gear is necessary for the period of the monsoon. Silk long johns are light and can be very useful. Anything that you find you don't need can be discarded.

There are many websites devoted to various aspects of India. Here are a few starting places which seem reliable. You might want to find out (and print out for later use) information on the cities where you will

be studying (New Delhi, Mussoorie, Jaipur, Varanasi). Also a couple of newspaper (“Times of India” and “The Hindu”)

<http://www.visitindia.com/>
<http://www.lonelyplanet.com/worldguide/destinations/asia/india/>
<http://timesofindia.indiatimes.com/>
<http://www.hinduonnet.com/>

Indians dress more conservatively and neatly than most American college students. Avoid expensive or delicate care clothing since Indian detergents and washing methods are hard on clothes. Easy-wear and fast-dry fabrics are best. Take clothes that you like and in which you feel comfortable in but that are culturally appropriate and you don't mind wearing out. Whites are difficult to keep clean. Shoes that are waterproof or dry quickly are ideal for India. Being able to layer your clothing, rather than bringing heavy clothing is preferable. Indian women **do not** wear clothes that are revealing, transparent, or tight; rather, they wear loose, long and billowy clothes in hot weather. You will probably want to buy clothes in India so do not over pack. Every year, returnees recommend we tell students not to over pack. Believe it! You'll want to get things there. Almost all clothes are clothes that are available in India, often at a cheaper price. Except for good shoes, one should take as little as possible.

Clothes checklist for men and women: Note: Clothes may take up to one week to dry in Mussoorie. It will be extremely damp inside and out during the rainy season, and sometimes it can rain every day for a week or more, so quick drying fabrics are essential.

- 2-3 pairs of pants--jeans can be warm, so cotton, khaki pants are better. Avoid pants with holes.
- T-shirts. Three or four for men, fewer for women as these are rarely worn on streets by women. Some that will look nice for "dressing up;" others, with a saying or logo, you may want to trade or give away.
- Shoes (2 pair). Sandals, Tevas, or Chacos work well. Sneakers are a good idea. You need supportive shoes you can walk in for a whole day. Birkenstocks may be ruined by the elements.
- Bathing suit. Women: One piece conservative only; rarely used, depending on your destination for break.
- Jacket -waterproof windbreaker, poncho, or anorak for the monsoon season, most likely to be used primarily in Mussoorie. If you bring something inexpensive, you won't mind leaving it behind once you have no more use for it.
- Versatile light fleece sweater or sweatshirt.
- 3-4 pairs of socks including a couple of warm pairs for mountains.
- Cotton underwear; if you tend to feel cold more than others, consider light long underwear. Good underwear is generally hard to get.
- A nice shirt for men, as you will have occasion to dress up. Women may opt for native styles of dress for formal occasions.

For women: comfortable, long blouses with short or long sleeves. Long skirts. No sleeveless, tight, or revealing tops. You will likely want to buy Indian outfits so pack less.

For men: short-sleeve shirts, polycotton dress shirt, khaki pants. Pajamas, but you can also buy Indian pajamas for sleeping and street wear. Shorts — NOT short shorts. One pair for the beach or hiking; not appropriate for street wear.

EQUIPMENT: These are suggestions not requirements; use your judgment and tastes; don't bring things you won't be likely to use.)

- Easily concealed purse, pouch, or money belt for passport and money
- Hat with protective brim to cover face and neck
- Swiss Army knife or Leatherman (remember to put in checked baggage for flights)
- Frame pack (internal); good for packing AND carrying your stuff

- PolarPur water purification; also some powdered flavoring to add to water (kool-aid, gator-aid, lemon-aid type things) to mask the slight taste of iodine.
- Sleeping-bag liner
- Duct tape
- Weekend or day-pack
- Flashlight with extra bulbs; batteries are available
- Water bottle(s), liter size (two is good; at least one); required
- Sunglasses
- Plastic bags or stuff sacks; packing cubes
- Sewing kit
- Insect repellent
- Inexpensive mp3 player
- Combination or padlock; small locks for luggage
- Watch and small travel alarm
- Digital camera; usually in tourist areas there are facilities to have your images stored on CD. Extra cards. Film cameras: negative/print film available everywhere; but not slide film; Kodachrome is not processed in India; Ektachrome is at some places.
- Camera batteries (other than AAs, which are readily available)
- Herbal tea bags

Medical and Personal (suggestions, not recommendations)

- Take a 5-month supply of all subscription drugs; allergy medicine
- Extra set of prescription glasses/contacts; copy of prescription
- A prescription medication for motion sickness or anxiety in buses on mountain roads, if you are prone to motion sickness
- Contact lens cleaner is available but bring glasses for traveling and fieldtrips
- Conditioners are available but expensive; good shampoos, soaps and lotions are available
- Chapstick or Blistex
- Dental floss
- Tampons: bring if a special brand is needed. Sanitary napkins are available in many brands including Carefree and New Freedom.
- Prophylactics or contraceptives
- packets of cocoa, lemonade, granola bars
- Band-Aids
- Anti-diarrhea pills; Pepto tabs
- A broad-spectrum antibiotic such as Cipro
- Laxatives
- Antibiotic cream for cuts
- Aspirin, ibuprofen, acetaminophen – whatever you use
- Antihistamine
- Mosquito repellent (important!)
- Face wipes, astringent pads, hand-sanitizer

Women Take Note: your anti-malaria prophylactic may render your oral contraceptive ineffective.

All Take Note: Tablet antihistamines are largely unavailable (liquid only).

GIFT IDEAS

You will probably want to bring a gift to your Indian host family. Moderate gifts are best. The intention is not to demonstrate wealth, but to offer thanks and appreciation. Choose one or two things from the following list or come up with your own comparable ideas. Something that is personal or connects to you and the place you are from is best. Photographs of your house and family are always good to bring with you to show people, not necessarily to give them. Don't bring too much!!

- T-shirts -- especially those with the name of a college or of someplace in the U.S. are good gifts for younger males in your home stay family. Most Indian men will wear medium or large.
- Baseball caps or other College or regional logos.
- Hand creams and body lotions in nice scents and containers (travel size); make up.
- Hair clips and ornaments, ribbons, (also available in India) -- for younger females in your home stay family.
- Refrigerator magnets; stickers, coloring books and crayons for children.
- Frisbees -- bring your own, too; matchbox cars -- not battery operated.
- Cocoa -- U.S. brands are usually more mixable.
- Spices like oregano and basil for spaghetti and pizza.
- Ziploc bags.
- Calendars with photos; good pens, of all varieties.
- Stamps or coins -- a popular gift for some people.
- Postcards of your home, campus, hometown, places you've been.

OTHER PREPARATIONS

Travel Guides

You should consider buying either the *Lonely Planet India* or *The Rough Guide India*. You can buy downloadable chapters of Lonely Planet that you can then read on-line and print any pages you wish. These have invaluable introductions to the practicalities of traveling in India which will be essential if you plan on traveling during the break -- where to stay, where to eat, and how to get there. The books also provide historical information for each site, village, town or region it introduces. Some new and certainly older editions can be found for sale in India.

Maps

Good maps of India are definitely worth bringing. They are helpful in orienting yourself, and in planning travel during the break. A number of companies make fine maps of the entire Indian subcontinent. The Nelles series include detailed maps of several regions of India. You should spend some time familiarizing yourself with the main areas to which we will be traveling (refer to the working itinerary).

Water

Bottled water is available in India, and when you first arrive, it will be provided to you, though **you must bring a Nalgene-type bottle which you can refill**. However, after the initial period of adjustment, regularly buying bottled water is much more expensive, sometimes unsafe (the bottles are sometimes filled with tap water, re-capped and resold to unsuspecting tourists), and environmentally destructive (the plastic bottles are not bio-degradable). It is preferable on all counts to drink water which you know is safe. In most places you will stay, drinking water will be filtered (Aquaguard), but when you are outside of those environments, you may want to be able to treat the water yourself. Particularly when you travel on your own, such as on the break, or when you are working on your Independent Fieldwork Project, you will want to have a plastic liter water bottle (or two) and a means of water purification. PolarPur is convenient, works relatively quickly, is safe, guards against giardia and, if used properly, has minimal taste. It comes in a small, nearly unbreakable bottle, with enough crystals to last the whole trip and much longer. If you want to be sure to have safe water at all times, you might consider buying a bottle, as well as powdered flavoring to mask the taste. PolarPur is available at camping and outdoor outlets, should you decide to pack your own.

E-mail

As I mentioned to you at orientation, a large part of BEING in India depends upon the extent to which you focus on what is before you, not what is available on the web or on your email. A Netscape or Hotmail account will operate the same wherever you are. But if you plan to use your college e-mail account, be sure you know how to access your e-mail account off-campus.

On your U.S. campus, e-mail has proven to be an inexpensive (or totally free) and convenient way to stay in touch with family and friends. **Don't expect the same levels of access in India.** Using e-mail can be time consuming and frustrating. Although e-mail access is widely available via internet cafés, your access won't resemble what you are used to in the U.S. Commercial e-mail centers are available in most of the locations where you will be studying, including Delhi, Jaipur, Varanasi and Mussoorie.

THE USE OF DRUGS AND ALCOHOL

The use of drugs is strictly forbidden by NYSICCSI policy and will be immediately disciplined. Period.

With regard to the use of alcohol, the general rule is to do what is legal and culturally appropriate in the Indian context, keeping the following in mind, as stated in the Consortium's alcohol policy:

The consumption of alcohol is much more limited in India than it is in the United States, especially compared to what one may observe on American college campuses. It is often stigmatized and those who drink are considered undisciplined, impure, or simply foolish. There are, of course, bars and restaurants that serve alcohol; yet your consumption of alcohol should be limited – both in terms of where it is consumed and how much you consume. The guideline here, as with other issues, is to behave appropriately according to the more generally conservative Indian standards. Most specifically, don't drink from or carry open containers of alcoholic beverages on the street or act in an inebriated way, publicly or privately. And don't use alcohol consumption as an excuse for other forms of inappropriate behavior. Such an excuse will not stand in the way of your being dismissed from the program.

Abuse of alcohol, when it affects your academic performance or social relations with members of the group or contacts in India, will not be accepted.

In short, the legal rights you enjoy in the U.S. with respect to alcohol consumptions do not necessarily extend to India. You should therefore consider the opportunity to imbibe alcohol a privilege, not a right.

By signing the Consortium's alcohol policy, you agreed that if you consume alcohol, either within or without the confines of your rooms,

- a. You will do so in moderation.
- b. You will not flaunt either your possession or consumption of liquor.
- c. You will not engage in lewd, obscene, or boisterous behavior.
- d. You will not drink with any outsiders in your rooms or within the premises of a guesthouse or group residence.
- e. You will not drink after the hour of any curfew.
- f. You will not leave any alcohol-related items (e.g., bottles, stoppers, glasses) for guesthouse or hotel staff to remove.
- g. You will not carry any alcohol with you to a public or religious site.
- h. You will not carry on your person or in your luggage any alcohol when staying with your home-stay family in Jaipur.

Furthermore, you acknowledged that violating any of the above rules is grounds for dismissal from the program.

TIPS FOR WESTERN WOMEN TRAVELING IN INDIA

India is an extremely rich place to reflect cross-culturally on gender relationships. Just as stereotypes abound in Western culture about Asian men and women, when traveling in India you will come across a number of stereotypes about gender in the West. The sources of these stereotypes are the same as those in the West: movies, the media, and plain lack of information about relationships in another culture. On the one hand, in India Western women can be given the same kind of respect and freedom as a Western man. On the other hand, they can be perceived as sexually “loose” and “available.” When you are traveling in India, you will probably experience both of these responses, and it’s important that you begin to think about how you might deal with them. Here are some answers to common questions that may make the transition into India a little easier.

How should I dress?

While you don't need to don a sari the minute you step off the plane, it is important to realize that you should respect Indian norms of what is decent exposure and what is not. While YOU may think that exposing your stomach is more risky than shoulders or thighs, in India it's the other way around. Bare shoulders and thighs will attract unwanted attention and make you feel very uncomfortable. Unless you're in the Taj Disco in Delhi, shorts, sundresses, shoulder-less gowns, tank tops, and mini-skirts are out. Long, mid-calf length skirts, cotton shirts that reach to at least your elbow, and dresses with those dimensions are fine. The most comfortable form of Indian dress for Western women tends to be the salwar kameez, a long shirt that reaches to your knees and comfortable, pajama like pants that match underneath. Salwars are extremely easy to buy or have tailor-made in India, and many women wear them after they have returned from India as well. Saris are also an option, although if you're exceptionally tall you might have to get them specially made. Saris can be rather unwieldy for women who are not used to negotiating all the folds and pleats, but if the sari fits, and you like it, then wear it!

How should I act in public?

Generally speaking, you don't have to modify your behavior a whole lot. While you don't have to walk with your eyes cast down as if they were glued to the sidewalk, direct and prolonged eye contact with men in public is usually perceived as a direct invitation to a sexual relationship. Initiation of conversation with men outside of a business context is also seen as a form of invitation. (In other words, it's okay to ask the shopkeeper about his store, but probably a little more risky to chat up the guy next to you on the bus because he might be helpful to your fieldwork...)

Public affection between members of the same sex is fairly common. UNLIKE in the United States, you will see men holding hands with men, and women with women. Public affection between members of the opposite sex is not at all common. If you are involved in a relationship with someone of the opposite sex, be aware that public affection will go against the grain, and will attract a lot of unwanted attention. In general, it is better NOT to go out alone at night, even if it seems perfectly safe. Traveling with someone else can often be more fun, anyway.

Can I travel alone?

Many Western women have traveled alone for months and enjoyed themselves immensely. However, people in India, especially women, very rarely travel alone, and you may find yourself an object of curiosity. Frequently, the toll that traveling alone takes is more mental than physical; you may get tired of constantly being on your guard, feeling uncomfortable eating alone in local restaurants, and so forth. The Indian train system does provide “Ladies’ Cars” in second class, which is a compartment reserved just for women and children. These “Ladies’ Cars” can be a whole lot of fun, and a great way to meet women you may not otherwise get the chance to talk to. On the whole, use your best judgment about your own psychological and physical limits. Even if it seems “unfeminist,” there are many times when it is safer and more fun to travel with a man or another woman than it is to go solo.

What if I am harassed, either verbally or physically?

On the whole, verbal “eve-teasing” (as it’s called in India) happens fairly commonly, but there are ways to deal with it. The most effective way is just to ignore it. You can cover your head and face with a shawl or a sari, thereby taking yourself out of visual range. If your Hindi is good enough, you can also yell at those who are bothering you and publicly shame them for their rude behavior. If you are being harassed physically; yell for help. If it is during the day, there will almost always be someone around who will hear you and most likely come to your aid. You can also choose to fight back yourself, but do so only if it is during the day and you are with someone you know who will help you.

If you take these basic precautions, and use common sense, you should encounter little difficulty in your cross-cultural study of gender, and have a rich and rewarding experience. And you’re sure to understand gender differently when you come back home!

A further note

It is important to point out that Northern India in general, and Jaipur in particular, is far more prone to sexual harassment behavior than other areas of India. Jaipur will have more of these kinds of incidents than other places that you will be visiting. PLEASE KEEP THIS IN MIND as you settle into your life in Jaipur. In general, going out alone as a woman is not the best thing to do; going out alone at night is simply foolish.

This does NOT mean that you will be isolated; on the contrary, you will have your fellow students, your home-stay families, and other new friends to travel with. The best way to think about it is that you will be developing a new understanding of physical space. That space will not consist of wide public spaces and vistas for you to roam free, as it might be if you were traveling in Europe. Instead, it will consist of more inner spaces, familiar places that you know--shops and houses and classrooms of people with whom you have become friendly, and whom you trust.

Laurie L. Patton, Bard College (currently Emory University)

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WOMAN TO WOMAN

Some Personal Reflections and Advice on the Issue of Sexual Harassment

The issue of sexual harassment is one of the more challenging and downright annoying aspects of any semester in India Program. In the case of the NYSICCSI program, this issue becomes the most noticeable in Jaipur. In approaching the issue, I think it is important to understand the particular cultural and historical factors that contribute to the situation. I also want to share with you some of my own insights gleaned from 25 years of frequent travel to many parts of India.

First of all, it is not coincidental to the issue that Jaipur is one of the most popular tourist sites in all of India. Because so many people in Jaipur make their living off the tourist trade, the competitive nature of that trade means that an “aggressive” approach to visitors can pay off in terms of tourist dollars. That means that it will not be uncommon for men to accost you on the street, in order to try to sell you some item or get you to come into their shop. Sometimes taxi drivers or even guys that just seem to be hanging out on the street are given commissions for bringing customers into particular shops. Since many make their living this way, the approach these guys take will range from direct and aggressive to roundabout and wily. You will be surprised at what creative approaches people might take to try to gain your confidence and steer you in a particular direction. So be prepared for this, and know how to deal with it.

It starts with **not feeling guilty** for being suspicious until proven otherwise! By the rules of Indian culture itself, as a woman, you are under no obligation whatsoever to give the strangers the benefit of the doubt. In fact, you would be foolish to do so. Why is that? Because in Indian culture, the way to meet

friends is through proper channels of family, teachers, and already established friendships. People don't generally trust anyone unless they know their social context, i.e.: where they are from, who their family is, etc. Even if two people meet and make friends at work, they will start out by placing each other within a context of people who are already known to them. Our program establishes these channels for you through the faculty and home-stay families we arrange for you. Although it may take a little longer to establish a network of acquaintances, in the long run you will learn much more about the culture and have a much more fruitful (not to mention safer) experience by playing by the rules that Indians themselves play by. If you want to take chances and reach out to strangers, better make sure it is to strangers of the same sex!

One of the characteristics of Jaipur is precisely all the tourism and the commercialism it has generated. Tourists visiting an area want to see the sights, buy the goods and get on to the next site. In this kind of encounter, there is rarely even a glimpse of the usual social patterns of the culture and in many cases there is a gross violation of these patterns. This is especially true when it comes to women from other cultures. As western women tourists arrive, they don't look or act anything like Indian women, and so are labeled in the ways Indian women would be labeled if they acted so "freely." Of course, what to us western women seems like normal behavior is seen within the context of the highly conservative Rajput-dominated culture of Rajasthan as "free" i.e., immoral or indecent.

The idea for women in Rajput culture (and in Indian culture in general though Rajput culture is especially conservative in this regard) is to stay at home unless absolutely necessary, and then to go out only if accompanied by a male relative like a brother. That's right; women do not walk on the streets alone. It goes without saying that there is no dating before marriage, so if any woman is seen out with a male to whom she is not related, it is presumed that something scandalous is going on.

Even body language is very different. Women do not act boldly and directly. For example, they do not look men in the eyes when speaking with them. They tend to act demure even around men they are related to. With men they are not related to, they don't act at all. They avoid contact and interaction whenever possible. With shopkeepers and providers of service like rickshaw drivers, they will act from their status position and treat them accordingly, most often like servants. In other words, Indian women are accustomed to act in terms of their culturally prescribed roles of sister, daughter, student, etc. but not as friend or friendly to men they do not know.

That is why when tourists, especially fair-skinned young women from the west, arrive on the scene with their smiles and innocently friendly open manner, their facial expressions and body language are misinterpreted as invitations to intimacy. If any Indian woman acted in that way, it would also be interpreted in that manner! But the case is even more pronounced for westerners because of the preconceived notions that most Indians have about them. On the one hand, many of the films imported from the west are pornographic in nature. Even mainstream films showing mild sex scenes are shocking to Indian audiences due to the extreme differences in sexual mores. But these are not even the most common types of imported films. Really ridiculous porno films featuring white women are shown throughout India and unfortunately, even those who do not attend such films see the film posters plastered everywhere. All this feeds into the stereotype of the western woman as sexually available.

In addition, this stereotype has also been fed by the behavior of some western female tourists to India. Since the '60s Rajasthan has been a major hippie tourist site. Even today, thousands of European, American and Australian alternative types vacation regularly in India. It might sound like a cliché in itself, but the sexually free behavior of many of these groups has greatly contributed to the situation. The open affection displayed by hippie couples on the streets, the revealing and extremely casual clothing, the flowing hair (in India a sign of female sexuality out of control), the drug culture (in India associated with low castes and society-rejecting sadhus) as well as the cases in which some women have actually carried on relationships with men from the culture, have all fed into the stereotype. All the rickshaw drivers

have heard about the German tourist who in the '70s fell in love with a rickshaw driver, married him and took him away to Europe with her. This is the stuff that romantic dreams of escape are made of and hope springs eternal!

While it is obvious that not all men you will encounter on the streets are predators, this is the kind of cultural atmosphere in which they are all operating. That is why I feel it is the responsibility of intelligent western women traveling and living in India *whenever possible* to give as clear signals as possible to the men around them that they act like, and expect to be afforded the same treatment as any "good" Indian woman.

Obviously there are going to be times when you may *have* to travel alone somewhere, and you will often be traveling with males from the program. This is not a problem because even in India students often depart from the usual norms of the society in these matters. But it is still possible to follow the decorum of the society. In public, treat guys from the program like you would a brother: don't be physical with each other. My advice is to observe young Indian women and the way in which they dress and act and try to follow suit when you are in public.

In your home-stay families as well, you will have to strike a balance between feeling safe enough to be yourself and following the rules of the culture. Please do not presume that because you are at home you can dress in a more revealing way in front of either male or female members of the household. They may not say anything, but they will take it as a sign of disrespect. Another area is that of drinking. I personally think it is a big mistake to drink alcohol with home-stay families. Again, drinking is not uncommon in Rajput families especially, but it is largely a man's activity. Women in India rarely drink (or smoke) except among westernized highly urban families, and that too on rare occasions. Women drinking alcohol is associated with loose behavior. Whether you are male or female, you will just have to decide for yourself how important it is to spend time in India drinking. It depends on what kind of experience you want to have. But as a woman I would especially be on my guard against ANY man, whether related to a home-stay family or not, who is encouraging me to drink. This simply would not be done with an Indian woman.

If any man starts asking you about your boyfriends, sexual relationships or anything even remotely related to these topics, HE IS WAY OUT OF LINE. Such conversations sometimes are masked in the name of intellectual inquiry - purely theoretical. But they are not to be engaged in. Indian women would be outraged if any of these private topics were broached. The best way to deal with it is to say directly, I really don't want to talk about this.

In other words, I am saying that whenever behavior is encouraged that would not be acceptable for an Indian woman, it is time to be on your guard. Indian women simply do not put themselves in a position to be taken advantage of. This is the way they are raised, so Indian men often rely on Indian women to draw the line. If she doesn't, then it is presumed she is fair game. This may seem extremely sexist and unfair from our point of view, but keep in mind that even in our cultures these attitudes (placing responsibility on men and not just blaming the woman because "she asked for it") are relatively recent and hardly firmly in place. How much more true this is of India, where attitudes and customs concerning women have been evolving for thousands of years.

After having had many encounters and interactions with Indian men over the years, I have come to a very "no nonsense" conclusion about how western women might behave to give very clear messages to India men. They take the form of three simple rules that at first glance might seem extreme, blanket statements. But I have run them by my Indian male friends (yes, I still have many!) both in America and India and they agree that they are absolutely right on the mark. One even told me that any Indian man who would have a problem with these rules is up to no good.

1. Never be alone with a man. Even if he is your home-stay father, brother, or teacher. There is no need for it and in Indian culture this is not done.

2. Never let a man touch you. Not even a friendly push or pat on the arm. This isn't France; there is no such thing as a friendly hug or affectionate kiss on the cheek in India. If he touches you even in a seemingly joking manner, look directly into his eyes without smiling and **sternly** say, "Please don't touch me." Don't rely on your body language or disapproving frown to say it for you. The guy probably isn't all that clued into the body signals he doesn't want to see. In fact, maintain a physical distance from any man even while standing and talking. If a man moves close to you, make a clear move to step away from him. If you are in a train or bus and are forced to be in close proximity, do not be afraid to demonstrate your boundaries by putting up a psychological wall around you. In other words, demonstrate your physical boundaries in an unambiguous way.

3. Do not speak to men on the street. If a salesman accosts you with goods or some other inquiry while you are on the street, you can just say clearly, No, without looking at him and keep walking. If you speak Hindi and say "Nahii Chaiyee" they will probably get more fascinated with the fact that you know a few words of Hindi and so will be that more likely to pester you further to hear you speak more. If he continues to harass you, simply look straight ahead and ignore him. I usually take that tack. When I am in Connaught Place in New Delhi (another place where salesmen and middle-men will accost you) I walk straight ahead and don't speak to anyone no matter what they say to me. When they see your fortitude, your stern expression, your glazed-over eyes, this usually works very well. I do not put on this face everywhere, only where necessary.

This brings me to a more subtle point involving how you walk down the street. In India (and even in New York City or other places where I feel vulnerable or overwhelmed), before I go out I put on my armor, which I visualize as a kind of protective barrier around me. Inside that barrier I hide my true personality because I reserve that part of me for the people I CHOOSE to associate with. I am not going to be forced into relating to people I have no business with. This sounds the antithesis of acting friendly and reaching out to another culture, but it really isn't. It is rather the way you can preserve your precious energy for the relating that really means something to you. It is really a question of making choices on how you want to spend your energy. Indians do this all the time, naturally, otherwise they would be overwhelmed by the myriad encounters that would be thrust upon them in the streets. It is a way of creating order out of chaos and a sense of empowerment in a situation which you could otherwise find sometimes threatening.

Will following my advice guarantee that you won't be harassed? Certainly not. But it may make you able to deal with it should it occur. Once you clearly know where your boundaries are, you will exude the kind of confidence which is always your best defense against any unwanted harassment.

I want to close with a humorous story. Once I was traveling alone through Gujarat and I had boarded an evening train to Ahmedabad. As I sat inside the train by the window while the train was waiting to leave the station, a young man kept standing around outside the window and staring at me. Finally I shouted at him quite rudely in Hindi, "What do you think you're looking at? Get away from here!" The people sitting across from me in the compartment looked surprised and said, "He is our son." I felt so embarrassed that I could have shrunk. I thought to myself, Boy, these people are going to hate me. I have a long journey to look forward to now. But on the contrary. After a few awkward moments of silence following my apology, they were very nice to me and later offered to share their dinner with me and even invited me to visit them at their home. I realized later that by reacting the way I had done to a strange man (even if he was their relative) I had shown them that I did not tolerate any man coming too close to me. In other words, I had reacted exactly the way almost any Indian woman would have reacted and therefore did not fit into their stereotype (right or wrong) of a free type of western woman. By setting limits and demonstrating them, one plays the role of an Indian woman and therefore is more likely to be accepted on the same terms.

Dr. Roxanne Poormon Gupta
Albright College, NYSICCSI Faculty Director, Fall 1998

CULTURE SHOCK

From: *The Harvard Guide to International Experience*, 1989, by William G. Klingelhofer with contributions by Scott Atherton, Carole Bundy, and Kristine Forsgard

If you've ever awoken suddenly in the night from a strange dream which left you feeling disoriented and unsure of where (or even who) you are, you have experienced something akin to culture shock. It can be extremely confusing and unsettling to find yourself in a world where people speak a language you can't understand, where they act in ways that are sometimes incomprehensible, and where you literally don't know your way around. If you are only passing through and don't need to acclimatize yourself to the customs of the country, you will probably have little trouble making the necessary short-term adjustments. But if you are planning to live there for any period of time and want to gain some level of acceptance, you have a real incentive to adapt and learn the patterns of behavior of your host country. This process can be lengthy and at times painful.

Culture shock was something other people experienced people who were not so eager to confront the relativity of their own culture and to challenge the baphazard yet rigid cultural context out of which their own identity emerged. I had my rhetoric down B and was in for a big jolt which I very much deserved.

The response to living in a new and very different environment varies greatly among travelers. Symptoms of culture shock include a sense of uncertainty and occasional confusion, bouts of irritability, feelings of frustration and hostility, a desire to withdraw and escape, and, in severe cases, may lead to a state of extreme depression and actual illness. Culture shock often follows a cyclical course with periodic highs and lows until it is finally overcome. Its effects will depend in some measure on your personality but also on the amount of preparation you have done. Once you accept that culture shock is a common traveler's disease and know the symptoms, you will be able to deal with it and work your way through it. One student, teaching much in Central America, wrote home:

Some things here drive me crazy B like cancelled and postponed concerts, broken telephones, impossible communication (it takes less time for a letter to get to the States than to San Pedro!), the awful men here who treat me like property... and that makes me so mad. Other things frustrate me B teaching these kids and watching them learn so much so quickly and knowing that they will get to a point where there are not any opportunities for them. Trying to work around the rigid strict systems of the schools which take the joy and fun and originality and creativity out of music. And wanting to change things here and feeling guilty for this "savior" impulse - that I feel I know a better way to do things than Hondurans- and also feeling depressed at realizing how difficult, basically impossible, change is here.

Three essential weapons with which to combat culture shock are a sense of humor, patience, and, most importantly, an extensive knowledge of your host country and its customs. The first two - humor and patience - will get you through many potentially embarrassing and infuriating episodes. Embarrassing, for example, when you realize you don't know the proper behavior for meeting people or eating with them, or infuriating, when an unfamiliar bureaucratic structure takes hours for a task that should take only minutes. The third - some knowledge of the culture - will help enormously to minimize these episodes. Learning as much as you can about a country by reading, talking to people who have lived there, and, hopefully, spending time with people from that culture (at a House language table, for instance) will give you much of the information you need to face the challenges and confusion of living so far from home.

Overcoming culture shock is an adaptive, not necessarily and adoptive process. To feel comfortable and at ease in another culture does not mean you have to relinquish your own identity and assume a new one - in fact doing so may be one of the most dangerous symptoms of culture shock. This process of adapting yourself to a new culture may be one of the most difficult but, in the end, one of the most satisfying experiences of your overseas adventure. It is an impressive achievement and is often recognized by schools and employers as one of the most interesting parts of your background. The lessons you learn can be used again and again whenever you move into a new environment.

“RE-ENTRY” OR “REVERSE CULTURE SHOCK”

Prepared by Jeremy Geller, Director, Student International Academic Affairs, University of Illinois at Urbana-Champaign. Former NYSICCSI Administrator, Hobart & William Smith Colleges (with minor emendations/adaptations to the '01 India Handbook)

Introduction

Emotional adjustments to study abroad can be quite profound; thus the dramatic idiom: **culture shock**. Perhaps you may recall a pattern of feelings, which, if you graphed the emotional highs and lows, might approximate the shape of the letter U or W. For example, many students may enjoy a period of great excitement and anticipation at the beginning of a program, followed by a decline in spirit as they realize there is work to be done and that there are barriers of nuance that prevent them from engaging the host culture, followed by renewed vigor as they find their academic and social stride, followed by anxiety and frustration as the term abroad winds down, and a sense of heroic accomplishment as they return home. This, or some variation of it, is known as the “W-curve” of cultural adjustment. The bottom points of the W are manifestations of culture shock, often expressed as fatigue, resignation, resentment of the host culture, or contempt for return home of back to campus. **Re-entry shock**, or reverse culture shock, is a similar pattern of ups and downs that may occur upon return to one’s primary or native culture and milieu. Following are lists of “symptoms,” “causes,” and “remedies” for re-entry shock, all incomplete and intended to stimulate discussion and thought. Not all of these entries will apply to you, and you are not flawed if you empathize with all or none of them. As an exercise, you might wish to add to or elaborate these lists.

Symptoms of Re-entry Shock

Fatigue
Sadness
Feeling lost or confused
Regret for things not done, goodbyes not said, preparations not made
Loneliness, isolation; you want to be left alone
Alienation from family and/or friends
A sense that classwork is trivial
A sense that the rules and protocols of campus are trivial
Lack of interest in former social scene or activities
Shame, embarrassment vis-à-vis affluence, comfort, waste, cultural/economic influence of the U.S.

“Causes” of Re-entry Shock

You hadn’t realized how complex your own culture was until you tried to fathom another
You hadn’t been challenged to understand your own culture until your re-entry into it
You hadn’t recognized alternative modes of human relations until you sojourned abroad
You hadn’t realized how potent peer pressure is on campus until you had a little distance.
You are four months out of step with a very volatile popular culture
You are four months out of step with current events of importance to your community
While abroad you have made friendships of a different nature from those on campus
Social relations among your friends have evolved in your absence

Life continued as usual for your family and friends during your sojourn abroad, and still does during your re-entry, while there have been and continue to be significant changes for you, some of which you have yet to recognize

You are afraid people will tire of your new frame of reference, “In India, they say . . . I saw . . . I realized . . .”

Your professors do not know about your experience, or do not recognize its significance or relevance to your classes and point of view

Your friends don’t recognize how your experience has changed you.

“Remedies” for Re-entry shock

Seek out others who have shared your off-campus experience, or who have traveled elsewhere. Think hard about what you understand to be the cultural norms of your study-abroad venue versus those of the US. How do they compare in terms of attitudes towards, e.g.:

Gender

Age

Individual versus communal initiative and/or gain

Family

Privacy

Equality

Knowledge of the “other”

Authority/hierarchy

Timeliness

Identify changes in your attitudes or preferences

Listen to others who are working through re-entry, when you ask, “What’s up?”

Seek out students or faculty from, or with experience in, India

Seek advice from the faculty director or campus rep of the India consortium, or the Office of Off-campus Programs, or your advisor, on sensible follow-up courses

Think about an international component to your career plan, graduate school or post-graduate internship

Stay in touch with friends, host families, and contacts made during your program

Think of ways to help orient students who will participate in future off-campus programs

Seek counseling from the Counseling Center, Off-Campus Programs, your advisor, chaplain, peers

Make explicit the changes in yourself, first to yourself, then to your family and friends

Change or adapt your major

HEALTH INFORMATION FOR TRAVELERS TO INDIA

<http://wwwn.cdc.gov/travel/destinationIndia.aspx>

Content Source:

Center for Disease Control and Prevention

Division of Global Migration and Quarantine

National Center for Emerging and Zoonotic Infectious Diseases

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Preparing for Your Trip to India

Before visiting India, you may need to get the following vaccinations and medications for vaccine-preventable diseases and other diseases you might be at risk for at your destination:

(Note: Your doctor or health-care provider will determine what you will need, depending on factors such as your health and immunization history, areas of the country you will be visiting, and planned activities.) To have the most benefit, see a health-care provider at least 4–6 weeks before your trip to allow time for your vaccines to take effect and to start taking medicine to prevent malaria, if you need it.

Even if you have less than 4 weeks before you leave, you should still see a health-care provider for needed vaccines, anti-malaria drugs and other medications and information about how to protect yourself from illness and injury while traveling.

CDC recommends that you see a health-care provider who specializes in Travel Medicine. [Find a travel medicine clinic](#) near you. If you have a medical condition, you should also share your travel plans with any doctors you are currently seeing for other medical reasons.

If your travel plans will take you to more than one country during a single trip, be sure to let your health-care provider know so that you can receive the appropriate vaccinations and information for all of your destinations. Long-term travelers, such as those who plan to work or study abroad, may also need additional vaccinations as required by their employer or school.

Although yellow fever is not a disease risk in India, the government requires travelers arriving from [countries where yellow fever is present](#) to present proof of yellow fever vaccination. If you will be traveling to one of these countries where yellow fever is present before arriving in India, this requirement must be taken into consideration. See [Yellow Fever Vaccine Requirements and Information on Malaria Risk and Prophylaxis, by Country](#) for more information.

Be sure your routine vaccinations are up-to-date. Check the links below to see which vaccinations adults and children should get.

Routine vaccines, as they are often called, such as for influenza, chickenpox (or varicella), polio, measles/mumps/rubella (MMR), and diphtheria/pertussis/tetanus (DPT) are given at all stages of life; see the [childhood and adolescent immunization schedule](#) and [routine adult immunization schedule](#).

Routine vaccines are recommended even if you do not travel. Although childhood diseases, such as measles, rarely occur in the United States, they are still common in many parts of the world. A traveler who is not vaccinated would be at risk for infection.

Vaccine-Preventable Diseases

Vaccine recommendations are based on the best available risk information. Please note that the level of risk for vaccine-preventable diseases can change at any time.

Vaccination or Disease	Recommendations or Requirements for Vaccine-Preventable Diseases
Routine	Recommended if you are not up-to-date with routine shots such as, measles/mumps/rubella (MMR) vaccine, diphtheria/pertussis/tetanus (DPT) vaccine, poliovirus vaccine, etc.
Hepatitis A or immune globulin (IG)	Recommended for all unvaccinated people traveling to or working in countries with an intermediate or high level of hepatitis A virus infection where exposure might occur through food or water. Cases of travel-related hepatitis A can also occur in travelers to developing countries with "standard" tourist itineraries, accommodations, and food consumption behaviors.
Hepatitis B	Recommended for all unvaccinated persons traveling to or working in countries with intermediate to high levels of endemic HBV transmission, especially those who might be exposed to blood or body fluids, have sexual contact with the local population, or be exposed through medical treatment (e.g., for an accident).
Typhoid	Recommended for all unvaccinated people traveling to or working in South Asia, especially if staying with friends or relatives or visiting smaller cities, villages, or rural areas where exposure might occur through food or water.
Rabies	Recommended for travelers spending a lot of time outdoors, especially in rural areas, involved in activities such as bicycling, camping, or hiking. Also recommended for travelers with significant occupational risks (such as veterinarians), for long-term travelers and expatriates living in areas with a significant risk of exposure, and for travelers involved in any activities that might bring them into direct contact with bats, carnivores, and other mammals. Children are considered at higher risk because they tend to play with animals, may receive more severe bites, or may not report bites.
Japanese encephalitis	Recommended if you plan to visit rural farming areas and under special circumstances, such as a known outbreak of Japanese encephalitis, see country-specific information .
Polio	Recommended for adult travelers who have received a primary series with either inactivated poliovirus vaccine (IPV) or oral polio vaccine (OPV). They should receive another dose of IPV before departure. For adults, available data do not indicate the need for more than a single lifetime booster dose with IPV.

Malaria

Areas of India with Malaria: All areas throughout country **except** none in areas >2,000 m (>6,561 ft) in Himachal Pradesh, Jammu, Kashmir, and Sikkim. Present in cities of Delhi and Bombay (Mumbai).

If you will be visiting an area of India with malaria, you will need to discuss with your doctor the best ways for you to avoid getting sick with malaria. Ways to prevent malaria include the following:

- Taking a prescription antimalarial drug
- Using insect repellent and wearing long pants and sleeves to prevent mosquito bites
- Sleeping in air-conditioned or well-screened rooms or using bednets

All of the following antimalarial drugs are equal options for preventing malaria in India: Atovaquone/proguanil, doxycycline, or mefloquine. For detailed information about each of these drugs, see [Table 2-23: Drugs used in the prophylaxis of malaria](#). For information that can help you and your doctor decide which of these drugs would be best for you, please see [Choosing a Drug to Prevent Malaria](#).

Note: Chloroquine is NOT an effective antimalarial drug in India and should not be taken to prevent malaria in this region.

Malaria Contact for Health-Care Providers: For assistance with the diagnosis or management of suspected cases of malaria, call the CDC Malaria Hotline: **770-488-7788** (M-F, 9 am-5 pm, Eastern time). For emergency consultation after hours, call **770-488-7100** and ask to speak with a CDC Malaria Branch clinician.

A Special Note about Antimalarial Drugs: You should purchase your antimalarial drugs before travel. Drugs purchased overseas may not be manufactured according to United States standards and may not be effective. They also may be dangerous, contain counterfeit medications or contaminants, or be combinations of drugs that are not safe to use.

Halofantrine (marketed as Halfan) is widely used overseas to treat malaria. CDC recommends that you do **NOT** use halofantrine because of serious heart-related side effects, including deaths. You should avoid using antimalarial drugs that are not recommended **unless** you have been diagnosed with life-threatening malaria and no other options are immediately available.

For detailed information about these antimalarial drugs, see [Choosing a Drug to Prevent Malaria](#).

More Information About Malaria

Malaria is always a serious disease and may be a deadly illness. Humans get malaria from the bite of a mosquito infected with the parasite. Prevent this serious disease by seeing your health-care provider for a prescription antimalarial drug and by protecting yourself against mosquito bites ([see below](#)).

Travelers to malaria risk-areas in India, including infants, children, and former residents of India, should take one of the antimalarial drugs listed in the box above.

Symptoms

Malaria symptoms may include:

- fever
- chills
- sweats
- headache

- body aches
- nausea and vomiting
- fatigue

Malaria symptoms will occur at least 7 to 9 days after being bitten by an infected mosquito. Fever in the first week of travel in a malaria-risk area is unlikely to be malaria; however, you should see a doctor right away if you develop a fever during your trip.

Malaria may cause anemia and jaundice. Malaria infections with *Plasmodium falciparum*, if not promptly treated, may cause kidney failure, coma, and death. Despite using the protective measures outlined above, travelers may still develop malaria up to a year after returning from a malarious area. You should see a doctor immediately if you develop a fever anytime during the year following your return and tell the physician of your travel.

Items to Bring With You

Medicines you may need:

- **The prescription medicines you take every day.** Make sure you have enough to last during your trip. Keep them in their original prescription bottles and always in your carry-on luggage. Be sure to follow security guidelines, if the medicines are liquids.
- Antimalarial drugs, if traveling to a malaria-risk area in India and prescribed by your doctor.
- **Medicine for diarrhea**, usually over-the-counter.

Note: Some drugs available by prescription in the US are illegal in other countries. Check the US Department of State Consular Information Sheets for the country(s) you intend to visit or the embassy or consulate for that country(s). If your medication is not allowed in the country you will be visiting, ask your health-care provider to write a letter on office stationery stating the medication has been prescribed for you.

Other items you may need:

- Iodine tablets and portable water filters to purify water if bottled water is not available. See [A Guide to Water Filters](#), [A Guide to Commercially-Bottled Water and Other Beverages](#), and [Safe Food and Water](#) for more detailed information.
- Sunblock and sunglasses for protection from harmful effects of UV sun rays. See [Basic Information about Skin Cancer](#) for more information.
- Antibacterial hand wipes or alcohol-based hand sanitizer containing at least 60% alcohol.
- To prevent insect/mosquito bites, bring:
 - Lightweight long-sleeved shirts, long pants, and a hat to wear outside, whenever possible.
 - Flying-insect spray to help clear rooms of mosquitoes. The product should contain a pyrethroid insecticide; these insecticides quickly kill flying insects, including mosquitoes.
 - Bed nets treated with permethrin, if you will not be sleeping in an air-conditioned or well-screened room and will be in malaria-risk areas. For use and purchasing information, see [Insecticide Treated Bed Nets](#) on the CDC malaria site. Overseas, permethrin or another insecticide, deltamethrin, may be purchased to treat bed nets and clothes.
See other suggested over-the-counter medications and first aid items for a travelers' health kit.

Note: Check the Air Travel section of the Transportation Security Administration website for the latest information about airport screening procedures and prohibited items.

Other Diseases Found in South Asia

Risk can vary between countries within this region and also within a country; the quality of in-country surveillance also varies.

The following are disease risks that might affect travelers; this is not a complete list of diseases that can be present. Environmental conditions may also change, and up to date information about risk by regions within a country may also not always be available.

Dengue fever has caused epidemics in most South Asian countries. In 2005-2006, an outbreak of chikungunya affected thousands of persons in India. Filariasis is common. A sharp rise in the incidence of visceral leishmaniasis has been observed in several South Asian countries. Cutaneous leishmaniasis is present in Afghanistan (where it has infected US troops). Japanese encephalitis occurs widely except in mountainous areas of South Asia. Protecting yourself against insect bites (see below) will help to prevent these diseases.

Leptospirosis, a bacterial infection often contracted through recreational water activities in contaminated water, is common in tropical areas of the South Asia region.

Indigenous wild polio was present in 2005-2006 in India, Pakistan, and Afghanistan; cases from Bangladesh and Nepal were confirmed in 2005-2006.

Measles occurs in the South Asia region and can be a source of infection for unvaccinated travelers.

Highly pathogenic avian influenza (H5N1) continues to cause outbreaks in domestic and wild bird populations and has caused human cases in several South Asian countries. Avoid all direct contact with birds, including domestic poultry (such as chickens and ducks) and wild birds, and avoid places such as poultry farms and bird markets where live birds are raised or kept. For a current list of countries reporting outbreaks of H5N1 among poultry and/or wild birds, view updates from the World Organization for Animal Health (OIE), and for total numbers of confirmed human cases of H5N1 virus by country see the World Health Organization (WHO) Avian Influenza website.

Staying Healthy During Your Trip

Prevent Insect Bites

Many diseases, like malaria and dengue, are spread through insect bites. One of the best protections is to prevent insect bites by:

- Using insect repellent (bug spray) with 30%-50% DEET. Picaridin, available in 7% and 15% concentrations, needs more frequent application. There is less information available on how effective picaridin is at protecting against all of the types of mosquitoes that transmit malaria.
- Wearing long-sleeved shirts, long pants, and a hat outdoors.
- Remaining indoors in a screened or air-conditioned area during the peak biting period for malaria (dusk and dawn).
- Sleeping in beds covered by nets treated with permethrin, if not sleeping in an air-conditioned or well-screened room.
- Spraying rooms with products effective against flying insects, such as those containing pyrethroid.

For detailed information about insect repellent use, see [Insect and Arthropod Protection](#).

Prevent Animal Bites and Scratches

Direct contact with animals can spread diseases like rabies or cause serious injury or illness. It is important to prevent animal bites and scratches.

- Be sure you are up to date with tetanus vaccination.
- Do not touch or feed any animals, including dogs and cats. Even animals that look like healthy pets can have rabies or other diseases.
- Help children stay safe by supervising them carefully around all animals.
- If you are bitten or scratched, wash the wound well with soap and water and **go to a doctor right away**.
- After your trip, be sure to tell your doctor or state health department if you were bitten or scratched during travel.

For more information about rabies and travel, see the [Rabies chapter](#) of the [Yellow Book](#) or [CDC's Rabies homepage](#). For more information about how to protect yourself from other risks related to animals, see [Animal-Associated Hazards](#).

Be Careful about Food and Water

Diseases from food and water are the leading cause of illness in travelers. Follow these tips for safe eating and drinking:

- Wash your hands often with soap and water, especially before eating. If soap and water are not available, use an alcohol-based hand gel (with at least 60% alcohol).
- Drink only bottled or boiled water, or carbonated (bubbly) drinks in cans or bottles. Avoid tap water, fountain drinks, and ice cubes. If this is not possible, learn how to make water safer to drink.
- Do not eat food purchased from street vendors.
- Make sure food is fully cooked.

- Avoid dairy products, unless you know they have been pasteurized.

Diseases from food and water often cause vomiting and diarrhea. Make sure to bring diarrhea medicine with you so that you can treat mild cases yourself.

Avoid Injuries

Car crashes are a leading cause of injury among travelers. Protect yourself from these injuries by:

- Not drinking and driving.
- Wearing your seat belt and using car seats or booster seats in the backseat for children.
- Following local traffic laws.
- Wearing helmets when you ride bikes, motorcycles, and motor bikes.
- Not getting on an overloaded bus or mini-bus.
- Hiring a local driver, when possible.
- Avoiding night driving.

Prevent Altitude Illness and Sunburn

If you visit the Himalayan Mountains, ascend gradually to allow time for your body to adjust to the high altitude, which can cause insomnia, headaches, nausea, and altitude illness. If you experience these symptoms descend to a lower altitude and seek medical attention. Untreated altitude illness can be fatal. Use sunblock rated at least 15 SPF, especially at high altitudes, where the risk of sunburn is greater.

Other Health Tips

- To avoid infections such as HIV and viral hepatitis do not share needles for tattoos, body piercing, or injections.
- To reduce the risk of HIV and other sexually transmitted diseases always use latex condoms.
- To prevent fungal and parasitic infections, keep feet clean and dry, and do not go barefoot, especially on beaches where animals may have defecated.

After You Return Home

If you are not feeling well, you should see your doctor and mention that you have recently traveled. Also tell your doctor if you were bitten or scratched by an animal while traveling.

If you have visited a malaria-risk area, continue taking your antimalarial drug for 4 weeks (doxycycline or mefloquine) or seven days (atovaquone/proguanil) after leaving the risk area.

Malaria is always a serious disease and may be a deadly illness. If you become ill with a fever or flu-like illness either while traveling in a malaria-risk area or after you return home (for up to 1 year), you should seek **immediate** medical attention and should tell the physician your travel history.

Important Note: This document is not a complete medical guide for travelers to this region. Consult with your doctor for specific information related to your needs and your medical history; recommendations may differ for pregnant women, young children, and persons who have chronic medical conditions.