

Copenhagen Business School

North and South India in a consumer perspective

- nation, region, differences, and similarities

Student: Anna Victoria Vorting

Study: MSc in International Business and
Intercultural Market Studies (Cand.Ling.Merc)

Thesis Supervisor: Lisbet Pals Svendsen

Date: 29.september 2008

Resumé

Nord og Sydindien fra et forbrugerperspektiv

- nation, region, forskelle og ligheder

I Indien bor over en milliard mennesker og landet har en voksende økonomi, og dermed er der også et potentiale for at introducere nye produkter. Civilisationen, Indien, er sammensat af forskellige kulturer, sprog og vaner, og kan på den måde sammenlignes med den Europæiske Union. Forskellen er dog at EU er opdelt af forskellige lande, hvor Indien ofte betragtes som et land.

Specialet bevæger sig ud fra hypotesen: At på grund af Indiens vidstrakthed så må der være forskelle i forbrugeradfærd, til trods for en national, dominerende kultur, der styrer forbrugeradfærden. Og derfor lyder problemformuleringen: *Hvordan kan en regional forskel som Nord/Syd paradigmet tydeliggøre forskelle i forbrugeradfærd i Indien, og i hvilket omfang er disse forskelle relevante i en marketing strategi?*

Specialet handler om at forstå forbrugeren ud fra hans eller hendes kontekst. Indien bliver delt i to geografiske regioner, som danner basis for en sammenligning, der påpeger forskelle og ligheder i forbrugeradfærd. De geografiske regioner er Nord og Sydindien. Denne deling er foretaget med inspiration fra Usunier's teori om, at enhver geografisk inddeling kan blive brugt som basis for at segmentere.

Konklusionen er, at man ikke kan sammenligne regioner indenfor et lands grænser uden at tage hensyn til den nationale kultur. Kultur er nødvendig i forståelsen af forbrugeradfærd, da det skaber rammen for *hvorfor* og *hvordan*. En sammenligning mellem demografiske data skaber kun en forståelse for *hvem*. Den nationale kultur inddrages i analysen, fordi der er et afhængigt forhold mellem den nationale indiske kultur og regionale identitet for den indiske forbruger. Den nationale mentale programmering fastlægges ud fra Geert Hofstede's kultur dimensioner, maskulinitet/femininitet, magtdistance, kollektivitet/individualitet, usikkerhedsundvigelse og lang/kort horisont orientering. Derefter bruges Hofstede's kultur "løg-diagram" til at fastslå, hvad sammenligningen mellem Nord og Syd kan bruges til i et kulturelt perspektiv. Den indre kerne af forbrugeren, værdierne, skabes af den nationale kultur (den indiske kultur), og de ydre lag skabes af den identitet som ligger i regionerne, og manifesteres visuelt ved symboler, helte og ritualer.

Ved denne fremgangsmåde påvises det, at der f.eks. er forskelle i kvindelige forbrugeradfærd. Den Sydindiske kvinde har større mulighed for uddannelse og arbejde. Hendes rolle i samfundet statueres ved forbruger da der er et højt maskulinitetsniveau i den indiske kultur. Derudover er der forskelle mellem regionernes religion, etnicitet, og sprog. Tre elementer, som er meget kulturbundne, og skaber forskellige adfærdsvaner indenfor påklædning og spisevaner. Sproget skaber en identitet, hvor sydindere er mere tilknyttet til regionalsproget, og nordindere mere knyttet til nationalsproget.

Forståelsen for forskellene i regionerne er brugbare i en marketing strategi planlægning. Standardisering vil skabe mulighed for hurtigt indtræde på markedet, men ikke nødvendigvis loyalitet.

Ved brug af viden fra sammenligningen, bliver der også påvist ligheder, som kan bruges i en standardiseringsstrategi. For eksempel kan brugen af Bollywoodstjerner som produktfortaler skabe produktaccept i hele Indien. Når der er forskelle som er kulturbundne såsom påklædning og spisevaner, så kan en tilpasningsstrategi være mere succesfremmende, da det skaber en større identifikation hos forbrugeren med produktet.

Table of Contents	
1. Prologue	4
2. Introduction	5
2.1 Problem Area	6
2.2. The Objective	6
2.3 Hypothesis	7
2.4 Problem Statement.....	7
3. Methodology	8
3.1 Data	9
3.2 Considerations	10
3.3 Critique of Hofstede's Findings.....	11
4. India.....	11
5. Regional Differences.....	13
5.1 Regional Division of India, North/South	13
5.2 Demographic Profile of North and South India.....	16
5.2.1 Age Distribution	17
5.2.2 Income Distribution	17
5.2.3 Education Distribution.....	17
5.2.4 Work Distribution	18
5.2.5 Household Composition.....	19
5.2.6 Rural/urban Distribution	19
5.2.7 Gender	20
5.3. Recap on Demographic Regional Differences	20
6. Market and Consumer	22
6.1 Consumer Behaviour.....	22
6.2 Culture Defined	23
6.3 Consumer and Culture	24
6.4 Identity and Culture	26
6.5 Onion Layers of Culture	28
7. Recap: <i>Indian Consumer and Market Divides</i>	30
8. India, North and South	30
8.1 Country Layer: National Indian Identity.....	31
8.2 National Identity: <i>Historical perspective</i>	31
8.3 National Culture: <i>the Hofstede Perspective</i>	31
8.3.1 Power Distance	32
8.3.2 Individualism/Collectivism	32
8.3.3 Masculinity/Femininity.....	33
8.3.4 Uncertainty Avoidance.....	33

8.3.5 Long-Term Orientation.....	33
8.4 Recap on National Culture of India.....	33
8.5 The National Indian: <i>the consumer perspective</i>	34
9. North and South India.....	35
9.1 Symbols.....	35
9.1.1. Language.....	35
9.1.2. Appearance.....	37
9.1.3 Status Symbols.....	38
9.2 Heroes.....	38
9.3 Rituals.....	40
9.3.1. Religious Rituals.....	40
9.3.2 Immigration Influence and Cultural Commuters.....	41
9.3.3. Gender Rituals.....	42
9.3.4 Family Rituals.....	43
9.4 Recap.....	44
10. Review.....	44
10.1 Hofstede in Perspective.....	44
10.2 Identity in Perspective.....	45
10.3 Culture Elements in Perspective.....	45
10.4 Group Belonging in Consumer Perspective.....	47
10.5 Class and Status in Consumer Perspective.....	47
10.6 Media Usage.....	49
10.7 Product Usage and Product Acceptance.....	50
10.8 Branding.....	50
10.9 Materialism.....	51
11. International Marketing Management.....	52
11.1 Standardization versus Adaptation Strategy.....	53
11.2 Consumer Needs.....	55
12. Conclusion.....	56
14. Bibliography.....	59
15. List of Pictures, Table and Figures.....	64
16. Appendices.....	65
Appendix 1: Population and Rural/Urban distribution.....	65
Appendix 2: Age Groups in India.....	66
Appendix 3: Literacy Rate.....	67
Appendix 4: Literates and Educational Level.....	68
Appendix 5: Population Attending Educational Institutions.....	69

Appendix 6: Workers (main & marginal)	70
Appendix 7: Household Composition.....	71
Appendix 8: Household Duties	72
Appendix 9: Sex Ratio.....	73
Appendix 10: Control over Money, Female Data	74
Appendix 11: Population by Religious Communities.....	75
Appendix 12: Language Growth	76
Appendix 13: Language Families	77
Appendix 14: Inglehart et al. Human Values and Beliefs	78

1. Prologue

The motivation for the subject in this thesis stems from both personal and academic interest. An interest in the Indian continent comes from personal stays in India, first as an exchange student in Delhi, and later as a trainee at the Trade Commission of Denmark in Bangalore. During my two periods in the country, I often came across the phrase “North Indians” and “South Indians”, when speaking with locals. I found it interesting to investigate further into an area where Indians separated themselves from other regions in the country creating a cultural heterogeneity within the country.

I further realized that this regional divide was described in management theory- and travels books (Manoj, Davies, Lonely Planet,...). It occurred to me that even though this North/South paradigm was often referred to, it was never really defined in specifics. The regional difference is acknowledged in different non-academic and academic texts. In business books it is highlighted as something to be aware of, but not in specifics. Travel books are able to describe, for instance food culture, in more tangible ways, but never really manage to clarify further understanding of the divide.

After the opening up of the Indian economy to the international market, country reports (McKinsey&Company, May 2007, Euromonitor, 2006,...) have dealt with the matter of doing business in India, and especially covering the consumer market. However, these country reports conclude that opportunities of introducing products on the Indian market are growing due to the expanding affluent Indian consumer base not taking regional consumer differences into consideration. In these reports, market opportunity is based on economic foresight, not human insight. I found that an understanding of the North/South paradigm in India could be helpful as way of addressing the multicultural market of India.

As India can be regarded as one market due to its national borders it is worth highlighting and defining the multi-cultural facets of the market, and how this can influence the behaviour of the consumer.

2. Introduction

With globalisation came the growth of markets. The boundaries for products moving across borders diminished and suddenly the world got smaller, yet larger in context of markets and market opportunities. But moving products across borders proved a challenge for the marketer and companies, as new markets also meant new strategies and concepts.

Entering a market is all about strategising. There are different ways to recognise and implement strategies to approach the market with a product. Some companies use a strategy aiming to profit quickly focusing on economies of scale, i.e. pricing and production, some focus on the possibilities on a certain market, i.e. politics and environment, and others aim to gain market share and long product-lifecycle for a product, thereby focusing more on satisfying the consumer's needs. Levitt (1983) argued for the standardisation principle when he discussed the effects of globalisation. He looked at marketing from an economical approach and mindset, arguing that in the end, low prices and high quality would be the consumer's priority. Hence consumer culture, from an economic approach, has no impact on the decision process of purchasing, which is instead influenced by price and budget and income. Even in these economic thoughts the implications of consumer behaviour patterns cannot be ignored, however. The market reacts on consumers demand. The consumer communicates his or her preferences and tastes through demand, and thereby dictates how many units the company should produce. Even though supply/demand is based on the price-principle, it can be argued that the consumer's taste and preference is implicitly influenced by the environment he or she is interacting in.

Within the theories of international marketing, the implication of culture on consumer behaviour has been acknowledged. International marketing is all about crossing borders to new markets, extending the scope of a product of brands' market share. Consumers across markets accept products on different terms based on their cultural preferences and background. Therefore, the understanding and acknowledgement of these different cultural preferences have proved relevant.

International marketing is mostly country-to-country based. Cross-cultural theory has introduced many cultural dimensions and value-sets offering to determine and create understanding of a country's cultural composition. Yet, proven effective in introducing a general overview of a country's culture and value set, these concepts and definitions sometimes lack the understanding of the domestic, local structure of a country. Countries often have regional differences that must be

recognized when introducing or planning a marketing strategy for a product. USA with its large geographical area and state-division has already been acknowledged to be very multi-cultural and diverse, and having several cultural segments to market to. Even in a small country such as Denmark regional differences appear between the mainland and the islands. Therefore, when entering a large market, it might be necessary to look at the market with a domestic strategy, acknowledging differences in consumer behaviour within the country.

India is one country which should be looked at with this in mind. The mere geographical size of the country exhibits vast differences from the Himalayan Mountains in the North to the rain-forest covered areas in the South.

With a growing economy racing ahead, generating new jobs and immense opportunities for the Indian people, the Indian market is opening up for the potential for brands and products from all over the world to be introduced on this market. The country represents a chance for products of the world to generate profit and gain larger world market share. The opportunities are there not only for world brands, but also for smaller products waiting for a chance to introduce their products in this part of the world.

The cultural diversity of India presents a challenge for the marketer trying to focus his marketing strategy and consideration should be made on how to approach the market, and by what manner to understand the cultural composition.

2.1 Problem Area

India has a most kaleidoscopic civilization with a heterogeneous population having diverse anthropological roots, varied religious beliefs and faiths, many languages, scripts and dialects, a broad spectrum of cultural traditions, different and rich culinary habits, attires varying from place to place, and numerous art forms (Nayak, 2007). Therefore, in India, it is not only a principle of do's and don'ts, or adjusting to price-level in a country. It is a matter of recognising and understanding the consumer, and his or her context. "Often people treat India as one big market, but the reality is that India is more like the European Union – a mix of different cultures, habits, and languages." (Khicha, 2007)

2.2. The Objective

Although certain types of products may be consumed by individuals in many countries, a company cannot automatically assume that the underlying motivation to purchase is identical in each country or individual (Jeannet & Henessey, 2004). The same can be applied to a country such as India. By highlighting possible differences in consumer behaviour defined by regional differences in India, it is possible to provide relevant information for marketing planning in India.

The target audience of the analysis in this thesis is the international marketer, most likely not residing in the domestic market. Therefore, he is not Indian, nor residing in India, and is expected to be a marketer who is gaining knowledge about the country and the opportunities. The text can be used as a guiding tool as how to manage a diverse market such as the Indian.

2.3 Hypothesis

The thesis is composed from the hypothesis that due to the vastness of India that there must be differences in consumer behaviour despite the notion of a national, Indian culture dominating consumer behaviour. The hypothesis generates an idea to use geographical regions (regional differences) as opposites in a comparative analysis, thereby letting differences and possible similarities in consumer behaviour emerge.

The hypothesis leads to the following problem statement:

2.4 Problem Statement

How can a regional difference such as the North/South paradigm clarify any differences in consumer behaviour in India, and to what extent are these differences of relevance in a marketing strategy?

The problem statement leads to the following sub-question:

- *How to understand regional differences with respect to national culture dimensions?*

The hypothesis and problem statement make a foundation for the construction of the thesis. The main questions address three factors, regional geographical segmentation, differences in consumer behaviour, and marketing strategy.

3. Methodology

An understanding of the Indian consumer is the keyword, and determines how to view the different sections of the thesis. It has been made clear that the country will be divided by geographical regions, not specific consumer segments such as gender, age, etc. Hence, the scope to compare is a bit broader, but in accordance with how a comparison would be between two countries where scope is also wide and needs to be clarified in an accessible and understandable way.

The thesis focuses on comparing the two regions so consumer insight can be made. Therefore the thesis is built up around finding methods to approach this in understandable ways. Understanding the consumer can be done from different angles. “*Who*” is the first way to address the regions. Hence, the first section seeks to create a demographic profile of the consumers in the regions and compare them based on the same set of demographic data. Demographic data are useful to establish *who* the consumers are, since the data is tangible and accessible, and hence easily creates a quick overview for the marketer. The information in this section is based on second-hand data collected from the Census India 2001. A discussion of the validity of data will be found later in the section 3.1 Data3.1 Data.

The second part takes the segment data and adds consumer behaviour theory to the demographic patterns. This part uses consumer behaviour theory to illustrate the importance of cultural awareness about the consumer. Manrai & Manrai’s theories on human behaviour and cross-cultural theory as adapted by De Mooij are used to illustrate the processes between the consumer and environment before transcending into consumer behaviour domains. The model provides two functions in the thesis; first, it verifies the importance of culture and identity for the consumer, and second, it manifests what can be established as consumer behaviour. The model is useful because a marketing strategy must be based on the factors that influence consumer behaviour, and the model helps establish that.

The relationship between culture and identity is further discussed together with Hofstede's theory and De Mooij's further elaboration on this about country culture layers and individual culture layer. The discussion is necessary to establish what the relationship is between the nationality and regional identity of the Indian consumer. As there is a conclusion on an interdependent relationship between nationality and regional identity, Hofstede’s culture dimensions are used to define the terms of the national value set of Indian consumer, and how these can be seen in a consumer

perspective. Hofstede's culture dimensions help understand the overall Indian national values, not the regional differences. However, later, the culture dimensions are used to show how regional differences from the demographic profile can be understood in a consumer perspective by using Hofstede's culture dimension.

Geert Hofstede's theory on culture layers, "the onion diagram", is used to establish what can be used to compare between the two regions, when addressing the problem from a more cultural point of view. The theory provides insight into the different layers of a culture, and that the tangible layers of the culture can be used to illustrate differences in practices, and not necessarily values.

The third part deals with how to use the information provided in the two previous sections when considering a marketing strategy. The marketing strategy approach is based on the strategy of standardisation and adaptation as this particular strategy considers the influences of differences in practices and values.

The thesis is a discussion of *how* regional differences may clarify differences in consumer behaviour. The result of the analysis should not be considered as absolute, irreducible or intractable, but should be seen in relation to other research and findings within marketing and consumer behaviour. This position on the concluding material of the analysis takes a hermeneutic approach. When using, relating to, and discussing theories and findings by others, they are viewed from the standpoint that there is no absolute truth. None of the theories applied can be seen as absolute solutions in dealing with reality. The thesis is to be taken as a guiding tool. It discusses an approach which is to be seen as an opportunity, but also as a way to illustrate the importance of understanding consumer behaviour, especially in India.

3.1 Data

The thesis utilizes statistical data from Census India 2001 and National Family Health Survey provided respectively by the Office of Registrar General and Census Commissioner, India and the International Institute for Population Sciences, both governmental statistical programmes. The statistical data provides general socio-demographic data such as age, population, household composition and more, and are the most recent broad state-wise data available on India. The data from these are often used in other research programmes and analyses of the country by companies such as McKinsey (McKinsey&Company, May 2007). A negative note about the data is that they

do not provide any information about consumption patterns in specifics. Information about consumption patterns is therefore supported by secondary sources which can be related to the statistical data. Thereby the methodological approach is to use census data supported by second-hand data on consumer behaviour.

Regarding data, it is important to notice that we operate with the regional segments “North/South”. Segments can be classified into many different categories. Urban/Rural is a very common segmentation which has proved important with regard to understanding differences in consumption. However, it is not elaborated upon in this thesis, as it requires more detail and a separate analysis going into differences between these segments.

With regards to cultural insight of the Indian consumer, Hofstede’s dimensions are used as primary source. A discussion of his findings will be dealt with in section 3.3 Critique of Hofstede’s Findings. One secondary source used to support various cultural value elements in the Indian culture is the inclusion of selected data from the World Values Surveys by Inglehart et.al. The data from this survey is very selective, and only used as a reference when supporting a statement or analytical insight.

3.2 Considerations

Consumer behaviour is only one out of the main issues in marketing strategy planning. Often marketing is narrowed down to only focusing on the transaction of money and product, hence emphasis is on making profit and turnover for the company. In the thesis, the approach does not include any considerations regarding cost-benefit factors when deciding on a specific international marketing approach on a market. Of course, these considerations are relevant when deciding on a marketing approach, but as the aim of the thesis is to emphasize the importance of insight in consumer behaviour, it will not include any economic angles to the discussion or analysis. Hence, the discussion uses a methodology applying to consumer market, and not necessarily to be applied in a business-to-business or management context, manufacturers etc., as these markets can be using the cultural values and needs on different terms, as goals and proceedings within these respective markets may vary from the consumer market.

With the lack of first-hand empirical data, there is a risk of taking an ethnocentric approach in the analysis, as conclusions are based on theories and guesswork (De Mooij, 2004, p. 26). However,

as the approach is actually taken from inside the country, the Indian context bears high significance. Theoretical thinking and approach comes from Western theories, but is only applied with the Indian context in mind, as the findings are based on second-hand sources within the country.

3.3 Critique of Hofstede's Findings

No professor of marketing equals Hofstede in terms of citations when it comes to the matter of culture and international marketing (Holden, 2004, p. 564), and it therefore seems difficult to avoid using Hofstede and his theoretical findings on culture when dealing with the understanding and recognition of cultures. As pointed out by Holden, Hofstede is in fact a non-marketer. First, he conducted his research within a company not a market, and secondly, he was interested in the employees, and did not bring any scientific thought as to the behaviour as consumers, or market intermediaries. Thirdly, the data was collected in the mid to late 1960's. The data is therefore attached to a business world in which globalisation, the internet and the knowledge economy were a thing of the future (Holden, 2004, p. 564). However, in this thesis, the culture dimensions are used to established values within the nation. As values are often more consistent to change, they can still be regarded as useful. Furthermore, the culture dimensions are seen in connection with more present data, and therefore there is an effort in the thesis to make Hofstede's findings applicable in a current Indian setting. When considering Hofstede's findings, the culture dimensions are used in accordance with the findings done by De Mooij (Hofstede, 2000) (De Mooij, 2004), who has validated a connection between consumer behaviour and the five culture dimensions by correlating the IBM indexes from the Hofstede survey with consumer surveys from across 16 affluent European countries. Of course, De Mooij's findings is based in a Western, affluent culture, but what is important, is the basis for a use of Hofstede's culture dimensions in connection with consumer behaviour.

The use of Hofstede brings in the risk of ethnocentrism. Hofstede's values are based and concluded on a Western mindset and therefore exclude a recognition and understanding of the Indian context. However, as discussed earlier, as the comparison is within the country, it brings a natural method where Indian context is considered, as the comparison is within an Indian context, and no connections is made with Western cultures.

4. India

Even though India is imbued by a rich culture going back many centuries, she still lacks opportunity to put herself on the international map within politics, business, and arts. However, the country is moving towards a strong position within these areas. Not as quickly as China, but slowly, yet still with the possibility of suddenly racing ahead. In recent years the map has shifted from Europe and USA to Asia on the international economic scene. Not least, China has put itself on the map, followed by other countries in that region, including India. China is often depicted as a dragon - fighting and showing strength, though sometimes discussed, on behalf of the freedom of its people. India, on the other hand, is the elephant, strong and wise, though never too hasty and always considerate (Meredith, 2008). In many cultures and contexts an elephant symbolises knowledge, wisdom, immortality and stupidity all in one. Some of these adjectives may not be very flattering in economic terms, but still fitting in an Indian context. India has a long history of creating wisdom, a high-level educational system generating knowledge, immortality through the large and optimistic population who believe in the country and the prosperity of the future, and a culture so different from others that foreigners often confuse Indian norms with stupidity as it cannot be related to anything known within their own spheres of behaviour.

The diversity of India can be seen in the history of the country, where the population has been influenced by different cultures, religions, and traditions, ranging from Aryans, Turks, the Afghans, Mughals, and more recently, the British. The British introduced the present legal system, democratic institutions, and an educational system which is still in use today. The history of India is therefore one of occupation by foreign powers, power and religious struggles.

Since India opened up its economy in the early 1990's it has experienced a significant growth in the economy. Since the early part of this decade the average growth rate has been 8.0% per year. The Indian middle class is slowly growing and throughout the country the ways of consumerism are being implemented (McKinsey&Company, May 2007).

As mentioned earlier India may be compared to Europe, where there is an equal presence of homogeneity within the country, but due to the composition of the many states, and the long history of several different rules and immigration, the country calls for differentiation like the one present in the European Union (Usunier, 2000, p. 193). India is one country, but with many different groups of consumers. Two groups being the regions North and South.

5. Regional Differences

Usunier states that any geographical division may be taken as a basis for segmenting marketing variables and emphasizes that regional difference can explain differences in consumer behaviour in large countries with multi-ethnic and multicultural backgrounds (Usunier, 2000, p. 273). Geographic borders can prove a good indicator for segments and are useful as an indicator for cultural borders between markets and even in-country market. Homogeneity in certain fields clearly favours the emergence of a coherent culture, and the possibility of treating a region as a culturally and coherent segment (Usunier, 2000, p. 13). Homogeneity illustrates the possibility of divergence and convergence between different socio-demographic fields, and thereby the possibility of establishing further criteria for a market acceptable for mass-marketing, or maybe the establishment of different niche-markets where products may cater to smaller audiences. Kotler (2006) argues that many markets are made up of subcultures which present important market segments, thereby establishing the presence of several homogenous groups within a market. With the presence of homogenous groups generating heterogeneity across groups, there is a need to segment the different groups (Pires, Fall 1999). So what needs to be looked at is how the geographical division is defined, and then if there are any suggestions of homogeneity or difference in demographic factors between the two regions.

5.1 Regional Division of India, North/South

In this thesis, the regional separation is the North / South regions in India. The North/South paradigm is a well-known and useful concept with which academics can make a distinction between two parameters and upon it transfer different contexts and solutions. The paradigm helps making sense in a complex world. The concept of North/South arose during the Cold War (Tinker, 2007), where it was used to distinguish between the more developed Western world and the developing and third-world countries. Therefore, it is not only used as segmentation parameters, but can also be used in other contexts such as economical or political and often used in more international terms. In marketing terms it is used as segmentation parameters outlining a segment within a market.

When looking at the vastness of a country stretching around 3,287,590 square kilometres of land and hosting a population of about 1.2 billion people (CIA World Fact Sheet, India, 2008), it is clear that we need to clarify the divide between North and South India. It will be done by setting a line splitting the country in two separate regions. The divide is drawn with a line directly through the

country. Geographically, the Vindhya mountain range serves as a natural dividing line (Manoj, 2001).



Picture 1: Hilly Regions of India with Vindhya Mountain Range¹

The complexity of India is visible in the geographical composition of the country with the Himalayan Mountains in the North, the deserts of Rajasthan in the West, the tropical rain forests of the South, and the East hosting enormous heat waves during summer.

Along the dividing line the different state borders have been taken into account, and therefore the line will not be straight, but move along state borders. It will be noted that a state cut through by the line will belong either to the South or the North according to which region a major part of the state lies. India is a federal republic with 29 states and 6 union territories (UT)². From the largest to the smallest, each state/UT has a unique composition of demography, history, culture, language and festivals etc. The list provided is with states only excluding UT's.

¹ http://fixedreference.org/2006-Wikipedia-CD-Selection/wp/g/Geography_of_India.htm, download 050808

² It is debated whether India has 28 states and 7 union territories or 29 states and 6 union territories, as National Capital Territory of Delhi is sometimes considered a state and sometimes not. My reference for 29 states is the Economist Intelligence Unit Country Report of September 2007.

North and South India in a Consumer Perspective:
- nation, region, differences, and similarities



Picture 2: State Map of India (Sager Forex)

North (22)	South (7)
1. Arunachal Pradesh	1. Andra Pradesh
2. Assam	2. Goa
3. Bihar	3. Karnataka
4. Chattisgarh	4. Kerala
5. Gujarat	5. Maharashtra
6. Haryana	6. Orissa
7. Himachal Pradesh	7. Tamil Nadu
8. Jammu & Kashmir	
9. Jharkhand	
10. Madhya Pradesh	
11. Manipur	
12. Meghalaya	
13. Mizoram	
14. Nagaland	
15. New Delhi	
16. Punjab	
17. Rajasthan	
18. Sikkim	
19. Tripura	
20. Uttar Pradesh	
21. Uttaranchal	
22. West Bengal	

Table 1 Listing of North and South States by name

Segmenting is a helpful way to identify consumer groups within a multicultural market. The geographical structure of the two segments has been defined, and it has been acknowledged that geographically the two segments are different.

5.2 Demographic Profile of North and South India

The following section is North and South India at a glance. It is an overview of differences and similarities based on demographic data. It provides a quick insight into the consumer and more cursory understanding. The demographic input provides initial comprehension before getting deeper into an assessment of human behaviour.

North India has more of the Indian population as the geographic area is larger and encompasses more states than the South. Population distribution between the two regions is 65.08% of the population residing in North India and 34.92% in the South (Appendix 1: Population and Rural/Urban distribution). It is therefore expected that on an Indian average, North India will take a larger percentage of different demographic groups such as a larger proportion of the younger

population. All data is collected from Census India 2001. Within each demographic parameter it has been calculated what percentage the demographic criteria takes within the region, and on an India average. Thereby it has been possible to compare between the two regions. The demographic profile of North and South India will be drawn upon the criteria; age, education, work, household composition, rural/urban distribution, and gender. Income has become a small part of the demographic profile, as it has proven difficult to get the required state-wise information. It has been possible to collect all-India income level, but none suitable for comparing the two regions. Hence, the income level is addressed but more from a suggestional level based on own experience and insight, and second-source information indicating differences.

5.2.1 Age Distribution

North India has a very young population, where 25.17% are at the ages between 0-9 years old. On a total India average, North India takes 70.53% of the age groups 0-9. In South India, 19.60% of the population is 0-9 years old. Both regions have about 20% each of the age groups 10-19 years old, confirming the fact that both regions have a large young population on a regional average. None of the regions have considerably large groups of elders. In both regions, most elders are at the age 50-69 years old showing that there is no large group of elders as seen in more Westernised countries. (Appendix 2: Age Groups in India)

5.2.2 Income Distribution

The South Indian population is considered wealthier than that of the North, most likely due to the higher distribution of white-collar jobs. White-collar jobs are thought of as the way to wealth, as the country has seen great success and growth within the IT- and Service sectors. The reason for the higher percentage of white collar jobs in the South is due to the IT-hubs Bangalore and Hyderabad, and the financial city of Mumbai (Berlingske Nyhedsmagasinet, 2008). In comparison, the most prosperous city in the North is Delhi, where IT, Service management and financial market sectors are growing. The other cities in the North are more industrial, and therefore have more blue-collar jobs which are lower paid than white-collar. Hence this economic distinction between North and South India based on type of jobs.

5.2.3 Education Distribution

India has an overall literacy rate of 54,51%. South India has a higher literacy rate of 61.72% compared with North India's 50.58%. North India scores with the state with the lowest literacy rate

with Bihar at 47% literacy rate, and highest with Mizoram at 89%. Here South India differs with Kerala that has a 91% literacy rate and Andhra Pradesh with the lowest in South India at 60% (Appendix 3: Literacy Rate). However, it appears that within the group of literates, the educational pattern of the two regions is very similar. Between the literates in the two regions, North India has the largest percentage below primary level, while South India takes the largest share of literates at primary level. The two regions are fairly similar in the distribution of literates with a graduate level or above, as both regions lie at around 6-7% (Appendix 4: Literates and Educational Level). Also both regions have the same distribution between women and men at graduate level, where the males take a larger share than women. The two regions are fairly similar in their distribution of educational level of literates, and the small margins that appear would not represent great differences to be considered. It is equal between the two regions how many persons of the population attend an education, as they both are about 22-23% of the population (Appendix 5: Population Attending Educational Institutions). The distribution is fairly equal between men and women at the same level in each region. Information about the educational level of illiterates is not included, as they are not expected to have acquired an education above matric/secondary. In the illiterate group are also children below the age of 6, so this population will not give an adequate picture of the illiterates' educational level.

The relevant information is the unequal distribution of illiterates between the two regions, as the education distributional level is fairly equal between the regions within the literate population. South India has a larger percentage of literates within the population than North given South India an advantage, as this will indicate a higher proportion of the South Indian population to be educated than compared to North.

5.2.4 Work Distribution

India has a total of 39,10% of the population termed as workers, and non-workers 60,90%. Workers are divided into main workers (77,82%), and marginal workers (22,18%) (Appendix 6: Workers (main & marginal)). Main workers are defined as those engaged in economically productive activity for more than 183 days per year. Marginal workers are those who worked less than 183 days (6 months), and non-workers are defined by having not worked at any time of the year. South India has a larger percentage of main workers (82,04%) compared to North India (75,04%). This could be due to the urban/rural distribution (Appendix 1: Population and Rural/Urban distribution). In North India a larger percentage lives in rural areas, where the

population is expected to take on some work during a period of the year to support rural income. In South, more white-collar jobs will generate more people with full-time occupations all year. The distribution of female and male workers is more even in the South than compared to the North, where a higher percentage of workers are male than female. The male/female distribution is more uneven in main workers than marginal workers, compared to the female/male distribution in the group of marginal workers, where both states experience higher level of women being marginal workers. So work distribution indicates a higher level of people with full-time occupation in the South. Furthermore, the work demographics indicate a difference in women's' contribution to work, where the South experience higher rates of female main workers than the North.

5.2.5 Household Composition

In North India the household composition with the largest percentage is the family of 7-10 people in a household (Appendix 7: Household Composition). This fact is probably due to the tradition of the extended family in India. In South India the household composition with the largest percentage of the South Indian population is the household with 4 to 5 people. However, household composition of 4 to 5 people is not rare in North India, where it accounts for 16% and 17.66% respectively. Household composition is fairly alike between the two regions, except for the greater percentage of large households in North India. South India also has a larger percentage of smaller households of 2-3 persons, where North India is 3-4 percentages below South India. As the figures are fairly even, the difference can not be assigned as great between the two regions with regard to families. However, the difference that appears can be an indication of a difference where South India is more towards nuclear family households. North India, on the other hand, tends to keep the more traditional Indian household of larger families, often extended families.

5.2.6 Rural/urban Distribution

On an average all states have an urban population below 50% and all India has an urban population of only 27.8%. The only state that deviates is Delhi with an urban population of 93.0% which is to be expected since the whole state primarily consists of urban area and geographic has a relatively small area. North India has an urban population of 24.35% and South India of 33.99% (Appendix 1: Population and Rural/Urban distribution). Consequently, South India has a larger percentage of urban population. South India represents the states with the largest percentage of urban population with Goa and Tamil Nadu respectively, followed by Maharashtra where Mumbai is situated. The state with the largest urban population in North India is Punjab with 33.90%,

followed by Haryana and West Bengal. Haryana borders on Delhi and takes a share of the urban population springing from this area, and West Bengal's capital is Kolkata which is one of the larger capitals of India. The tendency in South India is that a majority of the states have large urban population compared to the Indian average. Only one state, Orissa, has a very small percentage of 15%. But compared to the North the state with the smallest percentage is Himachal Pradesh of 9.8% which is far below.

5.2.7 Gender

On an average India has a sex ratio distribution of 933 women pr. 1000 men. So there is an uneven distribution of men and women in all of India. South India has an average sex ratio of 977, 57 female pr.1000 male and North India has 920,59 females pr.1000 males (Appendix 9: Sex Ratio). So South India has a small lead in sex ratio distribution. Relevant is though, that South India has a state with a sex ratio of 1058 females pr.1000 males in Kerala which is the only state where females outnumber males. At the same time, Delhi has the highest uneven distribution with only 821 females pr. 1000 males. There are indications of the gender role pattern acting different between the two regions based on different demographic data. Generally, the pattern is that in North India, there are more states where fewer than 50% of the women in a state have control over money in the household. In both regions, household duties takes about 22% of what non-workers have as main activity. In both regions, about 97% of people taking care of household duties are female (Appendix 8: Household Duties). This shows the role of the female as household caretaker and not as provider is not uncommon in both regions. In the states in South India on average 66% of female in households have control over money with only one single state below 50% compared to North, where distribution is more uneven ranging from 35% in Assam to 82.3% in Delhi (International Institute for Population Sciences (IIPS), 1998-1999) (Appendix 10: Control over Money, Female Data). As indicated, the working role of the female differs between the two regions. In South, female participation as main workers is more visible in South. If women work more in South, they also contribute to household income, which may show the larger say in household purchasing.

5.3. Recap on Demographic Regional Differences

The demographic profile proves that there are some differences and similarities between the two regions. It is required to look at the data so it can be useful in the process towards suggesting a

marketing strategy, and therefore the demographic profile should be considered with regard to what differences and similarities means in a consumer perspective.

The large young population of India has been announced as the future of India and many views these generations to be the growing middle-class open to new products and brands. The data was collected 7 years ago, so the age group between 0-9 will now be between 7-16 years old. This teenage generation is highly influenced by media and eager to buy brands and products (McKinsey&Company, May 2007). The regions are more or less equal in their distribution of different age groups. Both regions have large young population; however, North India has a larger proportion of the total of India's young population.

Economic and work-wise there is a difference between North and South India, as South India has more white-collar jobs and the distribution of these scattered around the region, whereas North India has it centred to Delhi and surrounding suburbs.

Even though the educational level is equal in the literate population of the two regions, it is worth noting that South India has a large percentage of literates within its population and thereby also a larger educated population within the region compared to North. For instance, in rural areas, many advertising signs are based on drawings appealing to illiterates seeking to get through with messages based on the consumer's terms. As North India has larger percentage of rural and illiterate people than the South, it must be expected that consumers read advertising differently in the two regions. Urban populations are more exposed to media and products than rural areas. So even if they are not able to buy, this exposure generates a want to buy brands and products separating the urban consumer from the rural population. The rural population are exposed to products, but are more likely to buy products based on needs and not want. North India has a large percentage of rural areas, and thereby a differentiation in consumer groups compared to the South.

Consumer groups are also unequal when it comes to women and men. North India tends to have a more traditional household compared to South, which could tell something about the decision-making in household consumption. Large families are more group-oriented in shopping behaviour, taking the greater good of the family into consideration. Small families; parents with one or two children, has shown a tendency to favour the children. Additionally the sex ratio distribution speaks of a more equal sex ratio in South India than North. This may reflect the role definition in society, and what is expected of men and women. If North India tends to have a more traditional view of the

women, the North Indian woman's participation in household purchasing may be smaller compared to her Southern counterparts. South Indian females represent a consumer group in South India different from the females in the North.

These demographic differences (and similarities) are useful to understand the consumer in respect to *who* they are. The demographic profile does not tell *why* and *how* of the consumer. The next part of the thesis will discuss how to understand the *why* and *how* by taking culture and identity into consideration together with the knowledge already gained.

6. Market and Consumer

Venkatesh stresses the importance of knowing the consumer when he begins his thesis about the Indian consumer with the quote "the *market is in human nature*" (Venkatesh, 1994). It boils down to the basic argumentation; 1) a market is composed of buyers and sellers; 2) buyers and sellers are human beings, and therefore the conclusion 3) a market is composed by people. This can be transcribed into the following statement:

3 b) if you want to understand the market, you have to understand the consumer.

The consumer group consists of human beings all influenced by the environment they live and interact in.

6.1 Consumer Behaviour

Consumer behaviour is a term within the concept of marketing management and is the study of how individuals, groups, and organizations select, buy, use, and dispose of goods, services, ideas, or experiences to satisfy their needs and wants (Kotler & Keller, 2006, p. 163). Actions and situations that link to the behavioural pattern of the consumer can be translated into values and needs. So an understanding of consumer behaviour is a link between demographics, psychographics, and behavioural variables in an attempt to understand the consumers' wants and needs.

According to Kotler consumer behaviour is influenced by three factors (Kotler & Keller, 2006, p. 164) :

- Cultural

- Social
- Personal

Culture is the fundamental determinant of a person's wants and behaviour (Kotler & Keller, 2006, p. 164), as culture influences and reflects the values of people (De Mooij, 2004, p. 18).

6.2 Culture Defined

So there is an interdependent relationship between consumer behaviour and culture. The impact may be subtle or pronounced, direct or indirect, enduring or short-lived, but in all aspects it is evident and cannot be ignored. As culture is such a great part of defining human behaviour, it is important to define what culture is and in what ways its impact is manifested in a consumption context. There are numerous definitions of culture, illustrating the complexity of the concept. The term culture can be referred to as the patterns of human activity. Culture can be seen as the "blueprint" of human activity (Craig & Douglas, 2005, p. 323), as culture is the fundamental dominants of a person's wants and behaviour (Hofstede, 2000). From a more individual level, culture is *"the lens through which the individual views phenomena"* as defined by McCracken (in Craig & Douglas, 2005, p. 323).

Of all the definitions provided by different academics, researchers and theoreticians, the definition provided by Michael R. Solomon, 2004, will be used in this thesis; "Culture is the accumulation of shared meanings, rituals, norms, and traditions among the members of an organisation or society". Hereby, it can be argued that if there is a majority of shared meanings, rituals etc, within a certain area or group of people, these meanings can be constituted as a culture. Defining culture provides criteria for evaluating human activity. Describing and evaluating human activity leads to a definition of a certain cultural behaviour which can be transferred to an understanding of consumer behaviour.

So culture is the basis for understanding some of the constraint behind the human behaviour, as expressed by Denzau & Douglas:

"In order to understand decision-making under...conditions of uncertainty we must understand the relationships of the mental models that individuals construct to make sense out of the world around them, the ideologies that evolve from such constructions, and the institutions that develop in a society to order interpersonal relationships." (in Hofstede, 2000, pp. 20-21)

The understanding of consumer decision-making can be identified by cultural dimensions such as Hofstede's, and therefore the cultural dimensions are used to identify the value constraints of the Indian consumer with regional differences in consideration. The separation and understanding of the relationship between national cultural dimension and regional differences will be elaborated on in section 6.4 Identity and Culture.

Overall cultural dimensions are more stable (Hofstede, 2000) and therefore relevant when considering the regional differences and changing conditions, and what is used to interpret these conditions and changes by the consumer.

As pointed out by Miller: *“culture will no longer be regarded as an attribute to be lost or gained, but rather as a process or struggle by which all people of the world attempt to make sense of the world and make claims to social and material forms and institutions to the process by which we make ourselves”* (in Clark & Shaw, 1998, p. 164).

6.3 Consumer and Culture

Many things happen before the actual moment of purchasing, and the model (figure 1) by Manrai and Manrai (in De Mooij, 2004) shows how complex the consumer is and how different aspects need to be considered before it turns into actual consumer patterns.

How the aspect of 'me', the consumer, proceeds into behaviour is shown in the model. The model shows what Kotler defines; that culture has a strong internal influence on the consumer. Thereby culture initiates or 'helps' the individual decide *what is, what can be, how to feel, what to do, and how to go about it* (Usunier, 2000, p. 5). Culture's influence is furthermore stressed by the assumption that people's attitudes are guided by their values, which make the attitudes culture-bound. Cultural values therefore needs to be considered when comparing the two segments. One needs to consider the aspects of 'feeling, learning, and doing', and how it is brought into consumer behaviour domains.

Consumer behaviour domains are not only limited to actual behaviour, but are the ways the consumers address products and brands. So the term covers actual behaviour; functional usage, but also the behaviour that comes before and after products purchase, consideration and social usage where products are used in a societal context such as status enhancers.

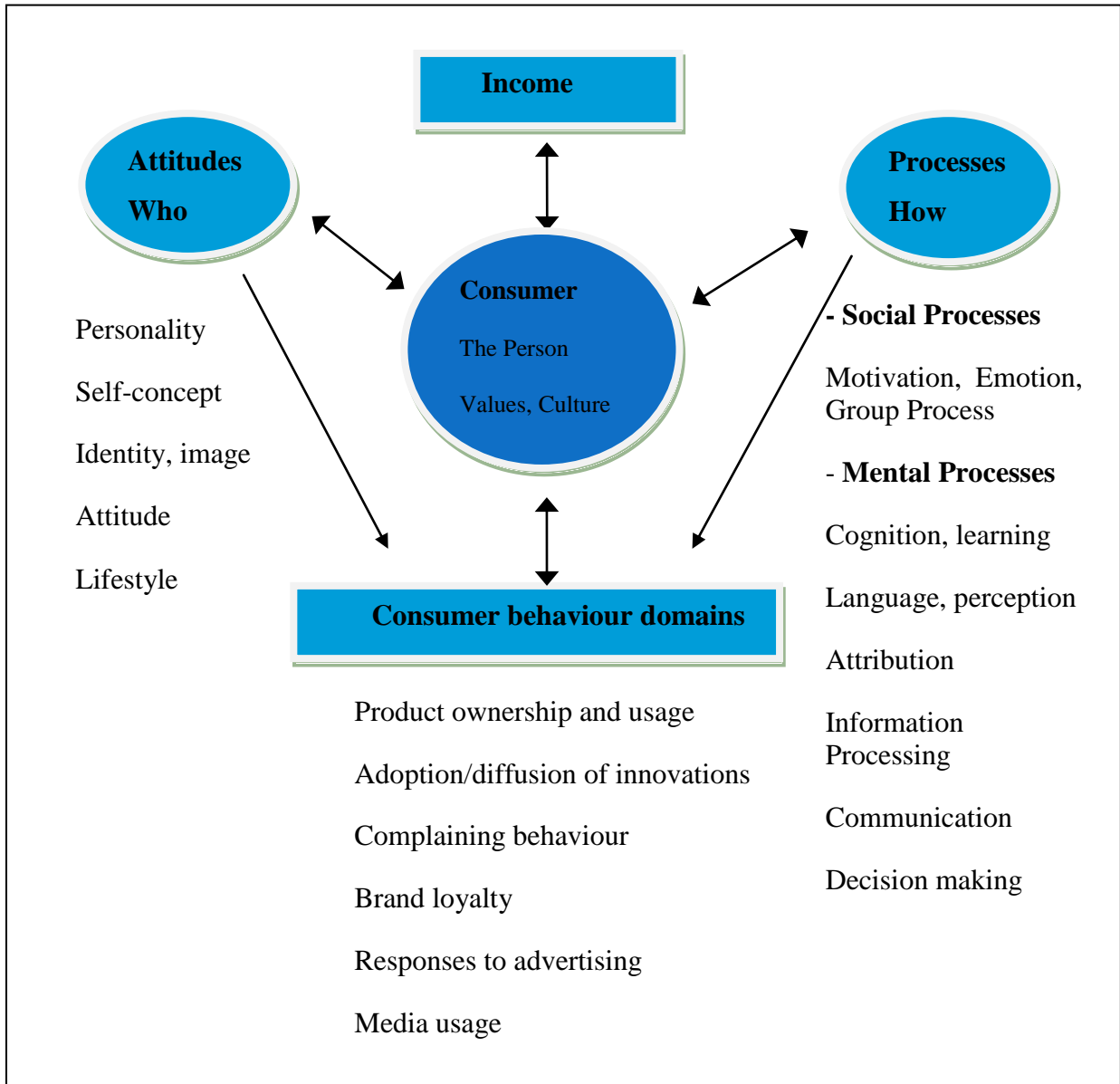


Figure 1 Manrai & Manrai: A Framework of Cross-Cultural Consumer Behaviour

Source: De Mooij, 2004, p.95

The ‘who’ part of the model are the personal factor of the consumer which are the identity shaping elements of the behavioural patterns. The consumer will seek to find a connection with self-identity and product ownership thereby creating a relationship between the product’s image and the consumer’s identity.

Markus and Kitayama in De Mooij (2004) express it like this:

“The self or the identity is critical because it is the psychological locus of cultural effects. It functions as a mediating, orienting and interpretative framework that will systematically bias how members of a given socio-cultural group will think, feel and act”

It generates a statement that the identity shaping of the self in order to understand consumption behaviour is relevant in an analysis of a consumer group. Thereby there are two important aspects within the model that are important to consider when understanding the Indian consumer. First, culture as it is a direct influence or determinant of the Indian consumer and second, the identity. However, identity and culture are not necessarily the same, and need to be considered in different ways. As defined by Hofstede:

“Culture is not the same as identity. Identities consist of people’s answer to the question: where do I belong? They are based on mutual images and stereotypes and on emotions linked to the outer layers of the onion... – symbols, heroes, and rituals, but not to values”. (Hofstede, 2000, pp. 10-11)

The Indian consumer uses overall Indian national culture as an overall interpretative framework. The identity of the consumer, “*where do I belong*”, is the region, creating a group identity for the consumer which can be interpreted as a societal group belonging. So when considering the two regions, it can not be done without considering the nation. The two regions represent an identity for the consumer. Regional identity is the self which the consumer can use to interpret and mediate certain behaviour. The Indian national culture represents a certain culture that the Indian consumer will always have in mind and be influenced by, irrespective of region and defines how the identity of an individual within a certain cultural group will think, feel, and act in accordance with the social factors present in the surrounding environment.

6.4 Identity and Culture

When operating within a country and seeking to understand region identities, it is important to understand the interdependent relationship between region and nation. Individual dimensions are derived from analyses of the scores of individual persons, and generally measurement and analysis at individual level are done within social systems (De Mooij, 2004, p. 28), meaning that individual level is done within a country, state or national culture. Culture-level dimensions reflect how individuals are formed by the societies in which they live and are based on nation means (De Mooij, 2004, p. 31). In a cross-regional analysis within a country there needs to be a consideration of both

individual- and culture level. As India is considered one nation with one national culture, the culture level will be the Indian national culture, from which one can draw certain cultural dimensions. Individual identity level types should be used when seeking to understand how differences between individual persons in beliefs, attitudes, or behaviour are related to individual differences in value priorities (De Mooij, 2004, p. 40).

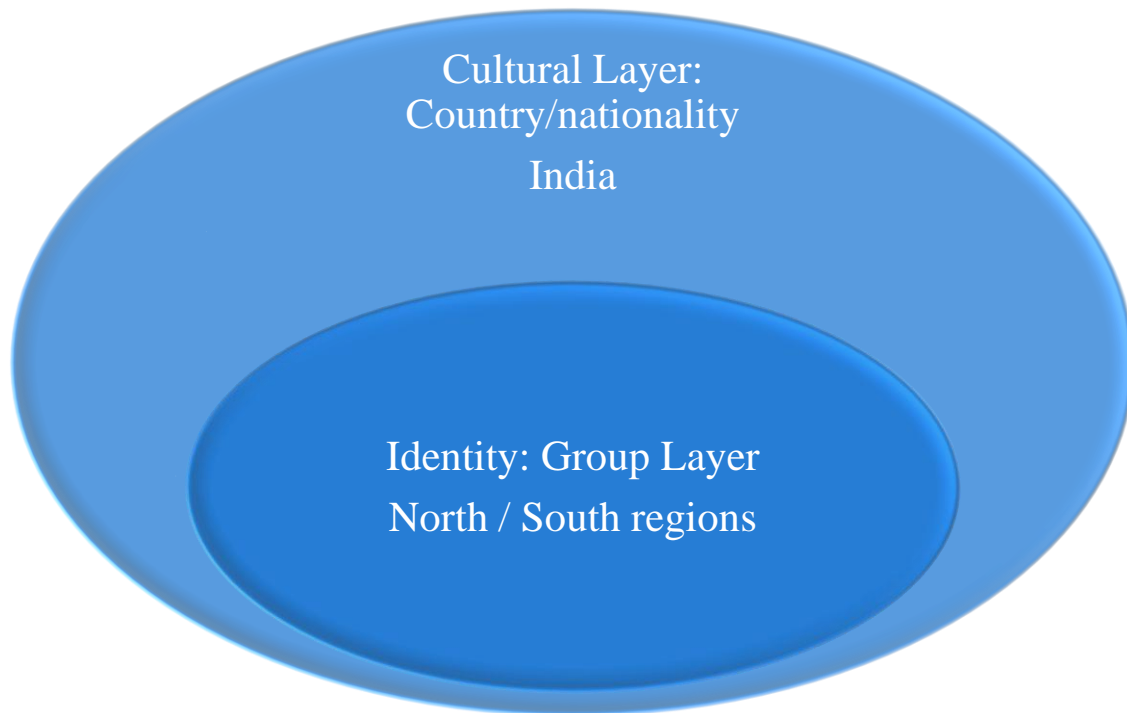


Figure 2: National Culture and Regional Identity

Figure 2 shows that a relationship between nation and region is evident and should be considered. The presence of culture within the whole process highlights the importance of acknowledging the impact of culture in consumer behaviour and thereby in marketing planning. Culture binds groups together and provides them with a homogenous identity in relation to other cultures (De Mooij, 2004, p. 26).

“Culture functions as a multi-layered concept operating within different layers all encompassing the individual, globally, organisational, group or national layer” (Craig & Douglas, 2005, p. 323)

As we are moving from country to region it is apparent that there is an interdependent relationship between national culture and regional identity. Due to this multi-layered complexity of

the culture concept, it is important to define how we differentiate different layers. Overall, we are operating within a national culture constituted by the Indian borders. However, attention is placed on a specific sub-layer constituted by societies differentiated by the geographical barriers north and south constructing the cultural groups generating the identities “North” and “South”. Therefore, we operate with group identities (North/South) and a national culture which surrounds both groups (Indian culture). The North/South regions in India are represented by group cultures or societies enclosed by a national country culture. The term society will be used when referring to a group of people who share a common set of norms and conditions. Often a society will be equivalent to a country, but sometimes countries harbour several societies, as is the case with India. Using this interpretation of how to view the different layers of India gives way to analysing within a national culture, while still acknowledging the fact that the consumer behaviour will be influenced by both cultural layers.

Figure 2 shows national culture and group can be based on the same cultural dimensions and thereby the national cultural dimensions stated by Hofstede are applicable in a reference to the two regions. As stated by Hofstede, *populations that fight each other on the basis of their “felt” identity may very well share the same values*” (Hofstede, 2000, p. 10).

It needs to be considered that the Indian consumer is influenced by the culture dimensions in the national culture and will react according to these but in agreement with regional tendencies, norms and traditions. The model does not give enough details about how to differentiate the two regions, and it is therefore necessary to go one step further in the process of understanding the layers of culture.

6.5 Onion Layers of Culture

According to Hofstede, a culture consists of different layers. As it has been proven that culture and consumer behaviour are interdependent, Hofstede’s “onion diagram” can be used as framework to understand the different layers of the consumer in accordance to culture and behaviour. Hofstede uses “the onion diagram” to describe the visible and invisible layers in a culture. The core consists of values that are invisible until they are manifested in behaviour. The outer layers of the ‘onion’ are the visible parts that can be used to describe visible manifestations of culture. The outer layers are symbols, heroes, and rituals (Hofstede, 2000, pp. 10-11).

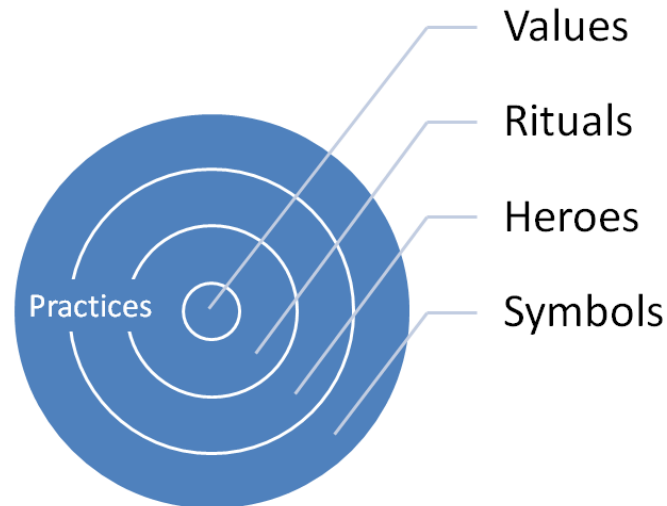


Figure 3: The "Onion Diagram": Manifestation of Culture at Different Levels of Depth

(Hofstede, 2000, p. 11)

Symbols are words, gestures, pictures, and objects that carry complex meanings. This could be words in a language, dress code, hairstyles, and status symbols.

Heroes are persons, live or dead, real or imaginary, who possess characteristics that are highly prized in a culture and thus serve as symbols for behaviour.

Rituals are collective activities that are technically unnecessary to the achievement of desired ends, but that within a culture are considered socially essential, keeping the individual bound within the norms of the collectivity.

Together, the three outer layers are gathered under the term *practices*. By using that description, they are visible for an outside observer and therefore useful as observational foundation in the preparation phase of marketing strategizing. The practices are different from demographic data as they deal with behaviour and not characteristics.

Figure 2: National Culture and Regional Identity in section 6.4 Identity and Culture showed the interdependent relationship between overall Indian national culture and the regional identity. It stated that nationality lies as an overall influence on all individuals in India, irrespective of region. The onion diagram takes it a step further, and shows how to use this interdependent relationship and still be able to find factors used for comparison between the two regions. The inner core represents the values set by the national culture substantiated by Hofstede's culture dimensions. The outer layers signify practices legible for comparison due to their visibility in societies.

7. Recap: Indian Consumer and Market Divides

It was established that segmentation brings information on *whom* about the consumer. Nevertheless, clarifying the *how* and *why* is equally important.

Acknowledging the different aspects influencing the consumer, it has been established that the two most important factors are culture and identity. Culture as an integrated part of the consumer and identity as an influential factor. Two aspects show that the Indian national culture is the core of the consumer, and will influence him no matter region or consumer group belonging. The first aspect divides the market into two layers; national culture as the surrounding layer with the region inside. The first aspect is broader and simply determines the interdependent relationship between nation and region. The second aspect goes one step further, so it is possible to determine what to look at in order to identify differences and similarities. With the use of the "onion diagram", it is possible to see that in the individual consumer the core is the national values and needs determined by the Indian culture. The core is surrounded by outer layers manifested in different rituals, symbols, and heroes. These outer layers represent the elements where the regions may differ or agree. By using this theory, the region represents an identity for the consumer with is constantly put up against the Indian national culture representing a certain set of values and needs.

8. India, North and South

The following sections describe and analyse the different observations made on the national identity and regional layers in India. First is the national identity of the consumer, and how this is constituted in regard to Hofstede's dimensions, and how these value sets create the value mindset of

the Indian consumer. The second section is a description of the two regions North and South India in regard to the outer layers of the “onion diagram”, symbols, rituals, and heroes.

8.1 Country Layer: National Indian Identity

By defining the national layer it is possible to get an identifier of the core values residing in India which can be set up against the two segments North and South. Therefore, a national identity will be defined in the following section.

8.2 National Identity: *Historical perspective*

Historically the creation of a national feeling is not very old in India and to many it first started in the years after 1947 with independence from the British rule. At that time many Indians were united in their hopes for the future but still defined by the past. As put by Jayaprakash Narayan; “*India is a nation in the making*” (Paz, 1997, p. 75). The classic Indian national culture was spurred by the elite but now economic growth and globalization has introduced a meeting between the ‘old’ nationality and the modern Indian culture springing up right now. Modern Indian culture is mostly developing in urban areas trickling down to rural areas when families and their offspring go to the cities for further education. As it can be read on the back of the auto-rickshaws “*Mera Bharat Jawan*”, it says: “My India is Young.” (Robinson, 2007)

8.3 National Culture: *the Hofstede Perspective*

The following section follows the use of Hofstede’s value dimensions in order to access the national culture of India.

Hofstede has applied the following dimensions in the measurement of the national cultures:

- Uncertainty avoidance (High vs. Low)
- Power distance (High vs. Low)
- Individuality vs. Collectivism
- Masculinity vs. Femininity
- Long-term orientation vs. Short-term orientation

The information in the following section is primarily from Geert Hofstede’s book “*Culture’s Consequences*” and the website www.geert-hofstede.com. The website is run by the consultant

company Itim international in collaboration with Geert Hofstede, so statements and use of the cultural dimensions are in accordance with Hofstede's thinking. The scores referred to are based on a 1-100 ranking.

8.3.1 Power Distance is defined "as the extent to which less powerful members of a society accept and expect that power is distributed unequally" (www.geert-hofstede.com). India scores high above the world average with 77 compared to 57 (Hofstede, 2000, p. 87). This indicates that the high level of inequality of power and wealth in the society is accepted by population. Every man/women has his or her rightful place in a social hierarchy, and acceptance and giving of authority come naturally. In India it is important to demonstrate one's social position and place in the hierarchy. Classic Indian national culture was spurred by the elite, maintaining the hierarchical structure of Indian society. Caste, status, education sustain the Indian in an 'us and them-mentality'. So the power distance is not restricted to economic status in society, but it can also be found towards the educational, professional or religious background.

8.3.2 Individualism/Collectivism is the degree to which individuals are integrated into groups. India is defined as a collectivistic culture where identity is based on the social network to which one belongs. Indians have been termed "Vertical collectivists" by Triandis (1995) (in Nelson & Devanathan, 2006, p. 212) because their group belonging is very closely linked to the hierarchical system, where knowing one's place in the hierarchy is important. Collectivism is to be seen in contrast to individualistic cultures where people want to differentiate themselves from others. Whereas in collectivistic cultures one acts on behalf of the group rather than oneself. The Indian score of 48 is not far away from the world average of 43 (Hofstede, 2000, p. 215), so sharing and consistency of a collectivistic value set in India can be discussed. In India, the collectivistic value set is primarily recognizable in the strong tradition for strong family networks and responsibility. Many Indians act on behalf of the family, and education and professional career is with the purpose of bringing the family pride. Responsibility and loyalty toward other groups in society can be discussed, as loyalty above all lies with the family. It should be noted that there is presence of individualism in India. Personal salvation in Hinduism is very important for the Indian, and expresses a certain sort of individualism. There are situations where the Indian see little spiritual merit in helping the poor surrounding them compared to individual spiritual salvation with

temple donations (Varma, 1998, p. 125). So what stands out as important to further look into is the group belonging with regard to family.

8.3.3 Masculinity/Femininity refers to the distribution of gender defined values. In masculine cultures winning is seen as positive and in feminine cultures as negative, so the dimensions discriminate how the cultures relate to winning, success, and status. India has a relatively high score of masculinity at 56 which indicates a higher gap between values of men and women (Hofstede, 2000, p. 286). The reasoning for a gap between gender roles is that a masculine culture will tend to be more traditional. So the women and men in India are less inclined to adapt to each other's value sets, traditions and role behaviour. The role of the female in India is more traditional and though many women get an education and good jobs, they still refer to traditional thinking about the female role in the family and how she acts and reacts in society. It is worth noticing that masculinity/femininity does not classify values to gender, but classify values as being masculine or feminine. Hence, a woman can act according to masculine values if they are at a high level in a culture.

8.3.4 Uncertainty Avoidance indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. India scores lower than the world average with 40 compared to 65. The Indian might be more open to unstructured ideas and situations or might be open to being introduced to new products without questioning the relation to prior experience, or influence on current situations. Low-UAI countries have a more open-minded mentality in searching for information and in accessibility to innovation (Hofstede, 2000, p. 170).

8.3.5 Long-Term Orientation refers to a long-term versus a short-term orientation in life. According to Hofstede, India ranks fairly high with a LTO at 61 (Hofstede, 2000, p. 368). A higher long-term orientation shows acceptance of change, perseverance, thrift, and pursuit of mind. In cultures where collectivism also scores high, the culture shows high importance of family ties. This corresponds with the answers in the Human Beliefs and Values, where 93% respond that family is very important in their life (Inglehart, Basáñez, Halman, & Luijkx, 2004, p. A001) (Appendix 14).

8.4 Recap on National Culture of India

To sum up the national culture of India it can be defined as a status-oriented culture that accepts the use of goods as a show of one's hierarchical position in society. The Indian will primarily act on

behalf of his family and value the respect and traditions of the family. As an example, the idea of arranged marriage cuts across education, social class, religion and region. Marriage is not a relationship between two individuals but an alliance between *two families* (Kakar & Kakar, 2007, p. 60). Venkatesh (1995) defines the dominant cultural values in India to be hierarchy, holism, continuity, and transcendentalism. Indian culture has a socio-religious outlook where religion and personal life are neither separate nor contradictory. It all suggests a national Indian culture where the role of religion is not just a spiritual doctrine, but constructs a way of life. The social structure of Indians is hierarchical, both religiously by means of the caste system and in the extended family system, and pluralism in life patterns and experience. Indians have a transcending perspective on life where time is neither historical nor chronological. Due to this, the individual experience takes on different meanings for the Indian, who due to the collectivistic value set, is inclined to establish associations with people dead and alive. So an Indian consuming a product will do so to display social hierarchical position on behalf of group members both present and gone.

8.5 The National Indian: *the consumer perspective*

The importance and relevance of the national Indian identity can be seen in the consumption tendencies that seem to span across the country and maintain the same behavioural pattern and reasoning.

Mass-communication and mass-media have created a meaning-transfer where Indian consumers seem to divert from traditional patterns and adapt to more unifying national patterns. The Bollywood industry has grown tremendously throughout the last decade. This movie industry rests on one genre that is recognized, accepted, and appreciated by a majority of the Indian population and therefore dictates many referential patterns for the Indian consumer. One consumption pattern which has changed due to the Bollywood industry is that of music. Earlier, taste in music was based on regional music traditions, whereas now music consumption has adapted to the more mainstream Bollywood music introduced by the movies. This indicates that consumer tendencies in India can be all-Indian, and not regional. Indian consumers are unified by Bollywood movies. Therefore, product placement is not uncommon in Bollywood movies, and an accepted phenomenon by the Indian consumers (Nelson & Devanathan, 2006). Furthermore, Bollywood movies dictate fashion on an all-India level. They affect various sectors of the market including clothing, footwear, weddings and fashion accessories (Euromonitor, June 2006, p. 94).

9. North and South India

The following part will look at the visible manifestations of the “onion diagram” discussed in section 6.5 Onion Layers of Culture. The symbols, rituals and heroes are all termed as practices of a society.

9.1 Symbols

Hofstede defines symbols as following:

Symbols are words, gestures, pictures, and objects that carry complex meanings. That can be words in a language, dress code, hairstyles, and status symbols. (Hofstede, 2000, p. 10)

9.1.1. Language

Advertising can be seen as the handling of symbols, and need to have the appropriate meaning in order to invoke interest with the intended consumers. Advertising uses the means of TV, advertisements, radio, posters, billboards and similar media tools. Language can be seen as the medium of communication. A message can be created by spoken, written or sign language referred to as language channels. These language channels are translated from an abstract system of rules that form a language (De Mooij, 2004, p. 188).

The constitution in India recognises 22 different languages (Constitution Of India, Eight Schedule (Articles 344 (1) and 351) - Languages). Hindi is recognised by the constitution of India as the official national language of the country. The Indian government has focused on implementing a trilingual policy for education (Three Language Formula 1968) based on region (local regional language), national (Hindi in non-Hindi speaking states and any other modern Indian language in Hindi speaking states), and world (English) languages. It focuses on introducing the three language levels into the educational system in India. If implemented correctly the aim is to generate more linguistic convergence across the country. Yet, the success of the education policy still remains to be seen. In 2000 a review of the Three Language Formula found that the policy was not followed on a satisfying, national level. In reality, *“the three language formula exists only in our curriculum documents and other policy statements”* (Karnataka Education Policy, 2002). Therefore, even though there exists a policy to generate language convergence, reality shows that linguistic diversity still prevails, and has not been replaced by a trilingual population mastering one common language on a satisfying level. For instance Hindi only had a small growth in people who

regard Hindi as their mother tongue from 1971 to 2001 (Appendix 12). In comparison, English had a growth from 5.66% to 26.79% (Census India 2001) (Appendix 12). English prevails as government and state administrative language, and a language of the higher education world. However, the choice of a national language still struggles. The central government communicates in English and Hindi, whereas state governments use their own languages along with English. The state Assam communicates in English and Assamese and Tamil Nadu state communicates in English and Tamil (Kumar, 2007, p. 59).

In India, 41% (Census India 2001) speak Hindi as their mother tongue. Hindi speaking Indians are mostly situated in Northern India. State languages of North India belong to the Indo-Aryan branch of Indo-European languages; those of South India belong to the Dravidian language family (Ullrich, 1982, p. 25)(Appendix 13). Actually, Hindi was introduced as a national language in the language education policy to further prevent a growing gap between North and South India. It was meant to enforce a more national feeling (Kumar, 2007, p. 59). But because the national language, Hindi, is an Indo-Aryan language, a significant part of the North Indian population is of the opinion that national language comes first, whereas the majority of the population living in southern regions are convinced that their local language comes first (Kumar, 2007, p. 59).

Therefore, the strength of local languages is strong and should not be ignored in the identity making of the Indian consumer. The role of language plays an important role for the structure and identity of the country and the Indian consumer. State boundaries have been drawn along language boundaries adding to the identity shaping factor of language in India (Ullrich, 1982, p. 25). The caste system has also been divided by language to indicate caste affiliation bringing in a linguistic hierarchy into the Indian languages, where conventions of a language can be used to show a possible diglossic situation (Ullrich, 1982, p. 33). Additionally for the Indian, language choice may also determine relationship such as status, respect, friendship, familiarity, to persons addressed.

As put by Khubchandani, (1984, p.6):

“Individuals in such communities select a particular language label according to the unconscious language image, that, what they think of their speech, or according to the deliberate language posture, that is the language they prefer to be aligned with under the circumstances.”

It is therefore important to notice that language is identity and culture shaping for the Indian consumer.

Therefore, it must be said that the language diversity does play a role in shaping a North and South Indian division. Choice of language either national, regional or English does play a part in the communication. For a North Indian, the Hindi language most likely won't appeal more to his regional identity, but for the Southerner the distinction between regional and national is more pronounced. So the symbolic value of the language is first and foremost the words spoken, and then the identity the words shape for the Indian consumer, either North or South, or National.

9.1.2. Appearance

North and South Indians differ in physical appearance, a difference based on the ethnic divide between the Indo-Aryans and the Dravidians. The Dravidians make up 25% (CIA World Fact Sheet, India, 2008) of the population and are mainly found in South India. Dravidians have physical characteristics such as smaller than average height and their skin colour is often darker than that of Indo-Aryans (Euromonitor, 2006, p. 20). More than 70% percent of Indians belong to the Indo-Aryan class, and a majority of them live in North India. Between South and North India, the difference in physical appearance distinguishes the two regions in two ethnic groups, Indo-Aryan and Dravidian.

Beside physical appearance, dress style separates Northern and Southern women and men. Married women in the North can be identified by the vermilion powder they daub on the centre of their hair. Their Southern counterparts wear a *mangalsutra*, a necklace made of gold and black beads (Manoj, 2001, s. 26). Also, there are different ways a *sari*³ is draped, illustrating a difference between the females of North and South India. There is a Dravidian style for draping a sari which is very common in the Southern state Tamil Nadu. In the same way, males of North and South India indicate a differential behavioural pattern by their appearance. Northern males wear dhotis (a fabric they pleat and tuck under the leg, then hitch at the back), and pajamas (pyjamas-like trousers), while their Southern counterparts wear only dhotis, which they wrap around themselves like a skirt (Manoj, 2001, s. 26). However, these clothing patterns are mostly apparent in the rural, lower

³ Indian women's garment. A 6 yard long piece of cloth. One end is draped around the waist, forming a skirt, and the other is draped over the shoulders and head.

classes. The young, middle class Indian seems to take an approach towards a more western dress style, and hence, a more homogenous dress style. This trend is primarily notable in urban areas (Euromonitor, 2006, p. 89 & 94).

9.1.3 Status Symbols

Products and artefacts can be used as status symbols by the consumer, and this will be in accordance with how society accepts a certain status of an object. Status symbols are not necessarily a symbol of wealth, but a symbol of one's status in society (Assael, 2005, p. 265). Overall, Indians accept the use of products as status enhancers which was clarified by the high level of masculinity within the culture as discussed earlier. The acceptance of status enhancers and hierarchical structure is further accepted due to high level of power distance.

As found in section 5.2.3 Education Distribution, the level of literacy between the two regions is somewhat uneven and South India has a higher literacy rate than North and hence, a higher proportion of the population eligible for education. Higher literacy rate will increase education level which will increase the social development in the region. Thereby consumers will change behaviour and gain a different view of consumption due to more knowledge and ability to analyze and interpret consumption decisions. Education will make the consumers more conscious, or able to interpret their use of products, and consumption and use of products may be based on a more analytical outlook based on good and bad, than functional use. As the consumer gets better to interpret and analyze messages about products, the marketing must be created to meet these preferences and needs. Cars and cell phones have become status products in India, and within the household, electronics are becoming a way of showing status.

Brands, especially foreign brands, are gaining market share in India. Owning foreign goods is a way to show off in countries with high masculinity level (Hofstede, 2000). In India, the aspiration for foreign goods, especially well-known foreign brands, is particular to the youth of India (Sridhar, 2006, p. 17). In both regions, there are large proportions of young people aspiring to buy these brands. However, in South India, there are a higher proportion of female shoppers who would be expected to use brands as status symbols in their shopping patterns, as the role of the female is more traditional in North.

9.2 Heroes

Hofstede defines heroes as *“persons, live or dead, real or imaginary, who possesses characteristics that are highly prized in a culture and thus serve as symbols for behaviour.”* (Hofstede, 2000, p. 10)

Most heroes in India are all India valued and trusted. Some of the existing real-person heroes come from movies, sports, politics and charity. Within movies it is not the fictional character, but the movie star. Within sports it is primarily cricket stars. Politics is a bit more diversified, as corruption and lack of trust in government divides the politicians. But the Gandhi-family is more or less treated as royals in India, now presently with Sonia Gandhi and her son Rahul Gandhi, who are still active in politics. Indira Gandhi has after her death almost gained heroic status in India (Varma, 1998, p. 47). One well-known hero in India is Mahatma Gandhi, who for the Indian population stands for courage and hope for the future. His memory and legacy is used as an example for children and adults all over India (van Wessel, 2004, p. 99). However, all of these are all India representative.

Since India is a religious country, some heroes are destined to stem from religion, primarily Hinduism. Hinduism unifies the nation as the majority religion of the country. However, to some extent it also represents a fragmentation. Hinduism does not celebrate one god, but several, and each state, or even more locally, specific temples worship particular gods. For instance, in the Southern state Tamil Nadu, three of the six busiest temples are dedicated to Murukan, the wise god that represent the very essence of Tamil Nadu cultural heritage (Clothey & Ramanujan, 1978, p. 1). Nonetheless, generally Indian consumers are familiar with the Hindu gods and goddesses, and their traditions all over the country. For instance, one god, Hanuman, has been transformed into a hero in animated movies loved by all children in India. The characteristics of Hanuman are therefore recognisable for a large proportion of the population in India (Ostrynski, 2008). This all-India acceptance of Hindi gods as movie characters also speaks of the continuing presence and preservation of Hindi values within the Indian culture.

Especially movie stars and sports stars are everyday heroes in India. Local heroes are produced by the movie industry and often used as celebrity endorsers of products in the region. For instance, the movie star Rajinikanth (wikipedia) is known in Tamil Nadu and Karnataka, however, his trustworthiness and high status are not as widespread in North India.

Especially two aspects unify Indians. The national sport, cricket, and the love and excitement for this sport go beyond income and socio-economic groups. The use of cricket sports stars in advertising is common, and the cricket Sachin Tendulkar has been an endorser of about 23 different products (Sachin Tendulkar).

Another category of heroes or status persons in India, are the entrepreneurs aspiring to the hopeful people. The entrepreneurial spirit in India is very high, and can be assigned to the level of uncertainty avoidance, where innovation and new inspirations are not frowned upon. Most entrepreneurs are known all around the country, but what signifies them all, it that they are admired for what they have accomplished and that they still manage to preserve traditional values such as family and religious rituals. N.R. Narayana Murthy, owner and founder of Infosys, well-known information technology services company headquartered in Bangalore, is known for his work, but also respected for his adherence to traditional life. Many times in the same talk about his family, it is often highlighted that he starts the day cleaning his toilet even though he could afford a dozen of people to do it for him (Associated Press, 2006). Whether it is true or not, this is the values he is famous for all over India. There are more like Mr. Murthy, for instance, Tulsi Tanti, who founded Suzlon Energy, now one of the five biggest wind energy companies in the world (Suzlon).

What can be seen from the heroes is that they are mainly all India than only catering and aspiring to certain regions.

9.3 Rituals

Hofstede defines rituals as *collective activities that are technically unnecessary to the achievement of desired ends, but that within a culture are considered socially essential, keeping the individual bound within the norms of the collectivity.* (Hofstede, 2000, p. 10)

9.3.1. Religious Rituals

As highlighted before, in India religion and personal life are not separated, but rest in a religious sense of identity (Lindridge, 2005, p. 143). However modernized and influenced by the Western world Indians are believed to be even, the most modern Indian's inner terrain is liable to be imbued with a matter-of-fact religiosity (Kakar & Kakar, 2007, p. 134). Attending and practicing a religion is a statement of cultural identity. The majority of Indians belong to Hinduism with about 80.5% of the population adhering to this faith (Appendix 11). The major influence of this particular religion

with its traditions and symbolic meanings is believed to have been transferred into the national Indian culture, and therefore traditions originating from Hinduism are practiced by every Indian incorporating it into the routines of daily life.

Visits to temples and places of pilgrimage, regular fasting and turning to traditional religious practices or gurus have not declined with the pace of globalization (Kakar & Kakar, 2007, p. 134). This is not only so within Hinduism, but also within the other religions in India. Muslims (13.4%), Christians (2.3%), Sikhs (1.9%), Buddhists (0.8%), Jains (0.4%), and then there are Jews, Zoroastrians, Baha'is and others are practiced regularly by those adhering to it. The religious distinction is primarily between the three major religions, Hinduism, Christianity, and Islam.

Non-Hindus have incorporated many Hindu-based rituals as their own, and understand the meaning and tradition behind them. On a religious level, Hinduism does not separate North and South, but provides a unifying cultural meaning. However, practice of Hinduism does differ between North and South as different rituals are practiced in the two regions. There is the Hindu North Indian ritual “karva chauth”, an annual fast undertaken by Northern Indian women for the health and long life of their husbands (Kakar & Kakar, 2007, p. 144). Practiced by North Indian women it is a behavioural pattern of the North. Religion, however, is not as much dividing, as it is joining. Many festivals are religious in origin, but celebrated irrespective of caste and religious belief. Many Hindu-based celebrations and rituals are celebrated by Christians and Muslims, such as Holi and Diwali. Although unifying, the celebrations still have regional particularities. “Holi” is spoken of as North Indian. The celebration of the same festival is done differently in the North and South; in North with more religious fervour, and in the South mostly based on influence by media, movies, marketing and migration (Holi - wikipedia.org). Diwali, “festival of lights”, is celebrated pan-India, but with different interpretations. In the North it is the celebration of the homecoming of King Rama of Ayodhya after 14 years of exile in a forest. In the South it marks the day Lord Krishna defeated the demon Narakasura (Diwali). Consequently, Hinduism is known to all Indians, but understood and practiced differently.

The Christian holiday Christmas is present all over India, mostly in malls. However, in the South it has sustained its religious meaning than in the North, where it is more a Western influence and therefore more present in shops and malls than actually in the North Indian homes.

9.3.2 Immigration Influence and Cultural Commuters

Immigration is restricted to immigrants from the surrounding countries. North India has a large group of immigrants from Nepal, China, Bangladesh and Bhutan, mostly located in the Delhi area, and in the North/Eastern states of Tripura, Sikkim, Meghalaya, Assam, Mizoram, and Nagaland (Euromonitor, 2006). These people are of Mongoloid origin and have a different physical appearance, so they stand out from native Indians. This minority group is different from the immigrant minority group of South India which consist of Sri Lankans. The most disdained minority group are Pakistanis in India, mostly due to the fact that they belong to another despised minority group in India, the Muslims. What is relevant regarding these minority groups in the two regions are the influence the immigrant culture have on regional rituals and norms. With a low uncertainty avoidance dimension, the Indian consumer might be open to new experiences and be adaptable to influences. Adaptation to and inclusion of cultural influence is not unfamiliar to an Indian. Throughout the times, the implementation of norms, rituals and traditions from different cultures and religions has taken place. The Indian consumer adapts to the context, behaviour very visible during the British rule, where the British began to appoint Indians into the administration. At work, the Indian would speak English and wear Western clothes, and at home, he would wear the kurta and speak Hindi, or the local language dominant in the home (Das, 2000). In modern India it has become quite common to move from one place to another to get work or study there diminishing the borders within the country, and creating a more fluid national culture which is adaptable all over India. It creates a generation of people who can be termed 'cultural commuters' (Das, 2000). These Indians adapt to the place where they go and they are not afraid or restrained to travel around the country, adapting according to area. The Indian who is not moving has influences from other Indians from around the country due to the rapid migration.

This generates the Indian consumer group, primarily urban, who is getting all-India tastes such as accustomed to local food habits of several regions of India, and thereby getting an all-India food habit.

9.3.3. Gender Rituals

The level of masculinity/femininity value in India indicates a higher gap between the values of men and women. In other words, it indicates a more traditionally defined role of the man and women. The role of the Indian woman is more traditional and regardless of status and income, a young Indian girl learns to move and behave with upmost modesty in public places (Kakar & Kakar, 2007). As indicated by the demographic profile between North and South India, the

traditional role of the female is more prevalent in North than South India. Higher income and more education for girls may be indicators for change in female roles (De Mooij, 2004). As the percentage of girls not receiving education is higher in the North than the South, it should be proven to say that South Indian females will move quicker towards reforming the role of the woman than the North. If the female role becomes stronger, not necessarily equal to the male, but somewhat more self-confident, she will aspire and dream of gaining success. What is relevant here is the possibility of a difference in female development between the two regions. If the role persists to be somewhat traditional in the North, what seems to be the case (Kakar & Kakar, 2007), her openness to brands and products based on social or functional needs may differentiate from the Southern counterpart.

9.3.4 Family Rituals

High collectivism in the Indian culture indicates a strong group relationship. The most influential group in India is the family (Kakar & Kakar, 2007). Obligation towards the family is great in India and the concept of self is closely related to the family group. The concept of the extended family is also very common. The Indian household often consists of more than the nuclear family as it is not only restricted to close blood-related family members, but extended to other groups such as neighbours. Especially North Indians refer to close-related friends as cousins or uncles.

The extended family is very common in India, also due to the collectivistic values. However, North India seems to have more traditional Indian households compared to South India. In the demographic profile it was seen that South India is moving more towards nuclear family households compared to North India. With regard to consumer decisions in India, it is noted that with in an extended family decisions tend to be more sharing and caring with regard to the family, than in nuclear families where individuals stand out more in decision-making (Prasad, 2006, pp. 70-71). One-child families are on the rise, especially with the growth of both parents working. With smaller families, the influence of the child in family decision making, and especially purchasing decision increases. It indicates a focus on the child's needs and wants (Euromonitor, 2006, p. 16).

Dinner rituals in the family or household are more or less the same when it comes to dinner times during the day. When it comes to eating habits, there are differences between the two regions. Wheat is the main cereal in North India, while rice is preferred in Southern states. Tamarind and

coconut gravies are common in South India, while lentil-based gravies are found more in the North. The difference prevails mostly in the rural areas. Urban Indians are becoming more pan-Indian in their eating habits because of the exposure to other Indians with different habits (Euromonitor, 2006, p. 77). Furthermore, coffee consumption in the house is greater in the South than the North. At the same time, tea is an all-India drinking habit in the house (Euromonitor, 2006, p. 83).

9.4 Recap

From the comparison between the outer layers of Hofstede's Onion Diagram, it became apparent that there are three things differentiating the two regions; *religion*, *language*, and *ethnic* background. These three factors together generate the background and understanding for different behaviours and thinking. Regarding family and gender behaviour, differences in behaviour between the two regions are primarily based in demographic differences such as education, age, household composition and income, but are given further understanding when incorporated together with Hofstede's dimensions.

The eating habits, however, do not inspire knowledge about *whom*, *why*, and *how*, but entails more about *what* the consumer will buy. This shows that by going through different details about the consumer telling who, why and how, will also lead to what. An interesting point about eating habits is that there is no direct link with religion, language and ethnic background. Therefore, eating habits are just a part of the identity, not culture-based as such.

10. Review

The following section seeks to take the parameters discussed in the previous sections and move them into a consumer context, where findings and considerations are discussed in relation to consumer behaviour patterns. The consumer behaviour patterns are based on the 'consumer behaviour domains' shown in the model by Manrai & Manrai discussed in section 6.3 Consumer and Culture.

10.1 Hofstede in Perspective

Section 5.3. Recap on Demographic Regional Differences 5.3. Recap on Demographic Regional Differences revealed demographic differences in the two regions generating a difference in the

pattern of the female role. Venkatesh has stressed the change in women's roles as one of the factors representative of India moving toward a consumer-oriented society (Venkatesh, 1995, p. 57). In South India, the more dominant role of the female is expressed by a higher involvement in the husband's life and decisions (Kakar & Kakar, 2007, p. 42), and higher percentage of control over money in the household. This fact will not generate a change in values towards more feminine values, as research by De Mooij (1998) has shown that cultural values in influencing role behaviour which are latent in more traditional countries become manifest when countries modernise (Hofstede, 2000, p. 311). Consumption may be seen as a visible manifestation of values which have earlier not been achievable due to low income and inaccessibility. An interesting point is that in masculine cultures, such as the Indian, status purchases are more frequent (Hofstede, 2000, p. 311). If the Indian woman becomes more self-sufficient and self-confident, she may take this masculine value and turn to brands as status enhancers in her search to establish a role within the hierarchy. Thereby, if the trend is happening faster in South India, the brand-conscious female shopper is more apparent in South. Thereby, demographic data illustrated who, and Hofstede's dimension helped assign a why and how to behaviour in a consumption context.

10.2 Identity in Perspective

In the Values and Human Beliefs Survey Index (Inglehart, Basáñez, Halman, & Luijkx, 2004) 50,20% of Indians responded to "a high sense of group belonging to the country" (Appendix 14). Hence, the use of Hofstede's dimensions as overall national culture dimensions is not incorrect. Nonetheless, regional identity seems to be strong in one aspect; language. South Indians refer to a closer relationship with local language than national. It can therefore be said that the regional consumer groups are both strongly influenced by the values set by their national culture dimensions scores but certain factors, especially language, will ignite the consumer to behave more in accordance with regional identity.

10.3 Culture Elements in Perspective

As realised, the regions are differentiated mainly by language, religion, and ethnic background. Kamdar, 2007, distinguishes the Indians between language, religion, class, and caste in her book Planet India. That brings in the terms of caste and class which will need consideration and therefore will be elaborated further upon in section 10.5 Class and Status in Consumer Perspective.

What is important to notice about these manifestations are their strong connotation with cultural determination, and influence on values and view on life. This indicates that regions are not only differentiated by identity, but by cultural differences. Language is a manifestation of culture, so language can be seen as a channel to interpret and understand what the consumer sends and receives through this communication channel. As the Whorfian-Sapir hypothesis states; language has a strong influence on world-views and partly shapes our individual and collective behaviour (Usunier, 2000, p. 195). Thereby, the language represents not only an identifier to region for the Indian consumer, but as an identifier of cultural background, meaning values and lifestyle.

Religion helps perpetuate social structures, such as religious institutions and traditions. Religion therefore becomes a representative set of cultural norms and values (Lindridge, 2005, p. 143). These cultural norms and values act as filter for the understanding of advertising messages, transforming factual information into culturally interpreted meaning into elements of culture-based meaning (Usunier, 2000, p. 468). As Indians regard religion to be very important in their daily life, its influence and presence in values and lifestyle is relevant.

Ethnic groups are subcultures influenced by the culture dimensions, but generating their own traditions, norms and values based on criteria provided by the ethnic background. The Indo-Aryan and Dravidian distinction is visible by two factors; physical appearance and language. Furthermore, the two ethnic groups are separated by the attitudes assigned to them. A Southern Indian could refer to North Indians as brash, somewhat uncouth and violent, whereas the North Indians strongly argue against this stigma. In the same way, Southern Indians are referred to as clever and sometimes too clever by half by North Indians (Manoj, 2001). These references can be assigned to ethnic origin. Indo-Aryans, residing in the North, have been experienced more warfare due to different occupations from the bordering countries which has brought a region with warriors. The Dravidians resided in the South, have not been influenced by these numerous wars until it became common to come to India by sea which the British did. Ethnicity is group belonging, and referring to the social identity of groups. The sense of belonging to an important ethnic group may override, and even nullify, the feeling of belonging to a particular nation-state (Usunier, 2000, p. 12). However, the distinction between Indo-Aryan and Dravidian helps more to distinguish the two regions towards each other rather than ignoring country belonging, so there is most likely no risk in ethnic group belonging overriding nation belonging.

10.4 Group Belonging in Consumer Perspective

Hofstede's dimensions collectivism/individualism deal with the degree to which people are integrated into groups.

Group norms influence consumer attitudes, and therefore it is important what sort of peer-groups exist in the consumer's environment. In the South the Christian church, "The Church of South India", has a strong presence (Euromonitor, 2006, p. 22), and thereby introduces other value-sets and norms which the South Indian consumer can use as reference when considering a product. Rituals indicate that religion shapes consumption traditions such as the Christian holiday Christmas and Hindu holidays such as Holi and Diwali, where Indian consumers react differently towards the celebration in the two regions.

As has been determined earlier, the family plays the role of a strong group reference in purchasing decisions. It is not only the involvement of wife and husband decisions, but the inclusion and consideration of the whole family; the extended family (Sridhar, 2006, p. 14). South Indian women seem to have more influence on consumption and household decision than in the North. However, generally the differences in family composition do not indicate large differences between the two regions. Therefore, it must be noted that with respect to family as reference group it plays the same important role in both regions.

The importance of group, and what group to refer to does not differ between the two regions. The difference in religious reference groups generates different consumer patterns, but the religious group is not as important in decision making as the family. The family is more traditional in North, and a family member must consider more family members than compared to the nuclear family more common in the South. In nuclear families focus on children become apparent.

10.5 Class and Status in Consumer Perspective

Social class is important as it can determine how a society views 'the self' and 'others', and how a class structure is composed. Social class structure may vary from country to country, and may be organized into different class structures. In the UK social class is organized by occupation (upper-, middle-, and lower class); in the USA, it is sometimes defined by race. Social class is the hierarchy in which a society divides itself so that the individuals can define themselves and compare themselves to others (De Mooij, 2004, pp. 77-80).

The distribution of power distance values and masculinity/femininity values in India shows a strong acceptance of a hierarchical structure in society. One well-known hierarchical structure in India is the caste system. The caste system creates a structured class based in religion compared to social class that is often classified by education, profession, and income. Venkatesh, 1994, argues in the paper “India’s Changing Consumer Economy: A Cultural Perspective” that with the economic change in India the country has made a change from a caste system to a class system. If the Indian consumer is moving from a caste-based class system to a more socio-economic system, we need to consider the effect of education, profession, and income on the consumer’s decision making and behaviour. Indians are a status-oriented people due to the hierarchical orientation in the overall culture. If the two regions move in different directions regarding income level, education level, and difference between blue-collar and white-collar workers, there is also a basis for two consumer groups that will act based on different needs. White-collar desktop-jobs are primarily located and associated with urban areas in India, and more over, the larger cities in India, have acquired certain industry hubs. Software technology parks are scattered around the country, but more prestigious places such as Infosys are located in the South⁴. Up North, the most well-known software parks are around the New Delhi area and the suburb Gurgaon. The difference between North and South lies in the distribution of the different industries. The South has the majority of desktop-management jobs with Mumbai as a finance city, Bangalore being the Silicon Valley of India, and Hyderabad being the next big software technology hub in South India. Furthermore, Chennai is a hub for engineering technologies such as the wind-industry. As many consumer behaviour patterns change in the group of urban, young, white-collar, middle-class Indians, the changes may be more constituent throughout South India, compared to North, where main changes will happen in Delhi and surrounding area. South India has a higher literacy rate generating a larger group eligible to education, and the consumer group will be more accustomed to product introductions and information flow. The diversity in religious backgrounds will move the consumer away from identifying to a caste-structured hierarchy, and will favour the opportunity to identify in a more social class oriented way. It is common that a person uses his ‘status’, lifestyle pattern, to identify with a social class in society instead of economic class (Solomon, 2004, s. 453). So if the Indian consumer is moving more towards social class, the use of products as status enhancers in a class-

⁴ A majority of Infosys employees are situated in South India with headquarter based in Bangalore, and nearby training facilities in Mysore.

context may not be uncommon. This means that the Indian consumer, primarily in the South, will use his or her purchase to exposure a certain level of education or work status.

10.6 Media Usage

Advertising is everywhere in India. Every possibility to place an advert, whether it is a big poster or a painted advert on a house wall is utilised in India; this also means that the Indian consumer is constantly exposed to advertising messages, and constantly need to consider what message is sent to him or her. As language is a means to communicate these advertising messages it needs to be considered what language should be used, and what that language means for the receiver. Within television it is common to use local language, and there are more than 100 different television channels in India. In South India, regional channels in local dialects are more dominating (Euromonitor, June 2006). Regional-language channels help spreading the television experience, and as well expressing the separation language makes, as put by Kamdar, (2007, p. 54) take the television experience well beyond the English-language elite and Hindi-speaking urban and Northern populations. Newspapers sell in local languages, Hindi, and English. The English newspaper appeals more to the educated Indian striving for more status. Meaning, in South India, usage of local language might cover a larger South Indian consumer segment, but English usage may be used if the wish is to communicate to the affluent, educated middle-class in South and North. And the use of local language is not only within television, but the different states also have their own film industry in local language with their own stars, and the localisation also extends to music, radio, literary traditions, daily newspapers, and a variety of magazines. India's linguistic diversity makes for a kaleidoscopic media environment (Kamdar, 2007, p. 57).

Religion perpetuates social structures, such as religious institutions and religion. Religion therefore becomes and represents a set of cultural norms and values (Lindridge, 2005, p. 143). These cultural norms and values act as a filter for the understanding of advertising messages, transforming factual information into culturally interpreted meaning into elements of culture-based meaning (Usunier, 2000, p. 468). There are religious-based products such as TV programs based on ancient Hindu stories (Kamdar, 2007). The biggest television hit was the series of Ramayan and Mahabharat running from 1987 to 1989 capturing about 90% of all Indian television homes at that time. The TV series was based on ancient Hindi stories (India Today - Special Issue, 2007). The influence of Hinduism is therefore relevant in marketing terms, and in the understanding of cultural meaning interpreted by religious variables.

10.7 Product Usage and Product Acceptance

With a low uncertainty avoidance dimension, the Indian consumer might be open to new experiences and be adaptable to influences. Adaptation to and inclusion of cultural influence is not unfamiliar to an Indian. Throughout times, the implementation of norms, rituals and traditions from different cultures and religions has taken place. Hence, the Indian consumer will be open to new products. However, it should be noted that the Indian is also known for including new introduction into current context thereby not accepting new things unconditionally, but including them in already present traditions and norms.

One language represents only one cultural framework (De Mooij, 2004, p. 188). If one area has a majority speaking one dialect, it must follow that communication form towards this area should be in accordance with this majority. Nokia realised the need to localise its product when it released India-specific handsets supporting Indian languages. As a consequence, Nokia now has a market share of 68% of the cell-phone market in India (Kumar, 2007). By localising the phone to the local language Nokia also realised the need to customise to the product usage of a certain group.

Especially within retailing, there are different behavioural patterns between North and South, and even at a more local level. Indians are just beginning to be introduced to the concept of retailing, and throughout the country the market is controlled mainly by small shops. The concept of supermarkets has only recently been introduced to Indian consumer, and the retailing sector has realised that each supermarket needs to be adapted to the local environment (Atkearney, 2005).

10.8 Branding

People in collectivist cultures of high uncertainty are expected to be more brand loyal than people of individualistic of low uncertainty avoidance. (De Mooij, 2004, p. 266). In India, collectivism is high, but uncertainty avoidance is more towards an average level compared with other Asian cultures (Hofstede, 2000, p. 151). Indians, therefore, can be loyal, but are not reluctant to try new products if introduced correctly. Brands are seeing a growth in sales within several different product categories.

From the consumer's point of view, the brand is a way to identify the source of a product or maker of a product and allow consumers to assign responsibility to a particular manufacturer; furthermore brand knowledge is the differential effect on consumer responses to marketing of that

brand. Celebrity endorsement is very common in India. A reason may be the ability for many celebrities in India to attract consumers all over India rather than locally. Bollywood represents an all-India interest, together with the love for the national sport, Cricket. A survey by AdEx India showed a growth in celebrity endorsement of 49% from 2006 to 2007 (The Hindu Business, 2008). Celebrities are found in the Bollywood movie industry and in sports. The movie stars Shahrukh Khan and Amitabh Bachchan and cricket star Sachin Tendulkar are commonly used. Indian consumers trust Amitabh Bachchan, he has been a Bollywood movie star for decades (Jha, 2005), and still appears in movies regularly. A reason for the high use of celebrities is the brand loyalty it creates with the Indian consumer. From a cultural point of view the celebrity brand embracement may be based in the collective hierarchy/status, where cultures that score high on power distance or verticality (individualist or collectivist) would look up to celebrities (Nelson & Devanathan, 2006, p. 218). The high use of celebrities that generate an all India embracement, illustrates the need to consider use of celebrities in branding. Furthermore in India, the young are found to be more brand-conscious, but not necessarily brand loyal. (Sridhar, 2006). Within the two regions, it must be noted that using local hero-figures can generate a local brand loyalty, such as using the Tamil Nadu film star Rajinikanth in South India. A reason for the strong local trust from the South Indian consumer is that most of his movies are produced in local Tamil-language and then translated into Hindi. Celebrity endorsement will generate brand loyalty in both regions, but choice of brand endorser may influence the wanted acceptance and local loyalty.

10.9 Materialism

Religion has been proven to be great part of the Indian culture. As argued by Lindridge, 2005, the relationship between religion and culture can primarily be applied to three consumer behaviour themes: materialism, role of possessions as status enhancers and the use of friends and family as reference group. As status enhancers and family has been discussed, we need to consider materialism.

Research by Dibb & Lindridge, (2002) has indicated that India demonstrated higher levels of materialism when compared to a Western society such as Britain. Although India is considered a culture devoted to religion, materialism is not frowned upon; instead, "Indians believe that the material world and the spiritual world belong to the same realm of experience" (Nelson & Devanathan, 2006). From an eastern-religious perspective material gain may be indicative of rewards complying with the unknown universe, i.e. wealth is bestowed from compliance with

religious rules and regulations (Lindridge, 2005, p. 144). The religious diversity in India does not indicate a great diversity towards materialism, yet there may be different reasoning behind the use and conduct of materialism. The general acceptance of materialism indicates a pan-India possibility of high consumption of luxury brands, or an explanation for the use of product as status enhancers. The hierarchical structure in India indicates a high use of products as status enhancers. The product provides a legitimate and visible expression of their status and influence (Lindridge, 2005, p. 144). Seeing that the use of products as status symbols is believed to be a pan-Indian phenomenon satisfying the need of the group image, a differentiation between North and South regarding religion and materialism seems difficult.

The Indian consumer is material, and will not diverge from using products as status enhancers. The question is to look what appeals to the Northern compared to the Southern consumer. All these perspectives indicate that advertising and creating consumer awareness about products can be done differently between the two regions. Language is a strong identity-shaping parameter, and will be used to interpret image of a product. This can be seen in the usage of English that appeal to the educated Indian striving to show status. North and South is divided by the culture-element ethnicity and this may interfere with the relationship to culture-bound products such as clothing, and food where there is seen a difference in tastes and habits. Furthermore, luxury brands and high-involvement products may be used differently, especially by women, as these are important as to what group-belonging is there. For female shoppers this means the wish to display success and status which will be more important to the Southern female than North. When companies enter the market with their products, there will be different ways to display the product and get messages about product image (brand) out to the consumer.

11. International Marketing Management

Entering a market is all about marketing, and marketing is all about matching consumer and product. There are different ways to recognise and implement strategies to approach the market with a product. Some companies use a strategy aiming to profit quickly focusing on economies of scale, i.e. pricing and production, some focus on the possibilities on a certain market, i.e. politics and environment, and others aim to gain market share and long product-lifecycle for a product, thereby focusing more on satisfying the consumer's needs. Therefore, marketing is two-

dimensional, one side aiming to understand and recognize market needs, and the other side aiming to satisfy the company's economic goals.

In the globalisation era marketing has become the main tool for many companies when crossing borders with products and offers. Good marketing has become an increasingly vital ingredient for business success and good marketing originate in careful planning and execution of a strategy (Kotler & Keller, 2006, p. 3). Knowing the consumer does not only provide a chance for the company to adapt products specifically for the consumer, but by knowing the consumer, there is an opportunity to introduce new products as well as adapting products which satisfy a specific consumer group, and thereby generate loyalty in the market. Discovering a consumer insight and understanding its marketing implications can often lead to a successful product launch or spur the growth of a brand (Kotler & Keller, 2006, p. 95). Companies which act so on a global basis will find it easier to attain competitive advantage over those that do not (Hofstede, Steenkamp and Wedel, 1999 in Salciuviene, Auruskeviciene, & Lydeka, 2005).

In the end, good marketing boils down to knowing the consumer market. Therefore, marketing strategy planning should always aim keeping focus on the consumer. Therefore, if an analysis is undertaken of the cultural variables in a country the marketer will have the relevant points to create an understanding for why and how the consumer buys and react, and thereby not only cater better to existing markets, but also more effectively create new needs.

11.1 Standardization versus Adaptation Strategy

As Simon Ulrik Kragh (2000) defines it there is a distinction between how international marketing studies consumption from a strategic perspective and an anthropologist looks at consumption from a social and cultural perspective. From the marketing point of view the main issue has been whether companies should standardize their products, price, distribution and communication and ignore local differences, or adapt their marketing variables to the local contexts.

The arguments in favour of standardisation basically follow two lines of reasoning. In the first place it is claimed that international markets either are homogenous and similar, or in the process of becoming so, and that companies should respond to this reality by standardising their marketing (Kragh, Simon Ulrik, 2000, pp. 1-2). Standard means 3 things: 1) the same for everybody 2) the same everywhere in the world 3) the same for all time. Standard also means that the product quality

remains the same unless new technological development allows improvements which complement the previous attributes. A standardisation of the marketing variables may imply a way to converge culturally different markets.

Simon Ulrik Kragh defines the difference between standardising and adapting as follows:

“When homogenisation takes place, the consumers move in the right direction and the companies can follow suit; but when local differences are apparent and there seem to be arguments in favour of local adaptation, the global company must know its role as the repository of the truth, not only for its own sake, but also for the benefit of the ignorant consumers” (Kragh, Simon Ulrik, 2000, p. 5).

This means that the marketing lays the ground rules for understanding and acceptance by the Indian consumer, North and South. The pan-India participation in festivals and traditions yet interpretable meaning of messages indicates different understanding and usage of products. So that there is a possibility of standardising product messages by using all-India recognise heroes and symbols, for instance, national heroes identified by sport stars and Bollywood stars show that there are possibilities for generating product understanding all over India using a standardising strategy. However, a standardising advertising strategy does not necessarily mean that the product will be used in the same meaning, but acceptance will be all-India.

In his book, “India Unbound”, Gurcharan Das, (2000, p.112) tells the story of when he was the brand manager of Vicks VapoRub. He had the problem of growing sales numbers in South India, but declining sales in the North. He discovered that North Indians in opposition to Southern Indians, disliked rubbing things on their body, and therefore refused to buy the product. He thus discovered a different behavioural pattern between the two regions. He decided to focus on the South, instead of trying to ‘convert’ the North to accept his product. What he acknowledges is the advantage of knowing the consumer and planning the strategy accordingly. Even though the strategy is not to expand the market area, it still generates larger sales, as the focus is to maintain the consumers who accept and buy the product.

If one wants to standardise in India, it is still possible to acquire a certain market share due to the vastness of the consumer groups. Potential for market growth and consumer loyalty is not necessarily deemed to happen. If one standardises to the different regional segments accordingly

there is a potential for an all-India presence, and more loyalty from the Indian consumer. A standardisation strategy will most likely acquire a quick presence in the Indian market, but will in the long run not generate loyalty and a persistent market presence. Traditions and loyalty in the Indian market require a need to adapt to the Indian consumer and his or her context. So it is necessary to consider differences within the country and adapt to the each consumer group in North and South India.

11.2 Consumer Needs

Contrary to Levitt's arguments on standardisation/adaptation, research has later shown that cultures are resistant and globalisation will not converge consumer's needs and wants worldwide. Communication and marketing may introduce products to all of India, but the convergence of cultures will happen at a much slower pace.

As put by De Mooij (1998) consumer's choices are affected by psychological and social influences:

“Consumption decisions can be driven by functional or social needs. Clothes satisfy a functional need, fashion satisfies a social need. Some personal care products serve functional needs, other serve social needs. A house serves a functional, a home a social need. Culture influences in what type of house and how they tend to their homes. A car may satisfy a functional need, but the type of car for most people satisfies a social need. Social needs are culture-bound.”
(De Mooij, 2004)

This notion is based on affluent societies and indicates that consumer behaviour will change from needs-based to wants-based when the consumer is affluent enough to base purchase decision on wants instead of needs. However, as De Mooij suggests in the quote, even functional products may be translated into more wants-based behaviour. So when the female Indian consumer in North India buys a sari (clothes) based on a need, the usage (appearance) will be based in a social function (wants). In India, it needs to be considered that a large proportion of the population, both in South and North India live below the poverty line, and are not expected to buy products on a wants-basis. However, as illustrated by De Mooij, it is necessary to understand the behavioural patterns of usage, even for needs-based products. Therefore, in both South and North India, the large consumer base may be divided by income, but will still represent consumer segments which are open and willing to

buy products. Between the Northern and Southern region in India, the difference in identity and group belonging will create differences in social needs, and thereby a need for the marketer to consider the use of an adaptation strategy where the product will not only cater to the functional need, but the social need. By translating the product image into a brand which is in accordance with the consumer's identity, the opportunity for long-time market share and brand loyalty from the consumer is higher than if the product does not take the consumer's context into consideration, and thereby represents no identification by the consumer. It emerges that there is a regional difference creating difference in social needs, for instance, in clothing usage between the two regions. Therefore, marketing strategy should consider regional differences when marketing and plan accordingly.

12. Conclusion

The main question of the problem statement was "how can a regional difference such as the North/South paradigm clarify any differences in consumer behaviour in India".

The conclusion is that the regional difference can primarily clarify differences in consumer behaviour if the two regions are compared with the national culture in mind, as there is an interdependent relationship between nation and region. It was determined that when looking at ways to compare the two regions, demographic data helps clarify *who* the consumers are in the two regions. A cultural understanding helps clarify *why* and *how*. National culture dimensions provided an interpretable framework for understanding demographic differences between the two regions. Symbols, rituals, and heroes provided a framework of what to look at in a region which can be used in accordance with consumer behaviour domains. So an understanding of consumer behaviour can not be done without a cultural understanding.

What is acknowledged in the thesis is that marketers need to consider the conditions of operating with two in-country segments with the notion of a national, Indian culture dominating consumer behaviour. The reasoning for including a cultural perspective is that culture is a part of defining human behaviour, in this sense, consumer behaviour. By illustrating the interdependent relationship between region and nation, it becomes evident that regional comparison cannot be done without considering the whole nation. National culture represents the country culture, and can therefore be defined by nation-wide value dimensions, in this case defined by Hofstede's culture

dimensions; collectivism/individualism, masculinity/femininity, uncertainty avoidance, power distance, and long-term orientation.

Hofstede's "onion diagram" transforms this interdependent relationship between region and nation into a layered framework, so it becomes possible to separate nation and region, and what to compare the two regions with. The inner core of the culture layered "onion" represents the values set by national culture. The outer layers represent the tangible manifestations of culture and are; symbols, heroes, and rituals.

North and South India are geographically separated by the geography of the country dividing the country in two regions, North with its highland mountain areas, and South with its rain-forest areas, and Southern climate. These two regions represent two regional segments within the country. Before the actual understanding of the behaviour of the consumer, a demographic profile of the two segments helps clarify *who*. Here the most important differences are:

- There is a difference in the role of the female. South India experiences a higher level of educated, working females, who become more independent and influential in their purchasing decision power.
- North Indian family households tend to be more traditional than South Indian. Southern families tend to become more nuclear; the existence of extended families is larger in North India.

The comparison between the outer layers of the onion clarified these differences:

- Between the two regions, differences in appearance and behavior are mostly due to difference in ethnic background, religious composition, and language diversity. Hence, diversity between the two regions is very culture-bound. These different habits indicate possibility of different product-usage.
- Difference in identity belonging due to language diversity. A North Indian relate closer to nation language, Hindi, and South Indian relate closer to local language

In the two comparing sections it was also clarified that the two regions share similarities:

- Very young populations in both regions
- They share heroes, especially within the national sport, cricket, and Bollywood movies

- Hindi religion functions as a unifying religion transforming values and rituals, for instance holidays such as Holi and Diwali. Currently, high use of Hindi heroes and stories in TV and movies create all-India understanding and presence for this religion
- Family values and group belonging to family is very persistent in both regions

Hofstede's dimensions help clarify differences in consumer patterns between the two regions. As the South India female develops differently in the two regions, high masculinity level in the culture indicate the woman will seek to show her new status in society by buying products as status enhancers. Taking nation and regional identity into a consumer context, it becomes apparent that language functions as an identity shaper. For instance, English appeals very much to educated, Indians seeking to show status. Local language generate larger local acceptance, but will lose other regions. Hindi speaks to all-India, but will be accepted more quickly by North Indians.

National and regional understanding both become useful when considering a marketing strategy. Because the description clarifies both differences and similarities, it becomes clear when and how to use standardisation or adaptation marketing strategy approaches. If focus is to get large market sales rapidly, a standardisation strategy all over India is the solution, whereas adaptation can create market understanding and the ability to generate usage consumer loyalty in the long run. When looking at the Indian market both with respect to the overall Indian dimensions and the two regions, both strategies can be used with the right determinants. If the wish is not to adapt the product locally, an advertising strategy appealing to all Indian consumers is a manner to generate all India understanding and acceptance of the product, thereby transforming the consumers' needs. For such strategies, the use of the most all Indian accepted heroes, movie stars and cricket stars is applicable. These personas are accepted for their values all over India. If the aim is to get really local acceptance at regional level, it will be more reasonable to look at regional usage and meaning, and adapt the product accordingly.

14. Bibliography

Assael, H. (2005). *Consumer Behaviour - A Strategic Approach* (Indian Adaptation Edition ed.). Boston MA: Houghton Mifflin Co.

Associated Press. (2006, August 21). *India's software icon steps down from top job*. Retrieved September 26, 2008, from msnbc: <http://www.msnbc.msn.com/id/14411071/>

At Kearney. (2005). *The 2005 Global Retail Development Index: India*. Chicago: A.T. Kearney Inc.

Christensen, J. R. (2008, January 18-24). Det er her det sker. *Berlingske Nyhedsmagasin* , 70-71. Copenhagen, Denmark.

CIA World Fact Sheet, India. (2008, July 24). Retrieved July 31, 2008, from www.cia.gov: <https://www.cia.gov/library/publications/the-world-factbook/geos/in.html>

Clark, I., & Shaw, D. S. (1998, september 3). Culture, Consumption and Choice: towards a conceptual relationship. *Consumer Studies And Home Economics* , 22, pp. 163-168.

Clothey, F. W., & Ramanujan, A. (1978). *The Many Faces of Murukan*. Berlin: Walter De Gruyter.

Constitution Of India, Eight Schedule (Articles 344 (1) and 351) - Languages. (n.d.). Retrieved July 2, 2008, from indiacode.nic.in: indiacode.nic.in/coiweb/welcome.html

Craig, S., & Douglas, S. P. (2005). Beyond National Culture: implications of cultural dynamics for consumer research. *International Marketing Review* , 2006, 23 (3), 322-342.

Das, G. (2000). *India Unbound*. New Delhi: Vedams Books.

Davies, P. (2004). *What's This India Business? Offshoring, Outsourcing and the Global Services Revolution*. London: Nicholas Brealey International .

De Mooij, M. (2004). *Consumer Behaviour and Culture - Consequences for Global Marketing and Advertising*. Thousand Oakes, CA, USA: Sage Publications Inc.

Dibb, S., & Lindridge, A. (2002). Is 'Culture' a justifiable variable for market segmentation? - A Cross-Cultural example. *Journal of Consumer Behaviour*, vol. 2,3 , 269-286.

Diwali . (n.d.). Retrieved July 2008, from [www.wikipedia.org: http://en.wikipedia.org/wiki/Diwali](http://en.wikipedia.org/wiki/Diwali)

Euromonitor. (2006). *Consumer Lifestyles India*. London: Euromonitor.

Euromonitor. (June 2006). *Country Report India*.

Hofstede, G. (2000). *Culture Consequences - 2 nd*. Thousand Oakes, CA, USA: SAGE Publications.

Holden, N. (2004). Why Marketers Need a New Concept of Culture for the Global Knowledge Economy. *International Marketing Review*, Vol.21, No.6 , 563-572.

Holi - [wikipedia.org](http://en.wikipedia.org/wiki/Holi). (n.d.). Retrieved July 2008, from [www.wikidepdia.org: http://en.wikipedia.org/wiki/Holi](http://en.wikipedia.org/wiki/Holi)

India Today - Special Issue. (2007, July 2). Telly-revolution. *India Today - Special Issue 60 years of Independence* , p. 141.

Inglehart, R., Basáñez, M. D.-M., Halman, L., & Luijckx, R. (2004). *Human Beliefs and Values - a cross-cultural sourcebook based on the 1999-2002 value surveys*. Mexico: Siglo XXI Editores.

International Institute for Population Sciences (IIPS). (1998-1999). *National Family Health Survey 1998-1999*. Mumbai: International Institute for Population Sciences (IIPS).

Jeannet, J., & Henessey, H. (2004). *Global Marketing Strategies*. Boston, MA: Houghton Mifflin.

Jha, S. K. (2005). *The Essential Guide to Bollywood*. New Delhi: Roli Books.

Kakar, S., & Kakar, K. (2007). *The Indians: Portrait of a people*. New Delhi: Penguin Books.

Kamdar, M. (2007). *Planet India*. New York: Scribner International.

Karnataka Education Policy. (2002, December). Retrieved July 1, 2008, from [www.languageindia.com: www.languageindia.com/dec2002/karnatakaeducationpolicy.html](http://www.languageindia.com/dec2002/karnatakaeducationpolicy.html)

Khicha, P. (2007, October 8). *Building Brands in Rural India*. Retrieved October 8, 2007, from [www.brandchannel.com: http://brandchannel.com/features_effect.asp?pf_id=389](http://www.brandchannel.com/features_effect.asp?pf_id=389)

Khubchandani, L. A. (1984). Sociolinguistics in India: the decade past, the decade to come. *International Journal of Social Languages* , 47-64.

Kotler, P., & Keller, K. L. (2006). *Marketing Management - 12th Edition -India - First Indian Reprint*. New Delhi: Pearson Education, Inc.

Kragh, Simon Ulrik. (2000). Three Perspectives on Intercultural Marketing. *Proceedings of the 7th International Conference on Marketing and Development: Marketing and development challenges in the 21st century. School of Administration, University of Ghana, January 5-8, 2000.*, (pp. 129-143).

Kumar, R. (2007, December). Localization - An Indian Perspective. *Multilingual* .

Levitt, T. (1983, November-December). The Globalization of Markets. *Harvard Business Review* , 92-102.

Lindridge, A. (2005). Religiosity and the construction of a cultural-consumption identity. *Journal of Consumer Marketing* (22/3), 142-151.

Lonely Planet. (2005). *India*. London: Lonely Planet Publications Pty Ltd.

Lonely Planet. (2005). *South India*. London: Lonely Planet Publications Pty Ltd.

Manoj, J. (2001). *Passport India: Your Pocket Guide to Indian Business, Customs and Etiquette*. Petaluna, CA: World Trade Press.

McKinsey&Company. (May 2007). *The Bird of Gold flies again*. San Fransisco, CA: McKinsey&Company.

Meredith, R. (2008). *The Elephant and the Dragon*. New Delhi: Viva Books.

Nayak. (2007, Vol.7 Issue 2). Globalisation - Indian Experience and Perspective. *Global Economy Journal, Vol.7, Issue 2, Article 5* .

Nelson, M. R., & Devanathan, N. (2006). Brand Placements Bollywood Style. *Journal of Consumer Behaviour* , 5 (3), 211-221.

Office of the Registrar General & Census Commissioner. (n.d.). *Census India 2001*. Retrieved from www.censusindia.gov.in.

Ostrynski, N. (2008, January 18-24). Åh Bollywood. *Berlingske Nyhedsmagasin* , pp. 82-85.

Paz, O. (1997). *In Light Of India*. New Delhi: Rupa Co. .

Pires, G. D. (Fall 1999). Domestic Cross-Cultural Marketing in Australia: A Critique of the Segmentation Rationale. *Journal Of Marketing Theory and Practice, Vol 7, Issue 4* , 33.

Prasad, G. (2006). *The Great Indian Family*. New Delhi: Penguin Books.

Robinson, S. (2007, August 13). Indian Summer. *Time* , pp. 14-15.

Sachin Tendulkar. (n.d.). Retrieved 2008, from www.wikipedia.org:
http://en.wikipedia.org/wiki/Sachin_Tendulkar#Product_and_Brand_Endorsments

Sager Forex. (n.d.). Retrieved August 28, 2008, from www.sagerforex.com/mapofindia.html

Salciuviene, L., Auruskeviciene, V., & Lydeka, Z. (2005). 2005. *Problems and Perspectives in Management* (3), 147-159.

Solomon, M. R. (2004). *Consumer Behaviour - buying, Having, and Being*. Upper Saddle River, NY: Pearson Prentice Hall.

Sridhar, R. (2006). *One Land One Billiion Minds*. Madras: Productivity and Quality Publishing Private Limited.

Suzlon. (n.d.). Retrieved September 26, 2008, from www.suzlon.com:
http://www.suzlon.com/history.html?cp=1_5

The Hindu Business. (2008, 04 09). *www.thehindubusinessline.com*. Retrieved September 8, 2008, from <http://www.thehindubusinessline.com/2008/04/09/stories/2008040950750500.htm>

Tinker, J. (2007, July 2). Retrieved June 19, 2008, from www.comminit.com:
www.comminit.com/drum_beat_401.html

Ullrich, H. (1982). Rural and Urban Multilingualism: a South Indian case. *Intl.Journal of Soc.Lang.* , 34, 25-50.

Usunier, J.-C. (2000). *Marketing Across Cultures - third edition*. London: Pearson Education Limited.

van Wessel, M. (2004). Talking about Consumption: How an Indian Middle Class dissociates from Middle-class Life. *Cultural Dynamics* , 93-116.

Varma, P. K. (1998). *The Great Indian Middle Class*. Delhi: Penguin Books.

Venkatesh, A. (1995). Ethnoconsumerism: A New Paradigm to study Cultural and Cross-cultural Consumer Behaviour. In G. Costa, & J. A. Bamossy, *Marketing in a Multicultural World*. USA: Sage Publications Inc.

Venkatesh, A. (1994). India's Changing Consumer Economy: A Cultural Perspective. *Advances in Consumer Research* , 21, 323-328.

wikipedia. (n.d.). *Rajinikanth*. Retrieved September 9, 2008, from [wikipedia.org: http://en.wikipedia.org/wiki/Rajinikanth](http://en.wikipedia.org/wiki/Rajinikanth)

www.geert-hofstede.com. (n.d.). *Geert Hofstede's Cultural Dimensions*. Retrieved 2008, from www.geert-hofstede.com: <http://www.geert-hofstede.com/>

15. List of Pictures, Table and Figures

Picture 1: Hilly Regions of India with Vindhya Mountain Range.....	14
Picture 2: State Map of India (Sager Forex)	15
Table 1 Listing of North and South States by name	16
Figure 1 Manrai & Manrai: A Framework of Cross-Cultural Consumer Behaviour.....	25
Figure 2: National Culture and Regional Identity.....	27
Figure 3: The "Onion Diagram": Manifestation of Culture at Different Levels of Depth.....	29

16. Appendices

Appendix 1: Population and rural/urban distribution

India	Population	urban population		
	1028610328	27.8%		
State Data				
North	Population	rural	urban	urban population
Arunachal Pradesh	1097968	870087	227881	20.8%
Assam	26655528	23216288	3439240	12.9%
Bihar	82998509	74316709	8681800	10.5%
Chattisgarh	20833803	16648056	4185747	20.1%
Delhi	13850508	944727	12905780	93.2%
Gujarat	50671017	31740767	18930250	37.4%
Haryana	21144564	15029260	6115304	28.9%
Himachal Pradesh	6077900	5482319	595581	9.8%
Jammu & Kashmir	10143700	7627062	2516638	24.8%
Jharkand	26945829	20952088	5993741	22.2%
Madhya Pradesh	60348023	44380878	15967145	26.5%
Manipur	2293896	1590820	575968	25.1%
Meghalaya	2318822	1864711	454111	19.6%
Mizoram	888573	447567	441006	49.6%
Nagaland	1990036	1647249	342787	17.2%
Punjab	24358999	16096488	8262511	33.90%
Rajasthan	56507188	43292813	13214375	23.4%
Sikkim	540851	480981	59870	11.1%
Tripura	3199203	2653453	545750	17,06%
Uttar Pradesh	166197921	131658339	34539582	20.8%
Uttaranchal	8489349	6310275	2179074	25.7%
West Bengal	80176197	57748946	22427251	28.0%
Total North	667728384	504999883	162601392	
	65,08%	75,63%	24,35%	
South				
Andra Pradesh	76210007	55401067	20808940	27.3%
Goa	1347668	677091	670577	49.8%
Karnataka	52850562	34889033	17961529	34.0%
Kerala	31841374	23574449	8266925	26.0%
Maharashtra	96878627	55777647	41100980	42.4%
Orissa	36804660	31287422	5517238	15.0%
Tamil Nadu	62405679	34921681	27483998	44.0%
Total South	358338577	236528390	121810187	
	34,92%	66,01%	33,99%	

Source: Census India 2001

North and South India in a Consumer Perspective:
- differences, similarities, nationality and region

Appendix 2: Age Groups in India

Age Groups	All ages	0-9	age 10-19	age 20-29	age 30-39	age 40-49	age 50-59	age 60-69	age 70-79	age 80+	Age not stated
India	1028610328	238763954	225062748	173186525	144848129	103147273	64240906	47323734	21259869	8038718	2738472
State Data											
North											
Arunachal Pradesh	1097968	300019	253367	178935	154610	101218	58793	31871	12396	5649	1110
Assam	26655528	6637699	5943436	4631069	3899771	2511466	1442747	959167	431560	169639	28974
Bihar	82998509	23810374	7190188	12231501	10627722	7614867	4780981	3458846	1074607	565647	177825
Chattisgarh	20833803	5087317	4537061	3308438	2967122	946009	1359246	971018	398060	135305	28082
Delhi	13850508	2930140	2990778	2785785	2211006	1432467	759505	450913	197915	70822	21176
Gujarat	50671017	10950692	10857230	9064136	7616345	5434234	3202080	2189766	935060	374237	47237
Haryana	21144564	4896704	4939835	3690449	2912799	1972133	1068056	930405	469799	183885	80499
Himachal Pradesh	6077900	1179351	1331663	1100536	843737	633551	426782	303036	163572	80956	14716
Jammu & Kashmir	10143700	2256366	2507740	1679352	1387243	997004	594956	401960	191321	82043	45715
Jharkand	26945829	7173741	6034603	4181355	3652455	2649865	1641840	1025502	405200	147960	33308
Madhya Pradesh	60348023	15483407	13459626	9832518	8275669	5453625	3402731	2675418	1169738	435768	159523
Manipur	2293896	448197	496484	416366	306057	215434	134247	84030	44265	17175	4533
Meghalaya	2318822	661723	568934	379324	298811	194240	106904	65990	28493	11243	3160
Mizoram	888573	205044	207324	172952	119011	83330	51113	28932	14783	5308	776
Nagaland	1990036	445190	549323	373372	245131	182247	99706	52704	24008	13611	4744
Punjab	24358999	4786106	5387703	4284773	3494565	2607467	1512790	1255458	638281	297954	93902
Rajasthan	56507188	15301290	12732155	8946589	7275011	5029926	3124361	2344148	1073928	392196	287584
Sikkim	540851	117239	135112	102723	75537	50306	28956	18062	8272	2706	1938
Tripura	3199203	657384	757607	553071	488530	321088	184169	126101	71204	35244	4805
Uttar Pradesh	166197921	45612898	38355275	25104420	20622833	14686447	9429669	7199022	3183045	1267401	736911
Uttaranchal	8489349	1993446	2023389	1368374	1074487	810660	546867	396382	187790	70184	17770
West Bengal	80176197	17106869	17172414	14117776	12268145	8562185	5136992	3427657	1602558	669884	111171
North Total	667728384	168041196	138431247	108503814	90816597	62489769	39093491	28396388	12325855	5034817	1906005
Percentage North		20,73%	20,73%	16,25%	13,60%	9,36%	5,85%	4,25%	1,85%	0,75%	0,29%
Percentage North/South	65,08%	70,53%	64,85%	62,86%	62,88%	61,41%	61,02%	60,13%	54,86%	66,97%	69,72%
South											
Andhra Pradesh	76210007	15665152	16312937	13699168	11278216	8158893	5174113	3709276	3231246	504,31	133450
Goa	1347668	211213	245044	280630	222109	158171	111216	70562	30799	10912	7012
Karnataka	52850562	10624025	11603248	9464444	7739284	5772298	3533397	2452096	1152727	457199	51844
Kerala	31841374	5309345	5971706	5770185	4982817	3877428	2567764	1934151	1012511	389013	26454
Maharashtra	96878627	19762933	20908090	17075024	14351080	10089440	6119317	5363456	2312106	779098	118083
Orissa	36804660	7951262	7787994	6299148	5424984	3818485	2421625	1872281	873546	293273	62062
Tamil Nadu	62405679	10698548	12196093	11520454	9606879	7397214	5050149	3424717	1529479	553204	428942
South Total	358338577	70222478	75025112	64109053	53605369	39271929	24977581	18826539	10142414	2483203	827847
Percentage South		19,60%	20,94%	17,89%	14,96%	10,96%	6,97%	5,25%	2,83%	0,69%	0,23%
Percentage South /North	34,92%	29,47%	35,15%	37,14%	37,12%	38,59%	38,98%	39,87%	45,14%	33,03%	30,28%
Total North/South	1026066961	238263674	213456359	172612867	144421966	101761698	64071072	47222927	22468269	7518020	2733852
Percentage total North/South		23,22%	20,80%	16,82%	14,08%	9,92%	6,24%	4,60%	2,19%	0,73%	0,27%

Source: Census India 2006

Appendix 3: Literacy Rate

India	literacy rate	Literates	Illiterates		
	64.8%				
State Data					
North					
	literacy rate				
Arunachal Pradesh	54.0%	484785	613183		
Assam	63.0%	14015354	12640174		
Bihar	47.0%	31109577	51888932		
Chattisgarh	65.0%	11173149	9660654		
Delhi	82.0%	9664764	4185743		
Gujarat	69.0%	29827750	20843267		
Haryana	68.0%	12093677	9050887		
Himachal Pradesh	76.0%	4041621	2036279		
Jammu & Kashmir	56.0%	4807286	5336414		
Jharkand	54.0%	11777201	15168628		
Madhya Pradesh	64.0%	31592563	28755460		
Manipur	66.0%	1310534	856254		
Meghalaya	63.0%	1157875	1160947		
Mizoram	89.0%	661445	227128		
Nagaland	67.0%	1132323	857713		
Punjab	70.0%	14756970	9602029		
Rajasthan	60.0%	27702010	28805178		
Sikkim	69.0%	318335	222516		
Tripura	73.0%	2022099	1177104		
Uttar Pradesh	56.0%	75719284	90478637		
Uttaranchal	72.0%	5105782	3383567		
West Bengal	69.0%	47196401	32979796		
Total North	667601275	337670785	329930490	Highest	89%
		50,58%	49,42%	Lowest	47%
South					
Andra Pradesh	60.0%	39934323	36275684		
Goa	82.0%	985562	362106		
Karnataka	67.0%	30434962	22415600		
Kerala	91.0%	25485688	6355686		
Maharashtra	77.0%	63965943	32912684		
Orissa	63.0%	19837055	16967605		
Tamil Nadu	73.0%	40524545	21881134		
Total South	358338577	221168078	137170499	Highest	91%
		61,72%	38,28%	Lowest	60%
Total North/South					

Source: Census India 20

Appendix 4

Literates & Educational Level

North	Persons	Males	Females
Literate without educational level	3,49%	3,17%	4,00%
Below Primary	27,72%	25,64%	31,20%
Primary	25,32%	24,15%	27,34%
Middle	16,71%	17,52%	15,44%
Matric/Secondary	13,09%	14,33%	11,11%
Higher secondary/Intermediate Pre-University/Senior secondary	6,57%	7,19%	5,58%
Non-technical diploma or certificate not equal to degree	0,05%	0,05%	0,04%
Technical diploma or certificate not equal to degree	0,35%	0,44%	0,21%
Graduate & above	6,68%	7,49%	5,07%
Unclassified	0,03%	0,03%	0,02%

South total	Persons	Males	Females
Literate without educational level	3,71%	3,70%	3,73%
Below Primary	23,03%	21,68%	24,82%
Primary	27,50%	25,96%	29,55%
Middle	15,14%	15,14%	15,13%
Matric/Secondary	15,70%	16,65%	14,43%
Higher secondary/Intermediate Pre-University/Senior secondary	7,00%	7,49%	6,34%
Non-technical diploma or certificate not equal to degree	0,10%	0,12%	0,08%
Technical diploma or certificate not equal to degree	1,11%	1,55%	0,52%
Graduate & above	6,72%	7,71%	5,40%
Unclassified	0,00%	0,00%	0,00%

Source: Census India 2001

North and South India in a Consumer Perspective:
- differences, similarities, nationality and region

Appendix 5

Population Attending Educational Institutions			
State	Persons	Males	Females
India	228763727	129501591	99262136
	1028610328	22,24%	56,61%
			43,39%
North India			
Arunachal Pradesh	255934	142367	113567
Assam	5921209	3175461	2745748
Bihar	13728783	8569438	5159345
Chhattisgarh	4606577	2581722	2024855
Delhi	3653411	2000076	1653335
Gujarat	10552630	6023058	4529572
Haryana	5438016	3145336	2292680
Himachal Pradesh	1708015	911750	796265
Jammu & Kashmir	2463443	1397468	1065975
Jharkhand	5385679	3201622	2184057
Madhya Pradesh	13750049	7975597	5774452
Manipur	714762	378264	336498
Meghalaya	581475	291979	289496
Mizoram	241314	125079	116235
Nagaland	651404	350165	301239
Punjab	5811218	3192103	2619115
Rajasthan	13357777	8100791	5256986
Sikkim	156112	80437	75675
Tripura	805141	431233	373908
Uttar Pradesh	37171705	22146626	15025079
Uttaranchal	2435611	1334868	1100743
West Bengal	16780202	9049249	7730953
Total North	146170467	84604689	61565778
	667728384	21,89%	57,88%
			42,12%
South India			
Andhra Pradesh	17515658	9669530	7846128
Goa	293522	154699	138823
Karnataka	11314196	6199480	5114716
Kerala	7422240	3768662	3653578
Maharashtra	24438205	13468362	10969843
Orissa	7357488	4097723	3259765
Tamil Nadu	13588307	7179855	6408452
Total South	81929616	44538311	37391305
	358338577	22,86%	54,36%
			45,64%

Source: Census India 2001

Appendix 6: Workers (main & marginal)

Workers			
	workers (total population)	male (workers)	female (workers)
India			
Total Population			
1028610328	402234724 39,10%	275014476 68,37%	127220248 31,63%
North	248649613	174419709	74059534
Total Population	37,24%	70,15%	29,78%
667728384			
South	152563513	99792908	52770605
Total South Population	42,58%	65,41%	34,59%
358338577			

Main Workers			
	Main Workers total	male	female
India			
Total Workers			
402234724	313004983 77,82%	240147813 76,72%	72857170 23,28%
North	186580384	150523523	36039527
Total Workers North	75,04%	80,67%	19,32%
248649613			
South	125163015	88864368	36298647
Total Workers South	82,04%	71,00%	29,00%
152563513			

Marginal Workers			
	Marginal Workers total	male	female
India			
Total Workers			
402234724	89229741 22,18%	34866663 39,08%	54363078 60,92%
North	61743024	22965316	37676964
Total Workers North	24,83%	37,19%	61,02%
248649613			
South	27312703	10928540	16471958
Total Workers South	17,90%	40,01%	60,31%
152563513			

Source: Census India 2001

North and South India in a Consumer Perspective:
- differences, similarities, nationality and region

Appendix 7: Household Composition

Household Size	No. of Households	1	2	3	4	5	6	7 to 10	1-14+	15+
India*	192671808	7564196	15871465	22472551	37022159	35873420	26147067	40876110	4547141	2297699
Percentage	100,00%	3,93%	8,24%	11,66%	19,22%	18,62%	13,57%	21,22%	2,36%	1,19%
State Data**										
North										
Arunachal Pradesh	213342	17784	20065	26878	34433	33675	27961	48210	3407	929
Assam	4898497	161109	308810	567875	863602	919609	742053	1193892	107680	33867
Bihar	13714601	454465	1100565	1231643	1757502	2133346	2019037	4252942	430122	334979
Chattisgarh	4077273	230098	404256	477385	684089	752231	581229	821250	94021	32714
Delhi	2718050	124842	208095	323869	577970	541907	378575	493307	49995	19490
Gujarat	9619796	351351	766364	1040854	1917637	1926418	1400157	1941094	202205	73716
Haryana	3693601	90939	188501	318368	684363	787838	588632	857778	126980	50202
Himachal Pradesh	1217428	85818	99228	136161	250490	235492	159341	215668	27560	7670
Jammu & Kashmir	1559544	31782	62244	107438	202650	265891	249605	559934	52011	27989
Jharkand	4786657	188602	359596	480107	480107	842561	732200	1271714	125004	60668
Madhya Pradesh	10839740	467547	845839	1032188	1723043	2022952	1656518	2616872	329726	145055
Manipur	372956	6746	17833	37200	58471	68378	62775	112447	7360	1746
Meghalaya	416791	18779	29695	48725	62636	64016	57655	124309	9527	1449
Mizoram	175544	18704	12064	18069	25360	30943	26019	41137	2813	435
Nagaland	325620	12560	19739	29771	40481	45543	44748	124721	5487	2570
Punjab	4329786	118815	229213	377350	809303	935320	698960	987466	127080	46279
Rajasthan	9269237	281298	562941	759166	1323052	1622222	1447158	2655794	408638	208968
Sikkim	113917	16230	8027	12567	18959	18379	14379	23435	1663	278
Tripura	663416	23061	50651	100999	150090	135130	90747	106004	5280	1454
Uttar Pradesh	25644759	910496	1569734	1885816	2957865	3748630	3731971	8869100	1177644	793503
Uttaranchal	1593522	92997	120377	165191	272889	300542	238097	352880	36211	14338
West Bengal	15820386	545174	1138146	2265712	3555717	3060159	2005404	2841907	302392	105775
North Total	116064463	4249197	8121983	11443332	18450709	20491182	16953221	30511861	3632806	1964074
Percentage North		3,66%	7,00%	9,86%	15,90%	17,66%	14,61%	26,29%	3,13%	1,69%
Percentage North/South	60,42%	56,46%	51,36%	51,12%	50,37%	57,30%	65,00%	74,77%	80,00%	85,54%
South										
Andhra Pradesh	16920613	725838	1977731	2545894	4288482	3444505	1885600	1902228	112480	37855
Goa	292365	16806	29477	47593	68551	55157	32808	36974	3841	1158
Karnataka	10354059	393880	843710	1343868	2309073	2013037	1321767	1820396	215881	92447
Kerala	6707811	215033	528797	978070	1940857	1342618	719828	841565	110700	30343
Maharashtra	19434335	795491	1735497	2473343	4136438	4061372	2643803	3128705	331113	128573
Orissa	7707106	380067	813795	1081874	1540051	1492850	1048413	1238111	83395	28550
Tamil Nadu	14603541	750351	1762718	2470253	3893827	2858141	1477280	1327035	50974	12962
South Total	76019830	3277466	7691725	10940895	18177279	15267680	9129499	10295014	908384	331888
Percentage South		4,31%	10,12%	14,39%	23,91%	20,08%	12,01%	13,54%	1,19%	0,44%
Percentage North/South	39,58%	43,54%	48,64%	48,88%	49,63%	42,70%	35,00%	25,23%	20,00%	14,46%
Total	192084293	7526663	15813708	22384227	36627988	35758862	26082720	40806875	4541190	2295962
Total Percentage	100,00%	100,00%	100,00%	100,00%	100,00%	100,00%	100,00%	100,00%	100,00%	100,00%

Source: Census India 2001

* incl. Andaman & Nicobar Islands, Chandigarh, Dadra & Nagar Haveli, Daman & Diu, Lakshadweep and Pondicherry

** excl. Andaman & Nicobar Islands, Chandigarh, Dadra & Nagar Haveli, Daman & Diu, Lakshadweep and Pondicherry

Appendix 8 Household Duties

Main activity of non-workers	Household duties		
India			
Total Non-workers 626375604	Household duties		
	Persons	Males	Females
	136559588	4525749	132033839
	21,80%	3,31%	96,69%
North India			
North India total non-workers			
417845562	91261492	2960768	88100006
	21,84%	3,24%	96,54%
South India			
South India total non-workers			
205400412	44827076	1380424	43447552
	21,82%	3,08%	96,92%

Source: Census India 2001

Appendix 9: Sex Ratio

India	Sex ratio
female pr. 1000 male	933
State Data	
North	Sex ratio
Arunachal Pradesh	893
Assam	935
Bihar	919
Chattisgarh	989
Delhi	821
Gujarat	920
Haryana	861
Himachal Pradesh	968
Jammu & Kashmir	892
Jharkand	941
Madhya Pradesh	919
Manipur	974
Meghalaya	972
Mizoram	935
Nagaland	900
Punjab	876
Rajasthan	921
Sikkim	875
Tripura	948
Uttar Pradesh	898
Uttaranchal	962
West Bengal	934
Total North	20253
sex ratio average North India	920,5909091
South	
Andra Pradesh	978
Goa	961
Karnataka	965
Kerala	1058
Maharasthra	922
Orissa	972
TamilNadu	987
Total South	6843
sex ratio average South India	977,5714286

Source: Census India 2001

Appendix 10: Control over money, female data

Female Data in India	
North	control over money
State	
Arunachal Pradesh	78.6%
Assam	35.0%
Bihar	66.7%
Chattisgarh	53.7%
Delhi	82.3%
Gujarat	73.6%
Haryana	70.8%
Himachal Pradesh	80.1%
Jammu & Kashmir	58.1%
Jharkand	64.5%
Madhya Pradesh	49.3%
Punjab	78.3%
Rajasthan	40.5%
Sikkim	78.9%
Uttar Pradesh	52.3%
Uttaranchal	46.8%
West Bengal	51.4%
South	control over money
State	
Andra Pradesh	57.7%
Goa	82.4%
Karnataka	67.0%
Kerala	66.2%
Maharashtra	64.2%
Orissa	46.3%
Tamil Nadu	79.0%

Source: National Family Health Survey -2 1998-1999

Appendix 11: Population by religious Communities

India		
All Religious Communities	1028610328	
Hindu	827578868	80,46%
Muslim	138188240	13,43%
Christian	24080016	2,34%
Sikh	19215730	1,87%
Buddhist	7955207	0,77%
Jain	4225053	0,41%
Other Religious Communities	6639626	0,65%

North India		
All Religious Communities	667601275	
Hindu	526930004	78,93%
Muslim	95284969	14,27%
Christian	9072864	1,36%
Sikh	18039578	2,70%
Buddhist	1670818	0,25%
Jain	2365373	0,35%

South India		
All Religious Communities	358338577	
Hindu	298498523	83,30%
Muslim	35909152	10,02%
Christian	14349310	4,00%
Sikh	292430	0,08%
Buddhist	6281979	1,75%
Jain	1854209	0,52%

Source: Census India 2001

Appendix 12: Language Growth

Speaker's strenght of scheduled langauge		
Persons who returned the langauge as their mother tongue		
	Persons who returned the langauge as their mother tongue	Percentage
	2001	2001
Hindi	422048642	41,03%

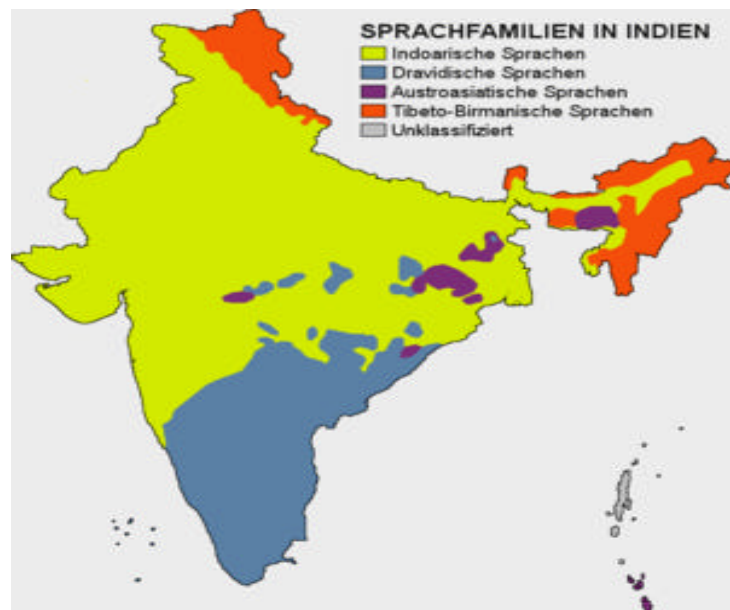
Growth of Language				
India				
Hindi	1971-81	1981-91	1991-2001	
	27,12%	27,84%	28,08%	
	1971	1981	1991	2001
	202767971	257749009	329518087	422048642
English	1971-81	1981-91	1991-2001	
	5,66%	-11,78%	26,79%	
	1971	1981	1991	2001
	191595	202440	178598	226449

Appendix 13: Language Families

Indo-Aryan Percentage to total population 76,87%	DRAVIDIAN Percentage to total population 20,82%
<ol style="list-style-type: none"> 1. Assamese (S) 2. Bengali(S) 3. Bhili/Bhilodi 4. Bishnupuriya 5. Dogri(S) 6. Gujarati(S) 7. Halabi 8. Hindi(S) 9. Kashmiri(S) 10. Khandeshi, 11. Konkani(S) 12. Lahnda 13. Maithili(S) 14. Marathi(S) 15. Nepali(S) 16. Oriya(S) 17. Punjabi(S) 18. Sanskrit(S) 19. Shina 20. Sindhi(S) 21. Urdu(S) 	<ol style="list-style-type: none"> 1. Coorgi/Kodagu 2. Gondi 3. Jatapu 4. Kannada(S) 5. Khond/Kondh 6. Kisan 7. Kolami 8. Konda 9. Koya 10. Kui 11. Kurukh/Oraon 12. Malayalam(S) 13. Malto 14. Parji 15. Tamil(S) 16. Telugu(S) 17. Tulu.

(S): Scheduled Language

Source: Census India 2001¹



¹ Picture Source:

http://upload.wikimedia.org/wikipedia/commons/thumb/0/0d/Indien_Sprachfamilien.png/300px-Indien_Sprachfamilien.png (download September 2008)

Appendix 14: Inglehart et al. Human Values and Beliefs

F034.- RELIGIOUS PERSON	
India	India
Total	2001
A religious person	75,10%
Not a religious person	16,90%
A convinced atheist	2,40%
Don't know	5,50%

A001_A007.- IMPORTANCE OF SOME ASPECTS OF LIFE	
A006.Importance: Religion	
India	India
Total	2001
Very important	55,80%
Rather important	23,40%
Not very important	11,60%
Not at all important	7,10%
Don't know	2,00%

A001_A007.- IMPORTANCE OF SOME ASPECTS OF LIFE	
A001.Importance: Family	
India	India
Total	2002
Very important	91,90%
Rather important	6,00%
Not very important	1,20%
Not at all important	0,10%
Don't know	0,70%

G001_G003.- GEOGRAPHICAL GROUPS OF BELONGING	
G001.Geographical groups belong first	
India	India
Total	1999
Locality or town where you live	29,90%
State or region of country where you live	10,40%
Country	50,20%
Continent	1,00%
The world as a whole	3,70%
Don't know	4,80%

Source: Inglehart et al. Human Beliefs and Values