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A SENSE OF INDIA THROUGH SOFT POWER

by

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ABSTRACT

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<u>Design</u>

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India is a cultural melting pot. It has a rich and illustrious history with many different people from the Greeks to the Moghuls and latterly the English, Portuguese and French influencing its traditions that were initially set by the Indo Aryans. India's classical dances and songs have a strong presence on the world stage. India's cuisine can be found in all major cities of the world. Yoga has become the new-age mantra for healthy living with millions of people practicing it every day. Bollywood's reach and effect on the pop culture is becoming more prominent, and some of the Indian film stars are even more popular than Hollywood stars. The country has various other soft attributes that it has contributed to the world, such as dance, music, and food. This work will explore the various soft attributes that contribute to communicating India as a soft power. A communication model is proposed that develops the idea of understanding how various people perceive India as a soft power and to overlay this with how these attributes are communicated to individuals.

While there are many positive soft power attributes of India as seen above, the vicarious attributes of India outshine its positive counterpart; at least in the CBI Rankings (Futurebrand.com, 2014) and Monocle soft power rankings, (Monocle, 2012) where India has been constantly dropping in the ratings.

While studying the soft power attributes it was found that *there is little significant research undertaken to understand international perception about India as a soft power*. This piece of work will attempt to find the missing piece of the jigsaw.

India is a complex set of nation states unified by Bollywood, deep spirituality, food and dance culture, so a study in these areas would help to understand the impact that they have outside India's borders. One could argue that none of the attributes discussed is mutually exclusive as Bollywood for instance can portray dance, food and spirituality in one go. At the same time yoga philosophy and practice also incorporates food principles via Ayurveda. Dance looks at spiritual aspects and history together with music that is often incorporated in Bollywood. The soft issues pervade Indian culture together with a passive acceptance of an oftenrigid caste system that rarely flares into riots such as those witnessed recently in Egypt. The study therefore needed to reconcile these opposites and the fluid interweaving of softness that comes across internationally and appears to exert such an influence on so many nations. Why does softness create such a popular nation and how does the hardness or vicariousness of the way people and women are treated create imbalances? The research throws light on how a nation can use its soft power attributes to define its status and to move forward in the world. The study looks at soft power from a new perspective. First of all, a qualitative approach was undertaken where a country's influence on media (content analysis of newspaper articles), influence on a group (focus group on four different cultural groups) and influence on an individual (visual case study of 22 individuals belonging to four different cultural groups) was studied through triangulation method. This was done to understand how people from different parts of the world perceived India and to what extent Indian culture influenced them.

Secondly, it was proved that the influence of soft power varies from one country to another. Some countries may like a certain cultural aspect while another country may not find that aspect interesting and influential. In this way new ideas about understanding soft power have been developed. The research indicated that people's perception of India as a soft power varies depending on which country they originate from and at the same time media (newspapers) can influence people's perceptions of a country as well. It is also interesting that the main finding indicates that a country like India needs to be country specific in terms of the key cultural attributes that it wishes to broadcast.

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DECLARATION OF AUTHORSHIP

I, Soumik Paridadeclare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

A Sense of India Through Soft Power

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;

2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;

3. Where I have consulted the published work of others, this is always clearly attributed;

4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;

5. I have acknowledged all main sources of help;

6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;

7. None of this work has been published before submission.

Signed: ....

Date:..

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ABBREVATIONS

AMA - American Marketing Association

BAFTA – British Academy of Films and Television Arts

CBI - Country Brand Index

COO - Country of Origin

DDLG - Dilwale Dulhaniya Le Jayenge

FDI - Foreign Direct Investment

GDP – Gross Domestic Product

GMI - Guaranteed Minimum Income

ITEC - Indian Technical and Economic Cooperation

KKHH - Kuch Kuch Hota Hai

NBDO - Nation Brand Dual Octagon

NBEQ – Nation Brand Equity

NBI - Nation Brand Index

NRI – Non-Resident Indian

ODI – One-Day International (Used in Cricket)

OECD - Organization for Economic Co-operation and   Development

TADA - Terrorist and Disruptive Activities

TED – Technology, Entertainment, Design

TM - Transcendental Meditation

CHAPTER 1: INTRODUCTION

1.1 Aim and objectives

This research sets out to fulfill the follwing purpose, aim and objectives:

1.1.1 Research Purpose

- The purpose of this study is to establish how India is perceived as a soft power.

1.1.2 Research aim

- The aim of this research is to test a model that can effectively communicate a range of soft cultural attributes for a country. In this case it is India.

1.1.3 Research objectives

The aim outlined above will be met by achieving the following objectives:

- To critically review and access the current body of academic literature and research in the area of nation branding and soft power.
- To critically review and analyse the reasons for India's position as a historic, economic and cultural power and to understand the reason for its demise, leading to British colonisation.
- To research India's historical perspective, cultural perspective, spiritualism, cuisine and cinemaand critically analyse this within the context of India's soft power strengths and weaknesses.
- To identify a range of soft cultural attributes that key individuals/stakeholder groups associate with the nation brand of India.
- To measure/evaluate the perceptual impact of soft cultural attributes that key individuals/stakeholder groups associate with the nation brand of India and rank these by their perceived significance.
- To measure/evaluate the perceptual impact of negative vicarious assets amongst key individuals/key stakeholder groups on the nation brand of India.

1.1.6 Authors Interest

Since the declarations of Country Brand Index rankings, India's rankinghas been gradually dropping. The author wishes to understand its great assets locked away in "soft" cultural contexts and why these are not exploited fully.

The author also wants to find out why a potentially prosperous country like India which has been called a cradle of civilisation, and which gave the world Vedic mathematics, principles of non-violence, medicines and surgical expertise and was also a knowledge centre, slowly succumbed to invasion after invasion and finally lost its independence to the British empire.

Furthermore there has been limited academic research in the field of nation branding and soft power related to India. Little research has been carried out inunderstanding the role of Indian cinema, Indian cuisine, spiritualism and yoga, India's historical and cultural heritage in the promotion of the nation. Which factors out of these are the most important ones? Do these factors change according to perceptions in different countries? For example will chicken tikka masala be a more prominent cultural ambassador of India in UK than Bollywood? Is Indian classical dance more popular in Russia than yoga? What are the key factors that straddle most countries and what are the factors that are unique to certain countries?

1.1.7 Significance of the topic

India has been the second largest growing economy in the world after China in the last decade (The Economic Times, 2013).As India grows, its voice in the world matters also increases, owing to its sheer size and historic significance. To be successful atthe world stage in terms of influence and power, a nation needs to exhibit both hard powers and soft power. As a growing economy, India has been gradually attaining economic strength (The Economic Times, 2013), however by demonstrating its military might in the 1971 war against Pakistan and freeing Bangladesh,India's status as a hard power has also grown strongly (Dummett, 2011). India has always been a culturally rich country. Its rich heritage, beautiful landscapes, various cuisines, cinema, classical songs, folk songs and dances have caught the imagination of many people across the world. In spite of this India does not figure among the top nations in various rankings (Future brands, 2014).

Nation branding as a field of study is relatively new and apart from studies undertaken byPanda (2005) and Gupta & Singh (2007), not much depth or detail has been uncovered about key factors that could contribute to India's success. Why a country like India which has the biggest movie making industry in the world does not have cultural dominance like the USA or the UK?For instance why does a country which gave the world spiritualism and yogaoften not recognised as its originator? What can

be done to make Indian cuisine more popular? What are the steps taken by the Government in promoting India's culture?

This research intends to understand how interrelated factors can contribute to a country's brand as a soft power nation. At the same time it is important to understand what factors are more important than others.

2.1 Research context

2.1.1 Research subject

The subject of the research will be to find a sense of India through its soft power attributes with the aim of identifying the characteristics which influence the perception of people in formulating an opinion about India.

2.1.2 Research focus

The focus of this research isbased on Ying Fan's (2010) nation brand definition. According to Fan (2010, p. 98), "A nation brand is the total sum of the perceptions in the minds of international stakeholders, which may comprise some of the following elements such as people, place, culture, language, history, food, fashion, famous faces (celebrities), global brands, and cinema".So the focus of this study is to evaluate various cultural factors of India which influence the perception of people around the world. Factors such as 'India as a nation', 'India's historical perspective', 'cultural perspective', 'Indian cuisine', 'spiritualism & yoga' and 'Bollywood' will be analysed in detail.

Bollywood has been called the most prominent soft power ambassador of India by various research, so an in depth analysis of history of Indian cinema, its emergence and influence upon the society post independence, the rising middle class and the effect of Indian cinemaon them will be studied. The effect of Bollywood songs and dance along with the role of diaspora in promoting the nation will also be researched. The effect of new wave Indian cinema upon the world will be studied to get an idea of how the world perceives India through the lense of new film directors who are not afraid to show the realistic India in their cinemas.

India is synonymous with spiritualism, and as a cultural ambassador, yoga has played a significant role in promoting India's philosophy. A detailed analysis of how India influenced the world through spiritualism and yoga will be studied.

Indian cuisine is gradually gaining importance in the culinary world. The science behind Indian cuisine and how ayurveda plays a significant role will be studied in order to understand perceptions about food, health and the science related to it.

India has been a cultural hotspot for many centuries. The ability of India to absorb various religions and integrate them within its culture is quite unique in itself.

For a complex country like India, a historical analysis of its cultural growth and demise and subsequent conquests by the Moghuls and later by the British can indicate how a country which commanded around 25% of the World's GDP till the 18th century was demoralised, devalued and drained of its wealth (Madison, 2006). Currently the country is seeing a resurgence in its position as a leading nation.

The research will therefore focus on Bollywood, Indian cuisine, spiritualism and India's historical and cultural perspectives determining their role play in branding India internally and externally.However at the same time the study will also touch on the vicarious elements which propel the negative image of the country and how these elements can drown the key attributes that are being researched.The outcome of the research will be a communication model, based on India's soft power attributes, which could possibly be useful for the country in raising its brand profile.

2.1.3 Research Question

- How do various aspects of Indian customs and mores define the external perception of India as soft power?

2.1.4 Hypotheses

- Indian cinema has a significant input towards creating a positive perception about India to the outside world.
- There is a possibility that Yoga is losing its connection to India and becoming a practice which is considered to have emerged from the Western part of the World.
- Indian cuisine has the potential of becoming a great Indian soft power attribute.
- Media tends to portray the negative aspect of India more than its positive aspects.
- People from different countries perceive Indian culture differently and therefore must be approached with cultural attributes which appeal to them.

CHAPTER 2: THE CONCEPT OF NATION

2. 1 Nation Branding

India's ranking in the 2014-15 Country Brand Index has marginally improved (thirty fifth). India was rankedforty second in the 2012-13 Country Brand Index, 13 places lower than in the 2011-12 report, and 19 places lower than its ranking for 2010-11. This raises the question of whether it is important for a nation to have a good ranking in the world? Does Nation branding help in creating a good perception of a particular country? What is Nation Branding and and how does it differfrom Nation Brand, Country of Origin, Destination Branding and Public Diplomacy? To answer this, one must understand the fundamental differences between these terms, and also the role of country rankings in promoting the brand of a nation.

2.1.1 Origins of Nation Branding

The concept of Nation branding originates from four sources; these are Country of origin (COO) (Papadopoulus and Heslop, 1993, 2002), place or destination branding (Kotler *et al*, 1993; Kotler and Gertner, 2002), public diplomacy (Van Ham, 2001; Mellisen, 2005) and national identity (Smith, 1991).

According to Ying Fan (2010), COO and destination branding have a clear focus on promoting specific economic interests such as exports, tourism and investment. Nation branding is concerned with countries' whole image on the international stage (Quelch and Jocz, 2004).

2.1.2 Nation Brand and Nation Branding

According to the American Marketing Association (1960), a brand is a name, term, sign or design, or a combination thereof, which is intended to identify the goods or services of one seller or group of sellers and to differentiate them from other competitors. As per Aaker, (1996) a brand is a multidimensional assortment of functional, emotional, relational and strategic elements that collectively generate a unique set of associations in the mind. All nations have an image in people's minds, and this proves that a country is also a brand. According to Fan (2010), a nation brand is the total sum of the perceptions in the minds of international stakeholders, which may comprise some of the following elements such as people, place, culture, language, history, food, fashion, famous faces (celebrities), global brands, and cinema. A nation brand is different from a national brand; a national brand refers to a specific product or service, which is distributed and available throughout the country as opposed to a local brand, which is available locally, or a global brand, which is

available globally. Nation brand refers to the mental image of a country held by the international community. There are differences between commercial brands and nation brands (Fan, 2010).

Table:2.1 Comparison between nation branding and product branding

	Nation brand	Product brand
Offer	Nothing on offer	A product or service on offer
Attributes	Difficult to define	Well defined
Benefits	Purely emotional	Functional and emotional
Image	Complicated, various, vague	Simple, clear
Association	Secondary,numerous and diverse	Primary and secondary, relatively fewer and more specific
Purpose	To promote national image	To help sales and develop relationships
Ownership	Unclear, multiple stakeholders	Sole owner
Audience	Diverse, hard to define	Targeted segment

Source. Fan, 2010

According to Olin (1999), the concept of nation branding is to remold national identity. Anholt (2007) and Lee (2009) claim that it is to enhance nations' competitiveness; while Jaffe and Nebenzahl (2001) believe that nation branding is required to embrace political, cultural, business and sports activities. Rendon (2003) states that nation branding promotes economic and political interests at home and abroad. Clearly, there are diverse opinions within academia about the focus and purpose of nation branding. According to Fan (2010), identity, image and reputation are separate constructs, which refer to mental associations created by past knowledge. Nation branding is defined as the image and reputation acquired by people living outside the country. He also states that stereotyping media coverage and personal experience influences the perception of the international audience. Fan (2010, p. 6) gives another definition; that Nation branding is a process by which a nation's image can be created or altered, monitored, evaluated and proactively managed in order to enhance the country's reputation among target international audience.

Nation branding exists, but it is *difficult to measure*. The prevalent challenge in nation branding is the way to communicate a single or multiple messages to different audiences in different countries (Fan, 2010).

According to O'Shaughnessy (2000), the image of a nation is of a multifaceted and fluid entity that challenges the clearly inherent in a term such as brand image; and diverse parts of a nation's identity originate into focus on the international stage at different times. It can be said that in theory, nation branding should be undertaken in a cohesive manner with

multiple stakeholders; in reality, however, it is not possible to have a single agenda and a single message for multiple countries, so branding should be achieved in phases (Fan, 2010).

2.1.3 Why nation branding?

By constantly evaluating the opinions of a country brand's audience, one can begin to comprehend the effect that news events, cultural activities—and even a nation's own self-promoting efforts—have on an entity's decision to choose one nation over another.

Throughout history, nations have managed their brand as a means to influence perception (Anholt, 1998). The objective was to support an internal view that unified a country's citizens to back nation building. It was also used to ensure a solid distinction amongst neighbors and competitors. Nation branding is a vibrant component in both domestic and international affairs. The distinction between an effective, diverse and implicit brand and a weaker, less differentiated one can have a significant influence on a nation's appeal to financiers as well as tourism, and can compromise national confidence and societal unity (Anholt, 1998).

National branding defines the most accurate, reasonable and forceful strategic vision for the country. It ensures that this vision is reinforced, and magnified by every act of communication between the country and the rest of the world (Anholt, 1998). In nation branding, the purpose is to form a rich, simple and distinguishing idea built around emotional abilities, which can be projected, both verbally and visually and understood by various audiences in diverse situations.

To work effectively, nation branding must contain political, cultural, business and sport activities (Jaffe and Nebenzahl, 2001). By this, factors that support the branding of a nation must be *rich, simple, distinguishing, and diverse.*This demonstrates the intricacy characterised in nation branding. Along with marketing, nation branding also engages nearly all aspects of a nation's character.

2.1.4 Rankings

One of the best ways of knowing a nation's brand value is to find out its rank through various independent bodies, which focus on ranking of nations in terms of their brand value. The most prominent references are Anholt's Nation Brand Index (NBI), Future Brands Country Brand Index (CBI) and the Nation Brand Dual Octagon (NBDO). These rankings influence perceptions about the countries concerned, and are followed by politicians, diplomats and industrialists.

Anholt's Nation Brand Index is one of the first analytical ranking of the world's nation brands. Based on a unique methodology of mapping and measuring the brand values of nations, and responses of GMI's (Guaranteed Minimum income) unique panel of 5 million consumers around the world, the Nation Brand Index provides a quarterly report on the changing brand values of 25 of the world's most significant nations.

Anholt's Nation Brand is the sum of people's perceptions of a country across the 6 areas of national competence (Fig.2.1). Every country has its brand strengths and weaknesses, so there is a different winner for each point of hexagon. The overall top "Nation Brand" is the one with highest marks across all points of hexagon. (Anholt, 2005).

Figure.2.1. The Nation Brand Hexagon by 'Simon Anholt'

The ranking bodies take various parameters into consideration while conducting their research. Due to availability of CBI reports for the years 2011-12 and 2012-13, a comparative study was undertaken regarding India's position in this ranking. The research carried out by CBI for the year 2012-2013 had five parameters according to which a nation's rank was determined. These factors are:

Table: 2.2 Country brand index parameters 2012-2013

alue System	Quality of Life	Good for Business	Heritage & Culture	Tourism
Political freedom	Most like to live in	Skilled workforce	Natural beauty	Value for money
Tolerance	Education system	Advanced technology	History	Resort & lodges

Stable legal environment	Health care system	Investment climate	Art & culture	Attractions
Freedom of speech	Standard of living	Regulatory environment	Authenticity	Food
Environmental friendliness	Safety			
	Job opportunity			

Table: 2.3 The 2014-15 Future Brand Country Brand Index (CBI)

As per the Table:2.3, India is ranked thirty fifth. Japan, Switzerland and Germany are the top three countries while Pakistan, Ukraineand Nigeria are ranked at the bottom.

In the 2012-2013, Country Brand Index India was not even among top 25 nations in the *Heritage & Culture* division. In the 2014-15, Country Brand Index, India is ranked ninth in the *Heritage & Culture* section. Apart from Heritage & culture, India has not featured in any other top ten sections of the study.

2.2 Soft Diplomacy

India can promote its image through the concept of *soft power*, which was coined by Professor Joseph Nyeof Harvard University in 2004 (Nye, 2004). The concept of soft power is closely linked to that of nation branding. A nation brandis a combination of soft and hard attributes. The harder the brand is, the more rational it is. In this respect Germany is often thought of as a hard brand that is rational and industrially efficient; yet paradoxically, Germany can also boast of a great culture ranging from Beethoven to Goethe. The softer a country is, the more emotional it is considered to be. The softer measures can be the perception of the country as a tourist destination; the strengths of its exports; the nature of its governance; a willingness to live or invest there; its culture and heritage and the attractiveness of its people (Young, 2011).

Political leaders have long assumed the influence that comes from attraction. Soft power is a principal of regular democratic policy-making. The skill to institute preferences inclines to be connected with intangible possessions such as an appealing personality, culture, political beliefs and establishments, and policies that are seen as legitimate or having moral authority.

Soft power is not simply the equivalent of influence; influence can also rest on the hard power of pressures or payments. Further, soft power is more than just persuasion or the ability to move people by argument, although that is a significant part of it. It is also the capacity to attract, and attraction often leads to submission. Simply put, in behavioral terms, soft power is attractive power. Soft-power resources are the assets that generate such attraction.

2.2.1 Soft power

Soft power has been considered as a useful concept in the field of international relations, especially in matters related to diplomatic efforts and human rights initiative. The concept of soft power has been extensively used to analyse US foreign policy; it is also applied for EU external relations (e.g. Haine, 2004; Matlary, 2006; Reglime, 2011) and in improving China's international influence (Li et al., 2011; Palit and Palit, 2011).

According to Nye, soft power is defined as something that is different from hard power (i.e., Military strength and economic pressure). Hard power is associated with tangible resources (military, economic, scientific), whereas soft power is associated with intangible resources – national cohesion, universal culture and international institutions (Nye, 2004). The term can be seen as an extension and expansion of Carr's (1954) idea of "power over

opinion" and Lukes' (1974) "third dimension of power," both of which shed light on how the attractiveness of a nation's culture, ideals, policies, education and diplomacy give it the ability to influence other nations to willingly adopt its goals. The crucial part of soft power, as Nye (2004) explains, is the ability to obtain what one wants through co-option and attraction rather than through coercion or payment. Examples of soft power include the attraction of normative values, media, business practices, education, and language.Nye argues with example of the United States of America: "if a person or a nation believes American objectives to be legitimate, (we) are more likely to persuade them to follow (our) lead without using threats and bribes". Moreover, soft power opposition to - and the cost of - using hard power when the situation demands increases legitimacy. According to Nye, "appealing to other's values, interests and preferences can, in certain circumstances, replace the dependence on carrots and sticks". This is particularly true in today's international arena, where "militaries are well suited to defeating states but they are often poor instruments to fight ideas". Victory in the traditional sense, is [thus] elusive". Consequently, "today, victory depends on attracting foreign populations to our side and helping them to build capable, democratic states". Soft power is essential to winning peace. It is easier - concludes Nye – "to attract people to democracy than to coerce them to be democratic". There are at least some elements of soft power that are central but without understanding them it is impossible to understand the nature of power. First of all, soft power as developed by Professor Nye is neither an evolution (or involution according to some commentators) nor a substitute for hard power. Soft power is simply another form of power.

2.2.2 Soft power evaluation

Objectives, *outcomes*, *impact*, *accountability* and *efficiency* have become axioms within soft powerinstitutions around the world, and soft power / public diplomacy practitioners are now expected to exhibit the importance of their campaigns to diplomatic priorities, the effectiveness and value-for-money of their methods, and their solid impact upon target groups (Hall, 2013, Pahlavi, 2007 and Pamment, 2014).

There has been a constant debate on how to evaluate soft power methodologies within national context. Banks (2011) provided a broad overview of theoretical, practical and analytical contributions to the debate. Even though his primary contribution was a detailed literature review on public diplomacy, he also explained the basics of why evaluation is important, outlined some best practice, and highlighted some of the structural constraints in the US context. Notably, however, these areas of discussion were kept separate, thereby

underestimating the extent to which they communicated with one another (Pamment, 2014).

Previous approaches, to some level can explain whether a country is rising in soft power index or not, however, there are research limits and blind spots. Firstly, to evaluate a country's soft power, not only quantitative sources should be taken into account, a qualitative source should be studied as well. Therefore, there needs to be a study which mentions to what level soft power influences people, organisations and countries and shapes their preferences.

Previous research was not based on any studiesof people from different countries and what their perspectives would be about a particular country's soft power attributes.

2.2.2India as a soft power

India's profile has improved post the 1990's liberalisation policy, instituted by the former Prime Minister of India, Dr. Manmohan Singh who was then the Finance Minister of India. India's economic growth in the last two decades along with a strong democratic system has made it an emerging power in the Asian region, along with China (Sharma, 2012).

India was instrumental in separating Bangladesh from Pakistan and this demonstrated India's hard power. Even during the Kargil war in 1999, India's restraint in attacking Pakistan was applauded by the United Nations (UN) and other countries like the USA (BBC, 1999).

The Chinese Communist Government is working very hard in creating a positive image by building soft power attractiveness (Lee, 2010). Beijing has created almost 270 Confucius institutes in 75 countries, teaching Mandarin and Communist party's version of history to more than 100 million foreigners, and has spent a reported £4 billion on expanding state media (Barnigan, 2011; Lee, 2010). It has created a new English language newspaper, Russian and Arabic TV channels and a 24-hour English news station run by the Xinhua State News Agency (Barnigan, 2011). Beijing is aiming at 1000 institutes by 2020. In contrast, India has 24 cultural centres in 21 countries functioning under its mission abroad (Lee, 2010). According to Indian classical dancerNeha Bhatnagar, talking to BBC in 2010, the Indian Government is not doing much in this regard and it has to spend the money where it matters, while taking a leaf out of China's book (BBC, 2010).

India's ex-Minister of State for External Affairs, Shashi Tharoor said in one of his speeches at TED Talks in 2009 that "it is not the size of the army that wins, but the country

that tells a better story." India has a huge soft-power advantage with its vibrant cultural attributes, thriving entertainment industry and historical perspective (Tharoor, 2009).

Soft power is an intangible component of a state's power; it is difficult to measure its actual impact. The advantage of hard-power attributes such as military and economic strength is that they can be measured but soft-power attributes such as countries' cultural and institutional appeal are much more difficult to measure (Blarel, 2012).

Joseph Nye suggests that whether a particular asset is a soft-power resource that produces attraction can be measured by asking people through polls or focus groups (Huang and Ding, 2006).

2.2.2 India's soft diplomacy through foreign aid

India has predominantly followed soft-power diplomacy through foreign aid. Post-independence, India has been the recipient of the highest levels of foreign aid in the world. The total aid to date received by the country is approximately US $55 billion. In the mid 1960's, foreign aid was required by India to get over the famines and the large-scale starvation (Mullen and Ganguly, 2012).

India started disbursing its own foreign aid since the 1950s. Indian officials from numerous administrative departments were sent overseas to help foreign officials from poorer countries with their skills and knowledge. Civil servants from foreign countries received training through a programme launched in India in 1964, programme called the Indian Technical and Economic Cooperation (ITEC) programme. Through this initiative, many foreign bureaucrats and politicians received their education from India (Chanana, 2009).

Currently (2013), India is planning to construct a rail link to the city of Hajigak in Afghanistan, where several Indian steel and mining companies have won the rights to mine.India has been extending its development assistance to African countries to get access to their natural resurces as well as to serve its broader strategic aim. India has increased its oil imports from African countries like South Sudan (Price, 2004).

At the 2011 India-Africa Forum Summit, India committed US $5 billion in aid to Africa in the form of concessional loans, an amount equivalent to India's current annual health care budget. India also pledged US $700 million to help start new institutions and training programmes and US $300 million for the Ethiopia-Djibouti railway line. It also offered 10,000 new scholarships for the India-Africa Virtual University, 2,500 training slots under the ITEC programme, and 22,000 scholarships for studying in India over the next three years. It announced the introduction of the India-Africa Business Council, as well as other

smaller programmes such as government-supported cultural and artisanal exchanges (Chaturvedi, 2012).

The global financial crisis of 2008/09 has made it even more necessary for India to find new markets to expand its industrial and service sectors. India is contributing aid of US $125 million to nearly 50 countries in the form of the Pan Africa–e-Network that connects educational centres and hospitals in Africa with universities and specialist hospitals in India. This is generating a demand for Indian tertiary health and education services at a fraction of their cost in upper-income countries. India has learned from the United States, that foreign aid can create benefits for both donor and recipient (Mullen and Ganguly, 2012).

India is thefifth largest donor to Afghanistan. Both the regions are strategically placed. (Binder, Meier, Streets, 2010). India has also made inroads into Africa in order to obtain critical raw materials and natural resources. Through its soft power, India intends to fulfill its ambition to become a permanent member of the Security Council (The Economist, 2011).

As a strategic decision, India provided humanitarian aid across the world. The Indian navy collaborated with the United States, Australia, Japan and Singapore to distribute tents and blankets after the aftermath of the 2004 Indian Ocean tsunami (Stirrat, 2006). In 2008, after Cyclone Nargis devastated the Indian coastline, India provided aid to other countries, which were affected by it, particularly Sri Lanka, and in 2009, India disbursed humanitarian aid to the Palestinian territories(Chanana, 2009). It also gave humanitarian aid to Tajikistan to avert famine there. In response to floods in 2010, India gave humanitarian aid to Pakistan, a country with which it has fought three wars. During the April 2015 Nepal earthquake, India moved large amounts of relief material to the Himalayan kingdom, besides its Air Forcemoving essential supplies to Nepal and flying back over 500 of its stranded citizens from its capital Kathmandu (The Economic Times, 2015). During the 2015 Yemen conflict, India won many friends by evacuating nearly 1,000 nationals of 41 countries from warring Yemen, with the operation led by a former general (Busvine, 2015).

These attempts reflect a greater institutional capacity to respond to natural calamities; they also show the essential political commitment and diplomatic skill to act promptly beyond India's conventional neighborhood.

India is following the example of developed countries in its policies of providing aid and funding to other countries. Its approach towards foreign assistance clearly states that it

wants to be among the league of super powers. Indian foreign aid has in fact seen an increase of 10 to 20 per cent during the last decade (Mullen and Ganguly, 2012). This is beneficial for India as it is an emerging nation with democracy at its core. Through these actions, it is gaining legitimacy in the eyes of other emerging nations; and these humanitarian activities also increase India's soft-power image. Along with foreign policy, soft power maybe divided into two aspects. The first aspect can be *controllable*, like foreign policies and provision of aid to foreign countries, opening up of cultural centres around the world and promoting tourism.

The other aspect can be the *not controllable* aspect of soft power. This includes the influence of media, fashion, traditions or the cuisine of a country. No policies or state intervention can be formed for these, and they can have both positive and negative effects on the perceptions of people. The non-controllable aspect of soft power can be self-sustaining; although governments can influence it by tax controls and other policies (Gautam, 2012).

2.2.3 Conclusion

In the light of the above discussion it is important to understand whether state sponsorship could be beneficial to develop and sustain soft power. Can film festivals in India and food festivals abroad help in creating a positive perception about the country? If such kind of sponsorship is possible then who will be accountable and responsible for carrying out the initiative? Since India is a vast country with many attributes, can there be a way to control and monitor the proceedings? As stated at the beginning of the chapter, India has fallen in the nation branding rankings in the last few years. It is important to identify the exact reasons for this decline, within the context of soft diplomacy if this trend is to be reversed.

2.3 Branding India

Panda (2005) and Gupta and Singh (2007) carried out research on Brand India and stated that various countries can do branding through generic country identification and with certain characteristics and competencies. For instance, Germany is known for automobiles and precision engineering, Japan for technology – more specifically its micro-technology and Britain for heritage. Arguably, however, this is a very simplistic approach of branding which misses all the other intrinsic characteristics of a nation.

Panda (2005) also mentioned about perception images, which makes more sense than the generic country identification approach. Through this approach, Germany is perceived as a nation with efficiency, UK with traditional conservativeness, France with artistic style, Japan as technology-driven and Singapore as disciplined. Although this is more detailed, it still only touches on one dimension of the brand out of many dimensions a country has. For example apart from being a technologically superior country, Japan is also known for its unique cultural value, which is very strong. It is known for Sumo wrestling, Samurai culture, Sushi, Akiro Kurusawa and Anime (Nye, 2004). Panda recommends the *Brand ascendancy framework*, which suggests that Brand India should be first positioned as an influential brand in the region, then within the continent and then in the world. China has been successful in following this path and has been accepted as a power in Asia, although essentially as a hard power.

While researching India, Panda (2005) focused more on economic and political angles affecting the brand image. He did not touch upon the cultural aspect, which is a very important component. His arguments concentrated on issues such as economic gain from tourism, export, investment and retaining the best talent.

Research by Gupta and Singh (2007) also focused more on economic and political angles; how soft cultural attributes influence the brand of the nation has not been studied in detail. As Nye (2004) argued, it is difficult to evaluate soft power attributes such as culture since these are non-tangible attributes. One way to study India's soft-power attributes is to understand the various soft attributes that make up the nation and critically assess them, so that *what India is as a nation* can be properly understood. In the next section a detailed analysis is done in this regard.

2.4 Nation

The concept of 'nation' is a constantly shifting entity that first emerged in the eighteenth century. It suggests a principal form of association, which is difficult to ascertain. Factors such as race, geography and language are not sufficient alone to determine the nation's essence; according to Anderson (1991), *human consciousness invents a nation.*

Historically, many nations were an amalgam of feudal states that were forged through war and necessity into large nations. In the European context, the idea of nationhood can be traced back to gradual fusion of Saxon and Frankish kings of territories, which later became England and France in the early middle ages. In the first half of the second millennium AD, there was a growth of unified Spanish, Swedish and Polish states, which in return saw the emergence of Russia, Hungary and Holland (Smith, 1988).

Nationalism emerged in Europe as a powerful ideology in the late seventeenth century. The concept of nation spread globally, and it continues to grow in full strength as a prime player in contemporary geopolitics (Virdi, 2003).

Nation states protect contracts and accumulation of wealth. Ernest Gellner's (2006, p. 134) theory states that "the economy needs both the new type of central culture and the central state; the culture needs the state; and the state probably needs the homogenous cultural branding of the flock." India is an interesting contradiction to *Gellner's theory*; India's most arresting characteristic is the flexibility with which it houses various cultural units under its canopy of nation. A sense of unity is derived from various other factors: a state-imposed unified system of law, language and education; the constitution, one monetary currency and unified time zone.

In this section, an historical analysis of India is done to understand how India become the nation it is today and how it attained its multi-culture.

2.4.1 Early civilization

India is one of the oldest civilizations; it can be traced back to the Indus Valley civilization which flourished between 2500 BCE and 1500 BCE. It centered on the Indus and Saraswati, in modern Pakistan provinces of Sindh and Punjab, but it covered most of what is now Pakistan and Northwestern India. (McLeod, 2002). It is also reffered as the Harappan civilization. The Harappan civilization was quite advanced; the towns were planned with detailed sewage systems and baths. The archeologists found that the houses were built of bricks (in standardised sizes). Less is known about the Harappan civilization than about any other ancient civilization. Some scholars believe that Harappans worshiped

fertility deities. This belief was based on the discovery of numerous female figures and phallic symbols.

It was found that Harappans had trade relations with other sister civilizations of that time, namely Mesopotamian, Persian and Egyptian civilizations, however, it was not known how significant these trades were for the Harappan economy.

By About 2000 BCE, the urban features of Harappan civilization began to disappear. Within four centuries they were gone. Scholars cannot agree on how the civilization collapsed. There are numerous theories starting from the possibility of salt in the soil, foreign invasion, climatic change and epidemics. One of the most believed theory is the drying of the Saraswati river which led to abandoning of cities (McLeod, 2002).

After this particular civilisation, India experienced a migration into its territory of the Aryan people. The main thrust of Aryan migration was probably South of Torei region where tributaries of the river Ganga must have dwindled to the point that they could be easily crossed and where the dry forest could be burned down. Most of the information about the Aryan culture came from the vedas which encompassed four categories of texts. These were: Holy words (mantra), commentaries on the sacrificial rituals (brahmana), esoteric philosophical treatises (upanishad) and the instruction of rituals (sutra). These categories reflect the stages of development of this literature in the various phases of cultural evolution and settlement of the Indo-Aryans from their first migration into the plains of north-west to the reclamation of land in the Ganges valley and establishment of their first little kingdoms in the sixth century BCE (Kulke and Rothermund, 2004).

The first cultural synthesis took place with the mixing of the Aryan race and the Dravidian race. This synthesis produced the Indian race and the basis of Indian culture, which had elements of both (Thapar, 1996). In the following ages, many other races ventured into India, either peacefully or aggressively, - Iranians, Greeks, Parthians, Bactrians, Scythians, Turks (before Islam), Huns, early Christians and Zoroastrians. They all settled into what is now the sub-continent of India and were absorbed into a multi-culural, multi-ethnic melting pot.

2.4.2 Mauryas

Among the earliest political establishments, the Mauryas ruled most of India between third century BCE tofirst century BCE(McLeod, 2002).

Figure. 2.2. Mauryan Empire (Brown, 2005)

As the first Emperor of Mauryan Empire, Chandragupta Maurya established a strong central Government. The extent of Mauryan Empire under Chandragupta Maurya can be seen in Figure 2.2. Kautilya's 'Arthashastra' gives details of the political, social, economic and military organisation of Mauryan Empire (Kautilya, 2000). Kautilya was also known as Chanakya, Chandragupta Maurya's minister and political advisor. Chandragupta Maurya's grandson Asoka came to the throne in 270 BCE. He went on to conquer the South of India and eventually the present Afghanistan, and North and Central India.

After witnessing the bloodbath during the Kalinga war in 261 BCE, Asoka took the decision to renounce violence and adopt Buddhism (Mohapatra, 1986). He helped Buddhism spread across India, and sent emissaries to spread the faith throughout Asia and Middle East. Asoka is one of the first Indian rulers to have consolidated almost the whole of India into one unified unit. During the Mauryan rule, Buddhism spread outwards to Ceylon, Burma, Thailand, Cambodia, Afghanistan, Central Asia, China, Japan and Korea. The elements from Greece, Persia and other Asian cultures also came into India (Chattopadhaya, 1990).

The Mauryan Empire collapsed in 185 BCE, but the Mauryas had played a key role in the development of South Asia. By bringing Gangetic civilisation to more of India than ever before, they created lasting cultural and economic ties over much of the country, particularly among the urban areas. India was politically divided after Asoka's death, but cities and the Gangetic civilisation continued to spread and the trade grew steadily all over Asia (McLeod, 2002). This is the first evidence of the spread of ideas and trade through soft cultural power, rather than by military intervention.

After the Mauryas, the social and economic centre of India shifted from the Gangetic plane to northwest and south. The northwest was repeatedly conquered by foreigners who adopted Indian culture and religious beliefs – Greeks from Afghanistan, Parthians from Iran, and Shakas and Kushanas from central asia (McLeod, 2002).

North Indian sculptors and architects played a major role in development of Indian artistic traditions. Their work was almost always religious in nature – Buddhist, Jain or

Brahminical. The sculptures and buildings of the Gandhara school in the northwest showed the influence of Greeks and the Romans.

2.4.3 The Guptas

The changes of political instability, foreign invasion, and civil conflict tended to corrode the unity of the subcontinent attained by the Mauryan emperors. However, amalgamation remained a goal, and when this goal combined with the energy and power of great rulers, significant empires arose on Indian soil. Although the GuptaEmpire (320 AD – 540 AD.) did not achieve the complete unification of India, its cultural achievements were so significant that many historians regard this period as India's golden age (Panjabi, 2014).

Figure. 2.3. Gupta Empire (Brown, 2005)

The Guptas placed renewed emphasis on the caste system, which had originated in the Aryan period. According to the caste system, a person's occupation was decided by his / her birth. There were four castes in the caste system. The highest caste was that of Brahmins (priest), they were followed by Kshatriyas (warrior class) and Vaisyas (merchants, traders, farmers, herders), Sudras (farm workers, servants, labourers) were lower than the above three castes. The lowest caste was that of Dalits, who were the Untouchables, their resposibility was to clean toilets and streets, burn the dead and make leather out of dead animal skins. Every caste had to perform their duties (William & William, 1982). One couldn't change his or her caste. Hindusim believes in reincarnations. If a person did his duties as per the social structure, then he or she could be born in a higher caste in their next birth (Chandra, 2005). One of the greatest rulers of this dynasty was Chandragupta II (380 AD – 415 AD) who combined the princely pursuit of military expansion with a keen emphasis on efficient administration, religious toleration, economic betterment, and cultural development. The Gupta dynasty brought a period of peace, prosperity and cultural development during the fourth and fifth centuries AD. This period was called the classical age due to the achievements in the field of literature, art and philosophy. Literature was written in *Sanskrit*, the Indian literary language (Panjabi, 2014). During this period, Asoka's influence and the equality of Buddhism were basically

overturned in the favour of the caste system, so whether this was a golden age or not is debatable as it has certainly led to a very divided caste based India until the present.

2.4.4 The Chalukya-Chola Empire

After the Gupta Empire, the Chalukya-Chola Dynasty consolidated most of India in the South between sixth and twelfth century AD, leading excursions to the north of the river Ganges. The Chola Dynasty's contribution to art, literature and religion was unprecedented (Shastri, 1976). Beautiful temples along with stone and bronze sculptures were built with finesse. The Cholas had commercial contact with the Chinese Empire as well. The cultural influence of Hinduism which is found in South East Asia can be attributed to the Cholas (Kulke and Rothermond, 2004). India was imbibing cultural integration and with advent of Mughal rulers, it became truly secular.

2.4.5 The Mughals

The Mughal Empire ruled over most of India and Pakistan in the sixteenth and seventeenth centuries. Mughals spread Islam in South Asia, and spread Muslim art and culture. The Mughals entered India in 1526 under the leadership of Babar, who was a descendant of Genghis Khan. He defeated the last head of the Delhi Sultanate, Ibrahim Lodi in Panipat and established the Mughal Empire. Babar died in 1530 and was succeeded by Humayun. He gave the Empire some characteristic qualities, but it was Humayun's son, Akbar the great, who brought glory to his Empire (Habib, 1982). Akbar ruled from- 1556-1605 and extended the empire from Afghanistan to the Godavari river. He created alliances with Hindus, by placing them in important military and civil positions. He also married a Hindu princess to strengthen the political alliances with the Rajput rulers[1].

Akbar's reign influenced the art and culture of India, as he was a great admirer of art and architecture. He admired literature and had several Sanskrit works translated into Persian, and many Persian scriptures translated into Sanskrit. He also commissioned Persian art for his court (Habib, 1982). The Mughal Empire, particularly under Akbar's rule, can be considered as one of the most significant contributors to India's diverse cultural and religious state where all religions co-existed in harmony in spite of being diverse, having

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[1] Rajputs are the clans belonging to Western, Central and Northern India. They claim to be the rulingwarrior class of Northern India. Rajputs rose to prominance during ninth to twelfth century. Until the twentieth century, Rajputs ruled majority of princely states of Saurashtra and Rajesthan (Singhji, 1994).

some underlying similarities in cultural characteristics. As a Muslim ruler, Akbar treated the Hindus, Jains[2], Parsis[3] and Portuguese[4], and Roman Catholic Jesuits[5] with great consideration, and revered them. He was curious about spiritualism and granted lands and money to many Hindu temples in Central and North India as well as to Catholic churches in Goa (Subrahmanyam, 2005). While Christians were fighting to achieve renaissance in Europe, Akbar was flourishing the idea of encouraging arts, artisans, poets, engineers and philosophers in the Indian sub continent. Time Magazine included Akbar's name in its list of the top 25 world leaders (Tharoor, 2011).

Under the Mughal rule, there were large numbers of Hindu-to-Muslim conversions. These conversions were often carried out amongst the lower castes, and there were very few cases of people from higher castes being converted. The idea of brotherhood and equality in the Muslim religion appealed to the Hindus who belonged to lower castes. These Hindus were denied equality in their own religion due to caste system. Although there were widespread conversions, Hinduism still remained the dominant religion in India (Ahmad, 1962). As a rule, conversion to Islam was a group conversion. There were instances where entire villages were converted to Islam. Thus the group lives and functions of the converted people continued as before, but their mode of worship changed. Due to the caste system, many occupations were hereditary, and people from these castes lived together in villages. So when mass conversions happened, many of the traditional occupations such as shoemakers, craftsmen and butchers became Muslim occupations. Even today most of these occupations are predominantly carried out by Muslims. The Hindu community paid little attention to these conversions during those times and people were not ostracised,

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[2]Jainism is one of the oldest religions of the world, believed to predate fifth century B.C. (Flugel, 2012) and its predominantly followed in India. The followers believe in non-violence and self-control. The religion declined in eighth century A.D. after the oppression by followers of Hinduism and Islam (Glasenapp, 1999).

[3]Parsis are Iranian Zoroastrians who moved to India between eighth and tenth century and predominantly settled in Mumbai and Pune (Palsetia, 2001).

[4] Portuguese came to India in 1498, when Portuguese explorer Vasco De Gama reached Calicut in the Malabar coast. At the time of India's independence From Britain in 1947, Portugal ruled over three districts located on the Indian coast: Goa, Daman and Diu. Portugal left the colony in 1961 (Narayanan, 2006).

[5]Thomas the Apostle introduced Christianity to India in 52 A.D. Many scholars believe that Christianity was rooted in India by 6th century A.D. According to the 2001 Census of India, Christianity is the third largest religion of India after Hinduism and Islam (General, 2001).

because the economy was not affected by these conversions, as people still followed their professions (Nehru, 1973). Because of the conversions, Hindus and Muslims developed common traits, habits and artistic tastes, particularly in Northern India. These common traits were in music, painting, architecture, food, cloths and common traditions. People lived together peacefully, had a common language and similar artistic tastes, celebrated each other's festivals, lived a similar lifestyle and faced the same kind of economic hardships (Ahmad, 1962).

Akbar was succeeded by Jahangir (1605-1627). He strengthened the gains made by Akbar and under him the courteous culture of Mughals flourished (Srivastava, 2001). Jahangir, inherited a vast and rich Empire. He oversaw the creation of Mughal style, which is one of the great schools of classical art, and its models – a blend of Iranian, Hindu and European traditions – were followed in India through the nineteenth century (McLeod, 2002).

After Jahangir's death, he was succeeded by his third son Shah Jahan in 1628. The emperor's principle interest was architecture, and two of his projects illustrate the union of his muslim faith with his keen aesthetic sense. After Mumtaz Mahal died in childbirth in 1631, the grieving Shah Jahan commemorated her with the building of the Taj Mahal in Agra, regarded by many as one of the most beautiful buildings in the world.

Aurangzeb,Shah Jahan's third son announced the diposition of Shah Jahan in 1658. He went on to Delhi where he was crowned emperor under the name of Alamgir. Although, initially, the Mughal Empire saw further expansion under Aurangzeb's rule, by the middle of the seventeenth century, the Empire started to crumble (McLeod, 2002).

Aurangzeb ruled over India for 50 years. He followed strict Islamic law. He ended the policy of religious tolerance followed by his ancestors, and imposed Sharia law (Islamic law) across the Empire. Under his rule, thousands of Hindu shrines and temples were torn down and taxes were imposed on non-Muslims. He invaded Central and Southern India and captured many slaves. The Mughal Empire became militarily strong under Aurangzeb, but the governance became difficult owing to his repressive attitude, growing hostility and the complexity of managing a large area under his control. The emergence of hostilities to his rule were due to heavy taxation and the religious intolerance exercised by Aurangzeb. As the European influence in India was beginning to grow and become significant during this period, the Hindu kings began to fight back with the help of the French and the British armies (Nehru, 1973).

The Hindu Marathi Empire in South India cut off the Mughal state to the South. The East India Company took away the control of Mughal city of Calcutta in 1696 and the years that

followed saw the conquest of the Mughals by Europeans and European backed Hindu princes. Aurangzeb's extremism caused Mughal territory and creativity to dry up and the Empire went into decline. The Mughal Emperors that followed Aurangzeb effectively became British or French puppets. The last Mughal Emperor, Bahadur Shah Zafar II, was deposed by the British in 1858 (BBC, 2009).

2.4.6 The rise of British supremacy

Post the Mughal dynasty, there were three powers that were fighting for supremacy in the subcontinent. The British had already overpowered the French (Nehru, 1973). The three powers were the Marathas who had sprawled over the Western and Central India, Hyder Ali and his son, Tipu Sultan in the South of India, and the British. Interestingly, the British were not seen as a threat at that time (Ali, 1975). The Marathas were a strong force and could have become the rulers but the differences among the Maratha chiefs meant that a strong united force could not be created. Hyder Ali and Tipu Sultan fought the British in the South, but were eventually defeated in 1799 (Forrest, 1970). In the North, a Sikh state under Raja Ranjit Singh was growing in Punjab, spreading to Kashmir and the North West frontier province, but this was only a marginal event in the battle for supremacy of India. Following the defeat of Hyder Ali and Tipu Sultan, there remained only two powers, the British and the Maratha; and according to Charles Metcalfe, one of the British officials in India, every other state acknowledged the influence of one or the other (Nehru, 1973). By 1818, the Marathas were finally defeated. This was due to the rivalries that existed among the Maratha chiefs as they could not unite. The British became the unchallenged power governing India directly or through subsidiary princes. The conquest of India made the British one of the leading powers of the world (Vaish, 1972).

It is important to know how the British managed to conquer a vast and powerful country like India. After the disintegration of the Mughal Empire, India was vulnerable and weak, while with their vast military knowledge and strategy, the British possessed the right qualities to succeed. According to Nehru (1973), it was a disadvantage for them to be foreigners, and to be so far away from their home, but it was also an advantage as nobody took them seriously as contenders for the sovereignty of India. This delusion lasted until the battle of Plassey, when the East India Company defeated the combined forces of Nawab of Bengal and the French on 23 June 1757 (Chaudhary, 2000).

The British had initially entered India through the East India Company as traders. The company possessed a highly skilled army unit for the protection of their trade. Gradually, as the British saw opportunities to offer forces, they started to provide their army as mercenary units to the kingdoms, which were fighting against each other. Taking help

from a highly skilled army was beneficial. The British charged heavily for the use of their army and the funds helped to grow their force. The battle of Plassey marked the turning point for the British, as, before that event, they were perceived as traders solely interested in business, money and the treasures in the country rather than domination. By the time the British established themselves firmly in the country it was too late for other Indian powers to establish themselves. It has to be understood that during that period there was no such thing as national pride, (Nehru, 1973) as people owed allegiance to the local chief or maharaj and the systems were essentially feudal in nature. The Marathas and Rajputs fought each other, rather than uniting as a nation to fight the British. The Marathas were valiant fighters but lacked the discipline and knowledge of the British force. The British had well-trained soldiers, used bribery to get information, and had a significantly strong spy network along with military hardware and technology.

After defeating the Marathas, and gaining sole supremacy over India, the British turned their minds towards civil order and governance, they were more interested in the wealth and dividends, and not in the improvement or protection of the people. The rich Bengal and Bihar provinces became poor and deteriorated under the rule of the East India Company (Nehru, 1973).

When the East India Company came to India its primary task was to carry Indian manufactured goods, textiles and spices to Europe. There was a massive demand for these articles in Europe at that time (sixteenth and seventeenth century). As the industrial development evolved in Britain, new laws were passed where the British market closed for Indian products and the Indian market opened to British manufacturers. The East India company had a monopoly in the Indian exports business. Once the legislation passed, various efforts were made by the British manufacturers to crush the Indian manufacturers using various methods. Internal duties were imposed to prevent the flow of Indian goods in India itself. At the same time British goods had free entry. The textile industry collapsed in India and many artisans and weavers lost their jobs and returned to their lands. The decline in world textile prices caused by British productivity advance made textile production in India less attractive relative to Britain. It also contributed to a shift in the terms of trade between India's own textiles and agricultural commodity export sectors, a shift reinforced by booming world demand for Indian agricultural commodities. This shift alone would have caused a decline in the relative employment in textiles (Clingingsmith &Williamson, 2005).

This process was rapid in Bihar and Bengal, and gradually expanded to the rest of the country. Other industries such as ship building, metal working, glass and paper also

collapsed. The economic development of India halted and the growth of new industry ceased. The new machines which supported the industrial revolution around the world were prevented from entering into India by the British. A vacuum was created, which could only be filled by British goods; thus, India became the agricultural colony of Industrial England (Gallagher & Robinson, 1953). Millions of artisan - class people were unemployed. They returned to their lands, but these lands were already occupied by the British, and heavy taxes were charged for the use of land. Poverty increased in the country and the standard of living gradually fell.

There was political and economic chaos leading to terrible famines. The situation was the same in central India and other parts of the country. India became a rural country while other progressive countries were turning from rural to industrial ones. Villages were converting to towns and towns to cities; but the complete opposite was happening in India. The British drained 0.9 percent to 1.3 percent Of Indian national income from 1868 to 1930s. This means that a transfer of one fifth of India's net savings was transferred to Britain. (Maddison, 2007, p. 115).The famines of 1770 wiped out a third of the population of Bengal and Bihar. Even then the money extracted from these provinces was sent to Britain while Indian people died of hunger and disease (Grove, 2007). After the revolt of

1857, when large numbers of Indian sepoys[6] rose up against the British army, the British Empire took over the reign of India from the East India Company and the Queen became its Emperor. The revolt of 1857 is also known as India's first struggle for independence.

It can be considered that while on the one hand the British saved India from chaos and anarchy by establishing an orderly Government, on the other side, the British created this chaos and anarchy in the first place. Peace could have been attained, even without the help of British, after the struggle for supremacy between rival kingdoms.

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[6]The Sepoys were Indian soldiers in the British army. They rose up against the British army when special gun cartridgdes were introduced in the army. These cartridges were smeared in cow and pig fat and the soldiers had to chew them off before their use. Since cow is a sacred animal for hindus and pigsare animals whom muslims despice, their use was refused by the Indian soldiers. When the British army didn't listen, the soldiers started a mutiny (David, 2003).

After almost 200 years of dominion by the British Empire, India became a free and independent nation in 1947.

2.4.7 Conclusion

India, like any other nation went through periods of war and brief periods of peace, political unity and stability during the reigns of the Mauryan Empire, Gupta Dynasty, Mughal Empire and the British Empire. There have been long periods of disintegration and dispute. However, for most of India's historical period, unity has come from cultural integration rather than from political integration. The Indian culture created certain norms of living, which transcended geographical boundaries.

During Asoka's Empire, Buddhism united the subcontinent, whereas during the Mughal Empire, the country was held together by force and a certain amount of cultural integration, particularly under Akbar's rule.

While invaders and colonizers over the centuries may have tried to a greater or lesser extent to impose their political and cultural domination over what they found in India, the result was a process of syncretism through absorption or conversion by the occupiers. Accroding to Mitter (Mitter, 2001; p. 7):

> *"The newcomers often arriving as invaders, carrying their cultural baggage with them, were gradually absorbed into Indian culture. These constant infusions enriched the culture, even as the settlers' own values were powerfully modified by India. Once assimilated, the heterogeneous strands melded into what was unmistakably Indian"*

The ability of India to absorb various religions and integrate them with its culture is quite unique in itself. In spite of this, divisions still exist under the caste system, as to this day, there is a greater loyalty to the social order and to the caste system than to any single political institution.

Table: 2.4 Historical timeline

Period	Event
7000 BCE	First settlement in Balochistan
4300 BCE	First use of copper
3200 BCE	First settlement in Indus and sarasvati Valleys
2600 – 2500 BCE	First use of bronze
2500 – 2000 BCE	Harrapan urban civilization
2000 – 1600 BCE	Collapse of Harappan civilization
2000 – 1000 BCE	Spread of Aryan ways East of Ganges (including Brahminical region, Vedic language):

	Composition of Rig Veda
1300 BCE	Disappearance of the Sarasvati river
1000 BCE	Use of iron
1000 – 550 BCE	Spread of aryan world across north India: formation of oligarchies and kingdoms; composition of Brahmanas
700 – 500 BCE	First wave of religious speculation; composition of Aranyakas and Upanishads
550 BCE	Emergence of Gangetic urban civilization
550 – 350 BCE	Second wave of religious speculation; emergence of Buddhism and Jainism; rise of Magadha
325 – 185 BCE	Mauryan dynasty (Magadha)
275 – 235 BCE	Reign of Asoka Maurya
3rd century BCE – 3rd century AD	Foreign king in Northwest (including Kanishka)
1st century BCE – 3rd century AD	Satavahna or Andhra dynasty (Deccan)
1st century AD – 3rd century AD	Probable composition of Shangam literature
1st Millenium	Completion of Mahabharata and Ramayana; consolidation of Hinduism
320 – 550 AD	Gupta dynasty (North India)
375 – 415 AD	Reign of Chandra Gupta II
6th – 11th centuries AD	Pallava dynasty (Tamil country)
6th century – 1310 AD	Pandya dynasty (Tamil country)
606- 647 AD	Reign of Harshavardhana (North India)
636 or 644 AD	Muslim Arab attack on pirates near Bombay
644 AD	Arab conquest of Balochistan
711 – 713 AD	Arab conquest of Sindh
743 – 974 AD	Rashtrakuta dynasty (Deccan)
750 – 1161 AD	Pala dynasty (Bengal)
9th century – 1019 AD	Gurjara – Pratihara dynasty (North India)
9th century – 1310 AD	Chola dynasty (Tamil country)
962 – 1186 AD	Ghaznawid dynasty (Afghanistan)
997 – 1030 AD	Reign of Mahmud the Ghaznawid; raids into India
11th century – 1194 AD	Gaharwar dynasty (North India)

1097 – 1223 AD	Sena dynasty (Bengal)
12th century – 1215/16 AD	Ghauri dynasty (Afghanistan)
1192 – 1206 AD	Ghauri conquest of North India
1206 – 1526 AD	Delhi Sultanate
1223-1224 AD	First Mongol invasion of South Asia
1296 – 1324 AD	Ala ud-Din Khalji and Ghiyas ud-Din Tughluq of Delhi subjugate most of India
1330s – 1340s AD	Sultanate of Delhi loses Bengal and South India (Vijayanagara, Bahmani sultanate)
1398 AD	Sack of Delhi by Tamur; collapse of sultanate of Delhi
1451 – 1526 AD	Reunification of North India by Lodi sultans of Delhi
1469 – 1539 AD	Lifetime of Guru Nanak
1526 – 1857 AD	Mughal dynasty
1565 AD	Defeat and collapse of Vijayanagara
1556 – 1605 AD	Reign of Akbar
1600	Foundation of East India Company
1628 – 1658 AD	Reign of Shah Jahan; conquest of Ahmadnagar; construction of Taj Mahal and Shahjahanabad (old Delhi)
1658 – 1707 AD	Reign of Aurangzeb; war with the Marathas; conquest of South India
1699 AD	Foundation of Khalsa
1719 – 1748 AD	Reign of Muhammad Shah; disintegration of Mughal empire; Marathas become dominant power in South Asia
1739 AD	Sack of Delhi by Nadir Shah
1750's AD	Rise of Mysore
1757 AD	Siraj ud-Daula of Bengal defeated by Est India Company at Battle of Plassey
1761 AD	Marathas defeated by Afghans at battle of Panipat
1765 AD	East India Company appointed diwan of Bengal and Bihar
1798 – 1846 AD	East India Company establishes supremacy over almost all of India
1799 – 1839 AD	Ranjit Singh ruler of Sikh empire
1856 AD	First steam powered cotton mill in India
1857 AD	First revolt against British rule
1858 AD	Transfer of control from East India company to British Crown
1885 AD	Foundation of Indian National Congress
1905 AD	Partition of Bengal
1906 AD	Foundation of All-India Muslim League

1912 AD	Capital moved from Calcutta to New Delhi
1914 – 1918 AD	World war I
1920 AD	Mahatma Gandhi enters politics; starts non-cooperation Satyagraha; becomes leader of Indian National Congress
1922 AD	End of non-cooperation Satyagraha
1929 – 1931 AD	Collapse of agricultural prices
1930 – 1933 AD	Salt Tax Satyagraha
1935 AD	Governement of India act passed
1937 AD	First elections according to Government of India pact
1939 – 1945 AD	World war II
1940 AD	Muslim league endorses creation of Muslim states
1942–43 AD	Quite India rebellion
1945 AD	Partition of India; Jawaharlal Nehru becomes first Prime Minister of India
1948-1949 AD	Mergers of kindoms of "Indian India"

(Adapted from McLoed, 2002)

CHAPTER 3: CULTURE IN CONTEXT OF SOFT POWER

3.1 Definition of Culture and its application in field of intercultural communication

Contextualising culture is a mammoth task in itself; however, a brief definition is necessary to move forward. Culture can be explained as being ubiquitous, multidimensional, complex, and all-pervasive. As early as 1952, Kroeber and Kluckhohn listed 164 definitions of culture that they found in the anthropology literature (Talbott, 1992). For the purpose of this thesis, the definitions containing the recurring theme of 'how culture and communication are linked together' will be briefly studied.

According to Hoebel and Frost, culture is present in nearly all-human activities, and they define culture as an "integrated system of learned behavior patterns which are characteristic of members of a society and which are not the result of biological inheritance" (Acuff, 1993). For them, culture is not genetically programmed or instinctive (Harris and Moran, 1996). There are two reasons for taking this view – both of which help us understand the link between culture and communication. First, culture is transmitted and maintained through communication and learning; that is culture is learned. Second, those who take this view believe each individual is confined at birth to a specific geographic location and thus exposed to certain messages while denied others. All of these messages, whether they are about religion, food, dress, books, cinema, are culturally based; therefore, everything that a person experiences is part of his or her culture(Samovar, et al., 1998).

Another definition by Bates and Plog (Harris and Moran, 1996; p.18). propose that:

> *Culture is a system of shared beliefs, values, customs, behaviors, and artifacts that the members of a society use to cope with their world and with one another, and that are transmitted from generation to generation through learning. This definition includes not only patterns of behavior but also patterns of thought (shared meanings that the members of society attach to various phenomena, natural and intellectual, including religion and ideologies), artifacts (tools, pottery, houses, machines, works of art), and the culturally transmitted skills and techniques used to make artifacts.*

The Bates and Plog definition includes most of the major territory of culture on which scholars currently agree. However, the most relevant definition of culture which resonates with this thesis, comes from Larry A samovar, Richard E. Porter and Lisa A. Stefani.(Samovar, et al., 1998; p.36)

They define culture as the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of universe, and artifacts acquired by a group of people in the course of generations through individual and group striving.

From the above definition, culture can therefore include everything from rites of passage to concepts of soul. While analyzing Indian culture, a similar, all encompassed view has to be taken into consideration. The discovery of Indian culture, the awareness that it shapes and moulds our behavior, our values, and even our ideas, the recognition that it contains some element of the arbitrary, can be an illuminating experience (Samovar, et al., 1998).

Indian culture can be classified by three large categories of elements, artifacts (which include items ranging from pottery found in Harrapa civilisation, to ayurvedic medicines, spacecraft used for mission to mars); concepts (which include such beliefs or value systems as right and wrong, god or man, ethics, general outlook towards life, democracy); and behaviors (which refer to actual practice of concepts of beliefs such as karma, ahimsa) (Almaney and Alwan, 1982).

Since, the main focus of this research is intercultural communication in context of India, some of these additional ingredients of particular interest also include cultural history, cultural personality, material culture, art, language, cultural beliefs, ethnocentrism, time, recognition and reward, and thought patterns (Dodd, 1987).

3.1.1 Perception

Culture is directly linked to perception, and in its simplest sense, perception is the internal process by which we select, evaluate, and organise stimuli from the external enviornment. A basic belief is that people behave as they do because of the ways in which they perceive the world and that these behaviors are learned as part of their cultural experience (Samovar and Porter, 1994).

The three major socio-cultural elements that have a direct and major influence on the meanings we develop for perceptions are belief/value/attitude systems, words view and social organisation.

3.1.1.a Belief/Value/Attitude systems.

3.1.1.a.1: Belief: Culture plays an important role in belief formation. Whether one accepts The Guardian, the Bible, or the changes specified in Buddhism, as a source of knowledge,

and belief, it depends on our cultural backgrounds and experiences. In matters on intercultural communication, there are no rights or wrongs as far beliefs are concerned. For example, British caucasians look at cow as a main source of food, however Hindus consider cow as a sacred animal. A successful communication requires to recognise and deal with that belief and respect it.

3.1.1.a.2: Values: Values are valuative aspects of our belief/value/attitude system. These include qualities such as usefulness, goodness, aesthetics, need satisfaction, and pleasure. Cultural values tend to permeate a culture. Cultural values are usually derived from the larger philosophical issues inherent in the culture. Cultural values are a set of organised rules which specify which behaviors are important and which should be avoided within a culture. It is important to understand the cultural values in the study of intercultural communication as it minimises harm to individual sensivities within cultures.

3.1.1.a.2: Attitude: An attitude is developed from the contribution of belief and values. Attitudes are learnt within a cultural context. The cultural enviornment surrounding us helps in shaping our attitudes and behavior.

3.1.1.b Worldview.

World view is one of the most important elements found in the perceptual aspects of intercultural communication. Worldview deals with a culture's orientation towards philosophical issues as God, humanity, nature, the universe, spiritualism and others that are concerned with concept of being. World view influences beliefs, values, attitudes use of time, and many other aspects of culture. It is a powerful influence in intercultural communication because as a member of a culture, each communicator assumes that everyone else views the world as he or she does. India's great sages and philosophers have constantly pursued the path to attain spiritual elightment. The basic understanding is that the fundamental energising power of the cosmos and the spiritual energy of human beings are one and same.

3.1.1.c Social organisation.

Two of the most relevant social organisations which influence individuals are the family and school. The family sets the stage for child's development and presents the child with a wide range of cultural influences. For example a child growing up in Russia during 1980's must have listened to popular Indian film songs because his or her parents must have been fans of these songs and therefore the child has a perception formed about India (Samovar and Porter, 1994).

The school's are endowed with a major portion of responsibility for passing on and maintaining the culture. Schools maintain culture by explaining what has happened, what is important, and what one as a member of the culture must know. For example the same child growing up on Indian film songs must have learnt about India's history and close ties with Russia at school because the school teaches him or her about India's culture and history. This was author's own personalexperience while growing up in Russia.

Culture plays a major role in this study. The above definitions are going to help in understanding culture through the lens of intercultural commmunication and build a robust platform for application of culture in the field of soft power.

3.1.2 India's cultural attributes and their effect on its soft power

In chapter two, a detailed study was undertaken on the formation of India as a nation. Through historical analysis, it was found that there have been long periods of disintegration; however, cultural integration emerged being more predominant than political integration. Currently, India is seen as a significant emerging nation; its stocks have moved up and down in harmony with the global emerging market average, and the country has more than 5,000 listed companies. More than a thousand companies have foreign investments and around 150 of these have a stock market value of over US$ one billion (Sharma, 2012). These are some of the factors that contribute to a country's brand image and identity within a global context.

India has always been strong in itsapplication of soft power, which is influenced by its strong Hindu/Buddhist culture and heritage. Therefore, a detailed study of the factors contributing to India's soft power will be studied in the next section. This will help in understanding how soft power affects India philosophically, culturally, financially, military and politically.

3.2. Historical Perspective

Culture is historically grounded. As Geetrtz (1973; p.84) has put it, culture is "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate, and develop their knowledge about attitudes towards life." Culture is a potentially integrative and changeable system of symbols, symbolic forms, and meanings that is mutually intelligible, commonly accessible, deeply felt, and historically grounded (Samovar, et al., 1998; p. 49).Therefore, culture and history are interdependable.

When the Greeks invaded the North-West towards the end of the fourth century BCE, the Indians had already worked out a national culture of their own, unaffected by foreign influence, and – in spite of successive waves of invasions and conquests by Greeks, Persians, Scythians and Mohammedans - national development of the life of the Indo-Aryan race remained practically the same. It continued for two millennia until the British occupation. No other branch of Indo-European stock has experienced an isolated evolution like this (Kumar, 2003).

In the previous chapter, it was seen that India is the world's largest, oldest and continuous civilisation, and it has never invaded any country in its last 10,000 years of existence. In terms of soft culture India has contributed a great deal to the world.

Through historical evidence, India was not isolated and was in constant contact with Iranians, Greeks, Chinese and Central Asians. Indian culture survived these contacts and kept its unique culture intact through inner vivacity and understanding of life (Nehru, 1971). Renowned Professor Max Muller said in one of his lecture series at Cambridge University (Muller, 1883; p. 25) that

> *If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow – in some parts very paradise on earth, I should point at India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions, which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been almost exclusively nurtured on the thoughts of Greek and Romans, and of one semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, again I should point at India.*

3.2.1 Astronomy, medicine and surgery

India's study of astronomy, which is often merged with astrology, was advanced. Calculations made 2,000 years ago are still basis of predicting with great accuracy the day and time of a solar eclipse or a lunar eclipse by reading a "patra." It is believed that during the seventh and sixth centuries BCE, there were hospitals and books on medicine, although the known textbooks were only found in the early Christian era (Sankaran and Deshpande, 1990). These books were written by Caraka (Caraka Samhiti – Caraka's Compendium) on medicine composed in second century AD at Takshashila and by Susruta (Susrata Samhiti – Susrata's Compedium)on surgery composed in fourth century AD in Varanasi and dealt with various forms of diseases, their diagnosis and treatments. The medical team used to experiment and carry out dissections on dead bodies to learn about various diseases and get mastery over surgery. Susruta mentioned various surgical equipments as well as operations including amputation of limbs, caesarean sections, cataract treatment and others (Thussu, 2013; Sankaran and Deshpande, 1990). In the fifth and fourth centuries BCE, there were even hospitals for animals. Buddhism and Jainism influenced these with their emphasis on non-violence (Nehru, 1971). There are also medical traditions known as Siddha in Southern India and Yunani medicine which was imported from Islam. Ayurvedic tradition still continues in present day India, as do versions of Islamic medicines (Wujastyk, 2003; Thussu, 2013). Even after centuries, India is considered to be one of the best places for medicine and medical tourism; this sector is one of the fastest-growing in India (George, 2012). Many international practitioners and experts visit India to carry out complicated medical procedures due to high expertise, low costs and low waiting period for patients.

3.2.2 Mathematics and time

The contribution of India in the field of mathematics is unprecedented. Ancient Indians made some extraordinary discoveries like zero, number system, decimal place value system and the use of algebra, and letters of alphabets to denote unknown quantities. The time and number awareness of ancient India was also accuate. They had a long series of numerical names for very high numbers. In India there were 18 specific denominations.

The smallest unit of time identified by Indian scientists and numerologists was approximately one-seventeenth of a second. Through this, one can conclude that ancient Indians unlike other ancient nations had a vast conception of time and space (Neru, 1971). The Europeans got the notion of decimal system from the Arabs, however, the Arabs absorbed, refined and augmented the Hindu numerals and trasnmitted the results to Europe (Joseph, 1991).

In Chanakya's[7] Arthashastra, the weights and measures used in the fourth century BCE are mentioned. In the ancient Indian marketplaces weight was carefully supervised during that period. Between third and twelfth century AD during the Gupta period, "mathematical activities reached a climax with the appearance of the famous quartet, Aryabhata, Brahmagupta, Mahavira and Bhaskaracharya" (Basham, 2004 [1967]; Joseph, 1991; Thussu, 2013).

3.2.3 Education

Education was always given a priority in ancient India. Even in the puranas[8] and mythologies like Ramayana and Mahabharata, one can find mention of *gurukuls*[9]. At these places, students gathered to receive education in weaponry and Vedas[10]. Well-known scholars would teach the students; and even the sons of various kings were disciples at the gurukuls. Forests were preferred as locations. The life was tough for students as they were taught to be disciplined and independent. After some years of training, the students were sent back to their families and societies.

India at one time was the epitome of learning. In the North-West, near modern Peshwar in current Pakistan, there was an ancient and world famous University called Takhshashila. The University dated back to the fifth century BCE (Scharfe, 2002), and was particularly known for science, medicine and arts. People went there from distant parts of India to get education. Students from Central Asia also attended this University.

Nalanda University was founded in the third century AD, and was located in the Eastern part of Bihar. There were around 1500 teachers and 10,000 students from across Asia, residing and learning at Nalanda (7 wonders of India – Nalanda University, 2009). Logic, grammar, philosophy, medicine, and religion were taught there. After graduating, the

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[7]Chanakya - He was the chief advisor to Emperor Chandragupta Maurya and his son Bindusara. Chanakya was an economist and wrote the ancient political treatise Arthashastra (Mabbett, 1964).

[8]Puranas – Puranas are ancient Hindu texts praising deities through divine stories (Nair, 2008).

[9] Gurukuls – Gurukuls were the residential schools in India, where pupils stayed in the same compound with each other and under the supervision of their teacher. Prior to British rule this was the primary educational system in India. (Sharma & Sharma, 2004).

[10]Vedas – Vedas are the old Sanskrit literature texts. They are the oldest scriptures of Hinduism (Avari, 2007).

scholars went to the king's court for appointments. Many scholars were invited to countries like Tibet, China, Java and Korea for work and translation, and many established monasteries in these countries (7 wonders of India – Nalanda University, 2009).

According to the Noblel Laureate (1998) Amartya Sen, Nalanda was one of the highest intellectual achievements in the history of the world (Jakarta Globe, 2010). Kings and villages funded ancient Nalanda. It was considered to be a cradle of Buddhist civilisation. The Emperor Asoka built a Sahiputra stupa in the Nalanda, a temple with Buddha's imagery; it was the most ornate temple in the Nalanda University.

Legislation in the Indian parliament was passed on 25th November, 2010 to rebuild the famous International Nalanda University with the help of other Asian countries like China, Singapore, Thailand and other countries (Dikshit, 2011). China has already donated US$ one million to create a Chinese-style library (The Economic Times, 2011). Nobel Laureate Amartya Sen has been chosen to be the first chancellor of the proposed University. It has to be seen whether India can capitalise on these factors and become a hub of high standard education, and reclaim its position as the knowledge capital of the world.

3.2.4 Sanskrit

Sanskrit language was formulated in the 5th century BCE by Panini, through his book Ashtadhyayi, making it one of the most precise languages in the world and powerful vehicle for communicating scientific and philosophical thoughts and ideas. Sanskrit writings were found in Sri Lanka, Central Asia, Afghanistan, Annam and in South East Asia. Epics such as Mahabharata (the world's longest poem) and Ramayana had great impact and influence across Asia. Panchatantra was the first Sanskrit work to make its way to West. Over a period of time between 4th century AD and 1570, it was translated into Arabic, Hebrew, Spanish, Latin, German, Italian and English.

The communication of Indic culture and thought via Sanskrit and its texts could be argued to be one of the most significant examples of cultural transmission in ancient and premodern world (Thussu, 2013; p. 50).

According to Sheldon Pollock (Pollock, 2006; p. 19):

> *"Constituted by no imperial state or church and consisting to a large degreein the communicative system itself and its political aesthetic, this order was charecterized by a trans-regional consensus about the presuppositions, nature, and practices of common culture, as well as shared set of assumptions about the elements of power... For a millennium or more, it constituted the most compelling model of power culture for a quarter or more inhabitants of the globe".*

3.2.5 Buddhism

Buddhism was founded in India in the sixth century BCE by Gautam Buddha. The religion believes in equality and liberation. Buddha ensured that his teachings were spread through the use of local languages like Pali and Brahmi, rather than Sanskrit, which was an elitist language during that period.This was done to ensure that the common man could understand and follow the teachings.

During Asoka's reign (304 – 232 BCE). Buddhist emissaries were sent on religious missions to various countries including Sri Lanka; Suvarnabhumi (Land of Gold – Malay and Sumatra); and even to the lands of Ionian Greeks who were also called the Yavanas (Bapat, 1956). Asoka's thirteenth rock edict states that he tried to spread the Buddhist message of Dhamma (the righteousness) not only in his territory or among the peoples of the border lands but also to such far off kingdoms such as Syria, Egypt, and Graeco-Roman North Africa (Thussu, 2013).

Buddhism travelled to states of Central Asia at least a century before the Christian era began. Buddhism arrived in Uzbekistan in the second century AD. It reached China and Mongolia through Afghanistan in the first century AD. Buddhism is a state religion in Thailand where it arrived in second century AD. It was monumental in spreading Indian religious and cultural ideas to Southeast Asia, evident today in the magnificient Hindu and Buddhist temple complexes in Borobudur in Indonesia and Angok Wat in Cambodia. The Buddhist stupas in Termez, belonging to third century AD, among the earliest surviving outside India, is a testimony to the Buddhist presence in Central Asia (Thussu, 2013).

3.2.7 Soft power ambassadorsof India

The concept of soft power is not new for India. Historically, when the world was fighting and conquering neighbouring countries for the trade routes, India secured its trade passages without shedding any blood. In fact, as seen in the previous section, one of the earliest known attempts to spread the concept of soft power came from King Asoka in second century BCE. After the bloody war of Kalinga, 100,000 soldiers were killed. It was one of the bloodiest battles of that time. After witnessing such wide scale massacre and suffering, he turned to Buddhism and wrote a rock inscription at Dhauli in 256 BCE, which is now in Orissa:

> *All men are my children; I desire that they may be provided with all kinds of welfare and happiness in the world and in the next, the same desire also in regard to all men. But you do not understand how far my intention goes in this respect. A few among you perchance understand it but even such of you understand it partly and not fully. (Guruge, 1996, p. 19).*

This profound change heralded the growth of an Empire, which extended from present Burma to Afghanistan, including Sri Lanka and the spread of Buddhist philosophy, trade and culture through soft diplomacy (Ostler, 2006). This soft diplomacy grew in the following years with Bengali, Tamil and Gujarati traders throughout Southeast Asia and China. They did it through exchange of its vibrant culture and commodities. In *The World Economy: A Millennial Perspective,* the OECD (Organization for Economic Co-operation and Development) showed India alone contributed more than 25% of global GDP until the sixteenth century, when it lost its top position to China. Now it is less than or around 2% (Ostler, 2006).

Rabindranath Tagore, was the first non-Western writer to win the Noble Prize for Literature in 1913. He established a world renowned university, Visva Bharati, where the core subjects were Fine arts, Music and Ideology. Buddhist literature, Vedic Sanskrit, Pali, Prakrit, Tibetian and Chinese languages were also prominently taught. He was instrumental in Indo Chinese relationship after his visit to China in 1924 where he was the first foreigner to visit the Forbidden City to meet the last Emperor of China – P'u-i (Thussu, 2013). His literature was widely admired by the Western world and especially China. Tagore is studied in Chinese high schools even today and remains the most translated foreign poet after Shakespeare in China. Tagor's pan Asian vision merged the best of Western modernity of that time, but its spirit were fundamentally Asian, drawing on the rich culture of India, China and Japan and creating a united front – An Asian Cultural synergy to face the dominant colonial European authority of his time. Tagore was a fine essayist; an educationist who founded a university; an opponent of the terrorism that then plagued Bengal; a secularist amid religious divisions; an agricultural improver and ecologist; a poet par excellence; a critical nationalist. In his fiction, he showed an understanding of women – their discontents and dilemmas in a patriarchal society – that was ahead of its time (Jack, 2011).

Mohandas Karamchand Gandhi (1869 – 1948) – Known as the Mahatma (great soul), was a composite thinker, a dedicated social reformist, and an astute politician. He was also an extremely accomplished communicator (Thussu, 2013).Mahatma Gandhi's ideologies can be mentioned as one of the best examples of soft power. His principles of non-violence and satyagraha (seeking of truth)were two major tools in the fight against British colonialism, and India's independence can be attributed to it. The principles of non-violence came from Hinduism, Jainism and Buddhism. Gandhi and his principles of non-violence influenced American leader Martin Luther King Junior (King, 2008) and South African leader Nelson Mandela for the fight against apartheid (Toit, 1996). In recognition of his importance, in

2007 the United Nations General Assembly unanimously adopted a resolution to observe and celebrate annually Gandhi's birthday on 2nd October as the International day of nonviolence (Thussu, 2013).

3.2.5 Conclusion

Historically India was a place, which gave the world Vedic mathematics, principles of non-violence, medicines and surgical expertise. It was also a knowledge centre. Along the way, all these laurels were lost in time and the attitude of the western world towards India did not help. For instance Lord Macaulay formulated a systematic way of imposing Western culture in India (Macaulay, 2003).

The message of peace propagated by Gautam Buddha, Tagore and Mahatma Gandhi provide Indian soft power with a historical depth rooted in civilisation context. As one of the most distinguished historian on ancient India Arthur Llewellyn Basham (Basham, 2004 [1967]; p. 489): wrote at the height of cold war:

> *"If a modus vivendi is reached between liberal democracy and communism, and civilisation survives, the world of the future will have a single culture with, it is to be hoped, many local differences and variations. India's contribution to the world's cultural stock has already been very large, and it will continue and grow as her prestige and influence increases. For this reason, if no other we must take account of her ancient heritage in its success and failures, for it is no longer the heritage of India alone, but of all mankind".*

3.3 Cultural Perspective

3.3.1 Introduction

The aim of this chapter is to explore cultural dimensions of soft power and to find how India's high and popular cultures have contributed to its universal aura and esteem. India's current Prime Minister (2015), Narendra Modi has recognized the potential power of culture at the highest level. Prime Minister Modi, has made outreach to 25-million-strong Indian diasporas in major overseas visits. Many of the diaspora are politically engaged and wealthy. Modi recently called on a rally of 18,000 overseas Indians in Madison Square Garden to "join hands and serve mother India." He asked them to enhance India's image and encourage foreign direct investment. Modi also aims to make India a global thought leader. The idea is to highlight how India straddles ancient history and modernity. Yoga has also been at forefront of his efforts. Speaking at the UN General Assembly in September, Modi described yoga as "India's gift to the world" and successfully lobbied the forum to declare June 21 as World Yoga Day. He also wants to popularise Ayurveda, which he aims to establish on par with traditional Chinese medicines (Martin, 2015).

Culture is considered as an effective tool for foreign policy. Culture has the potential to resolve tensions and prejudices - ethnic, religious, communal, national and international. Culture can create a climate of tolerance, respect and understanding among nations, religions and entire regions. It is thus an essential medium for peaceful and tolerant contact and communication (Varma, 2007; pp. 1140-1141).

Cultureis an auxiliary dimension in a country's brand and echoes the capability of a nation to communicate its cultural assets fully and optimistically—from history and language to art and cultural attractions. Culture reflects a nation's assurance to responsible infrastructural projects that support travel and tourism, in the process fueling the arts, literature, and sports. It is an integral part of a country's identity.

For every country,the task lies in turning perceived strengths into real strengths through strong communications. As a result, *culture* is one of the most active dimensions of soft power, where every country has an opportunity to excel (Mohammada, 2007).

3.3.2 India's cultural diversity

India is an excellent example of a diverse cultural entity. India's religions, festivals, cuisine, dance, music, architecture, and languages differ from region to region. Indian culture has been a mixture of various different cultures and has evolved over a period of

several millennia (Mohammada, 2007). Indian religion, cuisine, yoga, and cinema have influenced the world and been the ambassadors of India's soft power.

India is also the birthplace of religions such as Hinduism, Jainism, Buddhism, and Sikhism. Hinduism and Buddhism are the third and fourth largest religions in the world (Adherents.com, 2007). People of India also follow Christianity, Islam, Zoroastrianism and Bahai faith.

India is therefore quite diverse in nature, and the social structures differ from one region to another. In spite of this, there is a strict social hierarchy in the traditional Indian culture (Makar, 2008). Industry consultant Eugene M. Makar, writes in his book *An American guide on how to do business in India*, that Indian people are quite spiritual and believe that gods and spirits have a role in shaping their lives. India is also a patriarchal society and many families in villages and cities still live in joint family (extended families) where people from three generations live together and the head of the family (patriarch) makes most of the important decisions.

3.3.3 The influence of culture on modern India

According to the Nobel Laurel, Amartya Sen, the culture of modern India is a multifarious intermingling of its historical customs, influences from the consequences of colonialism over centuries and current Western culture - both collaterally and dialectically.

Western countries have inclined themselves to distance and focus the disparities in Indian culture from the characteristics of Western traditions, rather than discovering and displaying resemblances. Western writers and media frequently fail to understand the key customs and necessary aspects of Indian culture and traditions. The deep-rooted diverseness of Indian traditions, in different parts of India, is ignored in these standardised descriptions of India. Sen categorised the perceptions of Indian culture, by those who were not born and raised in India, in the following categories (Sen, 2005):

Exoticist approach: *It contemplates on the marvelous aspects of the culture of India. The emphasis of this approach of understanding Indian culture is to present the unusual, the strange and as Hegel put it, "a country that has existed for millennia in the heads of the Europeans."*

Magisterial approach: *It undertakes a sense of authority and responsibility required to deal with India, a country that James Mill's imperialist history thought of as grotesquely primitive culture. While great many British observers did not agree with such views of India, and some non-British ones did, it is an approach that contributes to some confusion about the culture of India.*

Curatorial approach: *It tries to watch, categorise, and record the diverse Indian culture in different parts of India. The curators do not look only for the strange, are not weighed by political priorities, and tend to be freer from stereotypes. The curatorial approach, nevertheless, have an inclination to see Indian culture as more special and extraordinarily interesting than it actually may be.*

These observations by Amartya Sen are quite significant in understanding how the West perceives India and its culture.

As per Rosser, an American sociologist, Indian diaspora's in America feel that Western perception about the culture of India has many stereotypes. It is noted that the discussion in most of the United States about the culture of India is seldom dedicated to independent India. People swiftly brand India's religion and culture in a flawed way, but they are more cautious while assessing civil society and political culture in modern India. Rosser (2001; p. 26) suggests that, "It is as if the significance of South Asia exists only in its ancient contributions to human knowledge whereas its pathetic attempts to modernize or develop are to be demeaned."Rosser conducted numerous interviews with Indian diaspora living in America and summarised the comments. The study reports a disparity between western perceptions of Indian culture, against the direct understanding of the interviewed people. For example:

> *The presentation of South Asians is a standard pedagogic approach which runs quickly from the "Cradle of Civilisation"—contrasting the Indus Valley with Egypt and Mesopotamia—on past the Aryans, who were somehow our ancestors— to the poverty stricken, superstitious, polytheistic, caste ridden Hindu way of life . . . and then somehow magically culminates with a eulogy of Mahatma Gandhi. A typical textbook trope presents the standard Ancient India Meets the Age of Expansion Approach with a color photo of the Taj Mahal. There may be a side bar on ahimsa or a chart of connecting circles graphically explaining samsara and reincarnation, or illustrations of the four stages of life or the Four Noble Truths. Amid the dearth of real information there may be found an entire page dedicated to a deity such as Indra or Varuna, who admittedly are rather obscure vis-à-vis, the beliefs of most modern Hindus.*
>
>   — *A South Asian in America*

The above extract was given by an Indian diaspora living in America who was interviewed by Yvette C Rosser for her research work on *Stereotypes in Schooling: Negative Pressures in the American Educational System on Hindu Identity Formation* (Rosser, 2001).

*3.3.3.a Culture and Indian cuisine:*Indian cuisine is one of the most prolific cultural aspects of India, which has attracted global recognition. The sheer diversity of Indian cuisine depending upon the various regions, ingredients, and preparation style is quite astounding. Indian cuisine can be divided into five categories – Northern, Southern, Eastern, Western, and North–Eastern. Many people in India eat vegetarian food but eating of chicken, fish, goat and lamb meat is also quite common.

Various cultural groups from the past like the Mughals, Persians, and European colonists have also influenced Indian cuisine. The world may not know much about the vast variations of the Indian food as most of the restaurants in the West commonly provide Bangladeshi, Punjabi and South Indian food. Yet, there is cuisine from Gujarat, Odisha, Kerala, Goa, and Kashmir as well. There is a huge scope to popularise Indian cuisines, particularly the vegetarian preparations, as many people in the West are opting for more healthy food habits with more vegetables.

*3.3.3.b High culture:*High culture in India – literature, fine arts, classical music, and theatre – has a low commercial potential in contrast to popular culture (Thussu, 2013; pp.128). Due to the support from institutions like Sangeet Natak Academy (National Academy of Music, Dance, and Drama), set up in 1953 with the motto "Preserving India's heritage of performing arts." The Sahitya Academy (National Academy of Arts), the classical Indian music, dance and fine arts have survived in India and been exposed to the outer world.

Indian classical music's passage to the West started when sitar player Ali Akbar Khan performed in 1955 in United States. As Lavezzoli has noted, " If 1955 was the year when the seed was planted for Indian classical music in the West, then 1967 was the *annus mirabilis*when many of those kernels bore fruit, sowing new seeds in the process, a watershed moments in the West when the search for higher consciousness and an alternative world view had reached critical mass – with particular focus on the spiritual and artistic traditions of Asia" (Lavezzoli, 2006: 6).

Ravi Shankar, India's sitar maestro, has often been called as India's first and best known cultural ambassador, Ronen Sen, a former Indian diplomat also said that Ravi Shankar "personified India's soft power, even when the term was not created"(Bagchi, 2012). Shankar popularised Indian classical music in the West by organizing various concerts and collaborating with such luminaries as violinist Yehudi Menuhin, for which their first album collaboration won an Grammy Award in 1967, as well as Beatles. India has produced many musicians of international repute; some of them include tabla artist Zakir Hussain, music conductor Zubin Mehta, and Oscar winning music director A.R. Rehman (Thussu, 2013).

India has various dance forms, which are an integral part of its culture. Various classical dances pertaining to various regions along with folk dances have developed according to local traditions (McCormick, Charlie and Kim, 2010). India has a huge range of national and classical dance.[11]Indian classical dance has been performed by dancers in various foreign countries and have been appreciated and followed by many.

Indian classical dance is particularly popular in Russia, Germany, Malaysia, Japan, China, and South Africa and many eager foreigners are learning these dance forms (Arora, 2010). Apart from being influenced by various performances by Indian classical dancers abroad, Bollywood, The Indian film industry working out of Mumbai has also inspired many foreign dancers. Irina Strakhovenko, a prominent Kuchipudi dancer from Russia was inspired by the Sudha Chandran-starrer, *Naache Mayuri*(1986). She started repeating the moves without understanding them and later while performing at a cultural event in the presence of Shri Mataji Nirmala Devi, Mataji told her, that she was doing *Kuchipudi* and advised her to learn it professionally.

According to Ramli Ibrahim, a 58-year-old Odissi dancer from Malaysia, Most traditional art forms are on decline in other countries. Even in Malaysia, traditional forms like Make Yong and Main Petri are on decline despite support from the federal government. Nevertheless, Indian dance forms are thriving all over the world (Arora, 2010).

Prominent classical music and dance schools from Ahmedabad are opening various branches in foreign countries, after attracting growing interest in this field. *Kadamb*-Centre for dance has been opened in Tokyo, *Aanart Foundation* is going to Edmonton, and *Saptak* has "informal" associate hubs in Adelaide and Nice. Kumidini Lakhia, a prominent Kathak dancer and choreographer, has opened an affiliated training centre in Tokyo with the help

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[11]According to the Sangeet Natak Academy, the national academy for performing arts, there are eight distinctive classical dance forms in India, these are: *Bharatanatyam* of Tamil Nadu, *Kathak* of Uttar Pradesh, *Kathakali* and *Mohiniattam* from Kerala, *Kuchipudi* of Andhra Pradesh, *Yakshagana* of Karnataka, *Manipuri* of Manipur, *Sattriya* of Assam and *Odissi* of Odisha.

Some of the popular folk dances of India are: *Bhangra* from Punjab, *Bihu* from Assam, *Zeliang* from Nagaland, *Chhau* of Jharkhand, *Birhas, Charkulas, Qauwwalis*, from Uttar Pradesh, *Saturi* from Bihar, *Ghoomar* from Rajasthan, *Dandiya* and *Garba* from Gujarat, *Lavani* from Maharashtra and *Sambalpuri* from Western Odisha.

of her Japanese student. Her affiliated training centres are present in New York, London, Portugal, and Canada (Majithia, 2011).

There are many prominent dance groups, which promote Indian classical dances internationally and nationally. One such prominent dance group is the *Daksha Sheth Dance Company*. The dance group is based outside Trivandrum, Kerala. The dance artists performing in this company are from diverse backgrounds, and they seek to bridge the gap between contemporary dance and traditional art movements. The company uses traditional dance combined with contemporary movements with state-of-the-art visual effects, innovative music, and theatrical designs. *Kathak* from North India, *Chhau* from East part of India, *Kalaripayattu* from South India and *Mallakhamb* from West India influence the dance choreography. The company is co-directed by Daksha Sheth and her Australian husband Devissaro, and features their daughter Isha Sharvani, who apart from being a classical dancer is an acclaimed contemporary dancer and Bollywood actor. Their dance company has performed in many parts of the world and spread Indian culture. Their use of yoga, Indian martial arts, rope and mallakhamb techniques have mesmerised many thousands of people around the world. They performed at Perth and at London to a full packed house and their shows were critically praised by the British tabloid (Daksha Sheth Dance Company, 2013). Various cultural festivals across the world give a platform to India's classical dancers, musicians, and artists to showcase India's cultural prowess to the world.

The *Alchemy Festival* at the Southbank Centre in London organises Indian cultural events every year, where Indian classical artists, Bollywood singers, and musicians and dance troupes are invited, to enable festival-goers to explore the culture of India and also bring the country closer to the diaspora and UK citizens. They also organise Bollywood film screenings, food festivals, and art exhibitions along with various workshops. In 2013, they invited renowned Kathak classical dancer Daksha Sheth to teach basic Kathak dance steps. Bollywood actor and contemporary and classical dancer Isha Shravani was invited to teach Indian martial arts. Art of Living students held yoga classes during the festival and people were encouraged to join in. Among the events, the Daksha Dance Company performed their act *Shiva-Shakti*. Bollywood dance steps were also taught. An inspiring short film, '*Skateistan*', which explained how skateboarding can be used as a method to engage with the young generation in Afghanistan was screened at the festival. There were performances by Arieb Azhar and Martin Simpson, Susheela Raman, Harshdeep Kaur and Bollywood singer Ash King, while famous Pakistani duo Zeb and Hanya, and renowned Indian classical and Bollywood singer Hariharan also performed at the event.

Indian art and artists have gained much acclaim. Some of the most prominent Indian artists are Nadlal Bose, Binode Bihari Mukherjee, Bhupen Khakar, Vivan Sundaram, and Maqbool Fida Hussain (Thussu, 2013). There is higher visibility of modern Indian art at the world stage (Ciotti, 2012).

Indian literature has also gained global prestige in the elite circles. Authors like Arundhati Roy (1997 Booker prize for fiction), Vikram Seth (WH Smith Literary Award, 1994), Amitav Ghosh (WH Smith Literary Award, 1997) and Indian born novelist Salman Rushdie (Booker prize, 1981) have established Indian writing in a major way across the globe.

3.3.4 Conclusion

Soft power attributes, whether they are high culture or popular culture, help in tying up diplomatic relationships with various countries. India's strong cultural aspects with historical influences and diverse culture can be promoted and used to develop India's soft power status.

3.4 Indian Cuisine

Cuisine is one of the most important contributors to a nation's tourist image, a fact that has been neglected until relatively recently (Handszuh, 2000). A successful tourism destination is evaluated by the positive exposures of tourists to the area, the total money spent per capita and visions of repeat visits to the destination (Murphy, Pritchard and Brock, 2000). An advanced analysis of the literature specifies that food and drink products of a country can be among its most important cultural expressions (Bernard and Zaragoza, 1999; Handszuh, 2000; Hjalager and Corigliano, 2000). A nation's identity is echoed and reinforced by the food experiences that it offers. The way in which various ingredients are cooked forms an important element of national cultural identity (Bessiere, 1998). Based on these evaluations, it can be claimed that local and regional food is a feature that can add value to a destination.

Food can be signified in many ways: a sterile product, or an item of consumption that has historical and cultural imagery to name but two. The latter of these two symbolic conceptualisations (the cultural-symbolic definition of food), is the primary understanding of food when it is used as an issue to carry an actor's soft power. It is this symbolism (and values) attached to the food–more than the food itself–that enables soft food-power to be successful (Raynolds, 2012).

The role of Indian cuisine as a medium of soft power can be attributed to three factors. The first is the growing prominence and popularity of Indian restaurants across the globe. The second factor is the local food in India, and food tourists who are increasing in numbers, and the third is the prominence of Indian food cookbooks in the world's major bookstores. Since food habits are a component of socio-cultural factors, it is important to understand consumer behaviour in this regard. Food denotes ethnic, regional and national identity.

3.4.1 Prominence of Indian cuisine

The world's culinary preferences have changed over time. Fifty years' back, high-protein food was the order of the day, later the preference for the white meat protein-enriched diet fell. Now the preference is towards the Mediterranean cuisine, which consists of carbohydrates, olive oil, tomatoes, and basil. Thai cooking with its fragrant mixture of herbs, ginger, garlic, chili, and lemon flavors is becoming increasingly popular. Indian cuisine is, arguably, a combination of all these attributes. One can find carbohydrates with wheat chapattis and rice. The flavors can be found in the curries, which are eaten with the wheat chapattis and rice.

The food of India is influenced by religion, region, and culture. With a diverse soil type and varied regions, the food changes significantly from place to place with local spices, vegetables, fish, poultry, and meat playing an important role in the diet. Indian cuisine is not a single cuisine but a collection of many regional cuisines. The most prominent cuisines are *Mughal, Kashmiri, Maharashtrian, Punjabi, Goan, Bengali, Kerela, Andhra, Konkani and Mangalorian.*

Historically, during Chinese traveller Fa Hien's visit to India in AD 405, he observed that people were vegetarian; they also did not eat garlic and onion or drink intoxicating drinks. He wrote in his travelogue that there were no butchers in the market place and no distilleries (Dias, 1996). People did not keep pigs and poultry. Religion-wise, Buddhism and Jainism along with some sects of Hinduism abstained from meat eating. They followed the principle of non-violence where no animals were killed for food.

Educational institutions like Taxila and Nalanda also played an important role in introducing a new food culture as many international students came for their higher education to these distinct educational institutes and brought with them their own recipes. (Dias, 1996).

With the advent of Muslim rulers in 12th century, the food habits changed dramatically in India. Meat became an important part of the meal. Various sweet dishes with honey, milk, wheat, barley, and rice were introduced. For the next 300 years following 1200 AD, food from Persia and Iran came to India and were accepted by the absorbing culture. By the time the Mughals came, the Puktoonistani cuisine was already popular with people from North India. During the reigns of Akbar and Shahjahan, the cuisine of West Asia was blended with that of India and became Mughlai cuisine (Dias, 1996).

Indian cuisine has continued to evolve as more and more interactions take place with other societies and countries. Indo-Chinese food is quite popular in India. Indo-Chinese cuisine adapts the Chinese seasonings and ingredients into Indian cooking style. The Chinese community that has lived in Kolkata for over 100 years has created the Indo-Chinese cuisine, which has become one of the most popular cuisines in India (Kapoor, 2007). Apart from India, many countries in the West and Middle East also cater to this cuisine, which has become popular due to the spread of Indian diaspora.

3.4.2 Ayurveda and food

Ancient Indians believed in Ayurveda. Ayurveda is the ancient knowledge of health and treatment although it is not confined to medicine. Ayurveda examines the persistence of life, the prominence of physical as well as mental health, and ways to enjoy healthy living.

Life is an amalgamation of the mind, body and soul, and this is the crucial element of the Ayurveda (Morningstar, Desai, 1995).

Ayurveda teaches that disease should be first treated with food. If required, it should later be treated with medication. The healings, using food, is centred on the six tastes, called the Rasa in Sanskrit; these are *Sour, sweet, bitter, astringent, salty* and *pungent*. Respective tastes have remedial actions. All humans require a certain quantity of each of the six tastes in relative quantities to stay healthy. The sweet taste provides power to the tissue components, it is good for nourishment, and regularises the mind. Sweet-tasting products include rice, ghee, and fruits, apart from sugar. Sweet food is heavy on the digestion (Morningstar, Desai, 1995). The sour taste helps the digestive system; for example, lemon is easy on digestion and good for the heart. The sour-tasting food contains Vitamin C, which according to modern dieticians is good for the heart. The salty taste stimulates digestion, produces sweat and intensifies the power of digestion, but tends to exhaust reproductive discharges. A surplus of salt causes greying and wrinkling (Morningstar, Desai, 1995). Pungent-tasting food, such as onions, pepper and garlic, help in digestion, increase metabolism and expand channels in the body. Bitter-tasting food removes bacterial elements and cleanses the blood.

All the above six tastes can be found in an Indian meal. The cuisine may sound complex but the six tastes according to Ayurveda are good for healthy living and should be popularised around the world as a medium of healthy eating (Kohli, 2012).

Even the cooking method in India is scientific. The spices are added to hot oil, because the spices are oil-solvent and hot oil tends to penetrate and release the flavor and aroma of the spices. The tomatoes are cooked over a slow flame because the acid present in the tomatoes needs to evaporate; if they are cooked over a high flame then the acid is retained (Bedell, 2002).

3.4.3 Popularity of Indian cuisine around the world

India has been directly connected with European merchants since the sixteenth century. These merchants traded spices along with other goods. Because India was a British colony, Indians travelled to Britain forwork. Some Indians preferred to settle in England and its other colonies. Indians who migrated to various parts of the world took the food culture of their region with them. The first Indian eatery called the '*Hindustani Coffee House*' was inaugurated in London at Portman's square in 1809 (Bedell, 2002).

Due to Britain's position in Europe, Indian food became popular in the region. There are two kinds of Indian eateries in Britain. The first are the takeaways and high street

restaurants that are cheap and prepare the same kind of dishes. Bangladeshi immigrants mostly run these restaurants and they cook their version of Indian food. These hybrid Bangladeshi-Indian curry houses are quite popular. The curry gravy includes taste enhancers such as factory-bottled curry paste, garam masala, asafoetida, and chemicals. Monosodium glutamate is a chemical, which thickens the sauce and enhances the taste. Powdered colour is used to achieve the bright red and orange colours in the gravy. Tinned tomatoes along with tomato puree and ketchup are also used (Bedell, 2002).

The second type of Indian eatery is the high-end Indian restaurant, predominantly owned by Indian chefs. These restaurants are expensive; they use traditional ingredients, which are sourced from India and have central locations in the major cities of Britain. Tamarind, Dhishoom, Roti-Chai and Zaika are a few examples of high-end successful Indian restaurants in London (Bedell, 2002).

Post-independence, India had good relations with Russia and many Indians settled in Russia to work on various collaborations. Similarly, many Russians also visited India and were instantly attracted to the rich Indian cuisines of various regions. Indian restaurants opened in Russia and became very popular. Restaurants such as Khajuraho in Moscow serve pan-Indian cuisine with a mixture of Tandoori, Mughlai and Goan curries. The Indians, who migrated to various parts of the world, spread the culinary traditions to the rest of the world. Indian food is gaining popularity in China. Beijing, Shanghai and Shenzhen and Hong Kong have many Indian restaurants (Mathews, 2011).

The Middle Eastern countries have influenced some Indian cuisines. Many Indians have settled in the Middle East. Centuries old cultural and trade exchanges have created some unique cuisines such as the biryani, which was introduced to India by the Persians (Majumdar, 2006). The Middle Eastern region also influenced one of the most popular Indian dishes, known as tandoor (Civitello, 2011). Indian cuisine is also very popular in Southeast Asia due to the cultural influence of Buddhism and Hinduism. A range of fusion dishes are available in these regions, which have been influenced by the Indian dishes.

There are more than 9,000 Indian, Bangladeshi and Pakistani restaurants creating British Asian dishes such as chicken tikka masala and balti in UK (Taylor, 2013). The growth of the Indian ethnic minority has driven the consumption of Indian cuisine in UK. The boom in the Indian restaurant sector since the 1960s is also a factor. Certain lifestyle changes like convenience eating, vegetarianism and healthy eating also play a role. Finally, demand for Indian-style cooking from higher social classes with high disposable incomes has increased

the popularity according to social class (Mintel, 2003). There are currently around 23 million people eating curry in UK (Taylor, 2013).

The popularity of Indian cuisine in the USA was not that evident until the 1960s. Post 1960s, many Indians settled there and subsequently small takeaways and restaurants opened (Hotel and Resort Insider, 2012). According to a survey of 27,000 global travellers by hotels.com in 2012, it was found that Indian cuisine was among the top 10 preferred cuisines in the world (CNN, 2012). One can find many Indian restaurants across the globe and it is one of the most recognised aspects of India.

3.4.4 Conclusion

The contribution of Indian cuisine towards the promotion of India has not been studied in much depth, to date. Indian food has medicinal benefits as well as diversity and taste. Due to the migration of the Indian diaspora to various parts of the world, Indian cuisine and its fusion cuisines have become very popular. One of the most important aspects of Indian food is the sheer number of preparations with respect to vegetarian food. Indian food has the potential of becoming a healthy choice among the growing population of international people who are looking for healthy and tasty food. However, it has yet to be seen whether Indian cuisine can get over its image of spicy curry dishes and become more popular as a healthy food option.

3.5 Spiritualism and Yoga

3.5.1 Spiritualism

Indian culture has always valued spiritualism (Verma, 1997). India's emphasis on spirituality can be ascertained from the fact that it is the only culture which has the longest duration of the evolution of philosophy, from AD 100–500 and from AD 600–1000 (Kroeber, 1944). India has accentuated spirituality for almost 2000 years, which is more than any other culture of the world (Bhawuk, 2003).

In research carried out by P.S. Dharm Bhawuk (2003), a list of spiritual masters was generated. The long list of spiritual masters over 2500 years supports the fact that India emphasised spirituality. After examining the list it was found that the spiritual leaders came from various castes and religions, e.g. Hinduism, Islam, Buddhism, Jainism, Sikhism and Sufism. Also they came from all different parts of the country (East, West, South and North), so it can be argued that spirituality is a cultural phenomenon of India (Bhawuk, 2003).

One of the prominent spiritual teachers who introduced Eastern philosophy, spirituality and yoga to the Western world was Swami Vivekananda. He also created a spiritual awakening in India (Buchanan, 2013). He delivered a speech on Hinduism at the Parliament of the World's Religions, which opened on 11 September 1893 at the Art Institute of Chicago as part of the World's Columbian Exposition. His speech was received positively and was a great sensation. Nineteenth-century Americans welcomed their first Eastern guru. Vivekananda believed in all religions and believed that all people were equal; that all religions lead to the same god. He taught the Western world that God could be found inside everyone. Swami Vivekananda was a Bengali intellectual and chief disciple of Hindu mystic Ramakrishna.

Another guru who popularised spiritualism and yoga was Maharishi Mahesh Yogi, born in Jabalpur, on 12 January 1917; he attained a college degree from Allahabad University in Mathematics and Physics, and renounced the world at the age of 23. He was the first person to connect science with spirituality (Mahesh, 1963). He explained that electrons and protons, seen through the Indian system of analysis of the universe, are the joint indicators of Agni-tatva and Vayu-tatva. The energy of the electrons and protons is due to the Agni-tatva and motion in them is due to Vayu-tatva.

Maharishi started organising meditation camps in big cities like Mumbai and Kolkata as well as other cities. During 1958-59, he took the camps to Burma, Thailand, Malaysia,

Singapore, Hong Kong, Hawaii and San Francisco. He started a worldwide spiritual movement while keeping the individual at the centre. He said that doing meditation 20 minutes before breakfast in the morning and 20 minutes before dinner in the evening would help a normal person to achieve bliss. He went on more than 10 world tours in his lifetime and initiated more than four million people (Bhawuk, 2003).

In 1964, 'deep meditation' became 'transcendental deep meditation' or simply transcendental meditation (TM). Scientific research started on people who practiced TM and results were published in scientific journals (Benson, 1969; Wallace, 1970; Wallace and Benson, 1972). The major findings were that oxygen consumption, heart rate, skin resistance and electroencephalograph measurement showed substantial variance within and between subjects. During meditation, oxygen consumption, and heart rate decreased, skin resistance increased, and electroencephalograph showed changes in certain frequencies.

There has been research to connect the Vedas and Indian philosophy to modern science and scientific thought. Murthy (1997) tried to show how the Vedic theory assesses the projections of earth science and even derives methods of foreseeing earthquakes from the Vedas.

The late 1960s and early 1970s saw an emergence of the popularity of spiritualism and yoga in the world. Some of the followers were from the Eastern Hindu and Buddhism sects such as Rajneeshism (Osho), Transcendental Meditation (TM), and Krishna Consciousness (Bruce, 1995; Campbell, 2007; Partridge, 2004; Ram-Prasad, 2005).

In his 1997 book *Hinduism and scientific quest,* Iyengarwrites thatHinduism has laid the foundations of modern scientific search for cosmogony, astronomy, meteorology, and psychology. The world owes Indian spirituality a great deal, but there are many people who remain unaware about spirituality's role in life.

3.5.2 Yoga

Sanskrit texts classify yoga as one of the relevant philosophies of India. Yoga is a 5000-year-old Indian system and has long been a way of life. Every year during summer, Times Square in New York converts into a giant outdoor yoga studio as hundreds of people unfold their yoga mats at an annual event called *Mind over Madness* that aspires to find serenity and wholeness in the heart of the world's most viable and chaotic place (Bhattacharyya and Sarkar, 2010).

Yoga represents a body of practices, with an ancient history originally derived from India. In Sanskrit, the word 'yoga' derives from Sanskrit root **"Yuj"** meaning to yoke or join,

referring to the discipline of aligning the mind and body for spiritual goals. According to Gopi Krishna, yoga is not something divorced and differentiated from religion; rather it is experimental part of it, offering various means to the properly qualified aspirants prepared to undergo the discipline and to follow the methods suggested, to prove to themselves, the validity of religious doctrines and the results attained by those who successfully pursued the path prescribed (Monier, 2005).

The Classical Yoga texts of some Upanishads, *Patanjali's Yoga Sutra*, and the *Bhagavad-Gita* have been academically investigated in various fields, and many publications have been done on yoga ever since Sanskrit was codified. Among the Hatha Yoga texts of the Middle Ages, *Hatha-Yoga-Pradipika* (written around the fourteenth century), and *Gheranda Samhita* (written around the late seventeenth Century) are well known (Feuerstein, 1998). Books on yoga are written in various languages as its popularity has increased worldwide. However, more recent important academic studies have been written in English or translated into English for international readership (Strauss, 2004). At the same time, yoga practice spread from India throughout the world by becoming a secular physical practice rather than a spiritual tradition (De Michelis, 2004).

The success of today's yoga practice is a transnational and cosmopolitan occurrence. Contemporary yoga practice is often not embedded in Indian spiritual tradition but rooted in a commercial or lifestyle choice with huge moneymaking prospects (Alter, 2004; McKean, 1996). The cultural features of modern yoga practices are unique and original (Strauss, 2000; 2004; 2005).

Strauss's analysis involved Sivananda global communities from India, Switzerland, the United States, and Germany, and evaluated the organisation of a global yoga community. In Britain, Heelas (1996; 2005; 2006) studied the New Age Movement of Yoga, and found that significance in the self became more meaningful than traditional values such as religion. In India, Alter (2004; 2008) carried out an ethnographic study of the modern practices of yoga and on how descriptions of yoga were changing their ideology to fit in with modern popular science and medicine (Hunt, 2010).

Campbell (2007) studied how the West lost its spiritual philosophies through the development of science and capitalism, resulting in disenchantment with the world. He explained that the New Age Movement highlighted this religious secularisation and 'self-empowerment' Spirituality (Hunt, 2010).

3.5.3 Global success

According to the Yoga Journal, (www.yogajornal.com, 2008) a 35-year-old publication with over million subscribers per month, it is estimated that annually it is a US$ six billion industry in the US alone, with 16 million Americans practicing yoga. One of the major reasons for its success in the USA and subsequently around the world is the popularity it holds with celebrities. Ex- first lady Laura Bush did yoga in the White House, while Madonna, Oprah Winfrey, Cameron Diaz and Sarah Jessica Parker are some other celebrities who have embraced yoga in a big way. Since they have a huge fan following, it has become a global trend. Professional sportsmen in the baseball and American football league have made it a part of their exercise routine. The US military has incorporated it into its training programmes, even at bases in Iraq (Bhattacharyya and Sarkar, 2010).

Yoga is equally popular in Britain, where it is a multi-million pound business. According to the British Wheel of Yoga, a governing body of yoga practice in Britain, in 2010 there were around half a million people practicing yoga in Britain (Hunt, 2010). It is popular in gyms and countless private classes are held. All major universities have active yoga societies around UK.

3.5.4 Variations of yoga

Modern society suffers from constant challenges and hardships. Modernity provides various alternative choices in lifestyles. For increasing numbers of people in the world, yoga has emerged as a way to express their principles by uniting spirituality and embodiment. As Giddens (1991) suggested, "the feeling of meaninglessness in life becomes a fundamental problem for individuals in circumstances of late modernity." He wrote that in order to live a full and satisfactory life, one needed a sense of their moral resources. Yoga seems to provide this 'reflexive project of the self' (Giddens, 1991) to generate spirituality, bodily mastery and meaningfulness for practicing individuals (Hunt, 2010). Dr. Rajvi H Mehta, a practitioner of Iyengar Yoga for 30 years, asserts that the popularity of yoga can be ascertained through this. Yoga has captured the minds of people and it generates interest.

Initially yoga was associated with religion and Hinduism. It was exotic art imported from India: but in the recent past a disassociation of yoga from religion and Hinduism has become an increasing trend. The growing popularity has created some forms of yoga like Christian yoga (Malhotra, 2010). These forms of yoga are for people who are not comfortable with Hindu-related postures. Similarly, there is Jewish yoga. In California, gentle yoga is designed for all ages and believes in relaxed meditating setting, as per the Jewish mystical wisdom.

According to world-renowned Yoga guru Bikram Choudhury, the diversification of yoga helps in popularising Yoga. Bikram Choudhuryhas created a system of yoga called Bikram yoga or hot yoga, a system of 26 postures and two breathing techniques, practiced in a specific sequence at 40 degrees centigrade inside studio settings. He is very popular in the USA and his form of yoga is known as *Bikramming*. He has 4000 studios across the world (Farrell, 2009).

3.5.5 Conclusion

With yoga becoming popular in its various avatars, can it become a symbol of India, the place of its origin? Just like the Confucius centres opened by China across the globe, should India's government concentrate on opening Indian yoga centres across the globe? There is a concern that yoga, with its roots in Indian ancient history, may lose its connection with India. No study has been done so far to find out whether people around the world recognise yoga as an Indian entity and whether it helps India as a soft power ambassador. Can yoga and spiritualism be ambassadors of soft culture for India? Among other soft cultural attributes of India like Bollywood, Indian cuisine, classical and folk dance forms, Indian literature and heritage and tourism sites, where do spiritualism and yoga stand in promoting the brand of the nation.

3.6 A critique of Bollywood as soft culture

3.6.1 Introduction

The moving image is the medium of mass culture and the most important and universal art form of the twentieth century. More than any other art form, it has the power to entertain, to educate, to reflect and to shape our sense of who we are and our understanding of the world in which we live. It is for this reason, it can be said that Cinema is linked to the fate of the nation and its perception (Gokulsing & Dissanaya 2004).

Among all the soft power attributes of India, Bollywood is arguably the most glamorous one. It has a rich history and touches millions of people across the globe. Bollywood, the signature for popular Hindi cinema from Mumbai, India, has become a critical motto in the vocabulary of universal South Asian popular culture. Bollywood films are viewed throughout South Asia, Africa (including the Maghreb countries of North Africa), South America, Eastern Europe, and Russia. These films are also imported to all the major metropolitan cities with sizable diasporic South Asian populations through cinema halls and cable channels. Interestingly, almost all movies-on-demand internet websites have a separate section on Bollywood along with other world cinemas like French, Italian, Japanese, Spanish and Korean. Bollywood creates 1000 films per year, much more than any other film industry in the world, yet it did not start with global aspirations like Hollywood did (Ghosh, 2013). Bollywood has never been able to afford to spend as much as Hollywood[12] does to capture international markets and yet its films have spread through word of mouth to the farthest corners of the globe. Bollywood is the only film industry, which has given Hollywood any real competition. Hollywood's share of the world's other film markets is between 60% and 90%, whereas it is only 5% in India (Kishwar, 2004). Internationally, the entire non-European world is also fascinated with the emotional appeal of Indian cinema. Television channels in Indonesia, Singapore, Malaysia, Thailand, Egypt, Algeria, Morocco, and many other Afro-Asian countries provide a good dose of Indian cinema, often half-a-dozen films in a day (BBC, 2012). On the theatre circuits, audiences come to see the same films again and again and in many of these countries, one hears people of all ages singing the songs of "*Kuch Kuch Hota Hai*" or "*Kal Ho Na Ho*", even if

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[12]Hollywood spends around US$65 billion per year for advertising worldwide (Ritchie, 2013).

they do not know a word of Hindi (Kishwar, 2004). During a trip to Russia in June 2012, the author was surprised to note that Russians greeted Indian visitors by singing Indian songs. They were also quite familiar with the Indian superstar, Shah Rukh Khan.

Bollywood and the Southern film industry which comprises of films made in the four southern languages—Tamil, Telugu, Kannada and Malayalamhas been a popular cultural ambassador for India for many years, without any official patronage or encouragement. In spite of this, it plays an important role in making the world aware about India and its culture. As per Dr. Shashi Tharoor, Indian ex-Minister for External Affairs, "when people abroad go and watch an Indian movie, they not only get entertained, but also get an overview of India and its culture which helps them create a perception" (BBC, 2010). Cinema plays a critical role in creating an image of a nation and there is vast scope to understand its impact on international appeal across the world. The international media has started running features, photo-essays, TV series, and documentaries on Bollywood. Film scholars, researchers, and historians are motivated to study Bollywood as an influential form of popular culture. Popular Brazilian Tele-novella *India – A love story,* based on Indian characters portrayed by Brazilian artists has acquired incredible popularity and won the international Emmy award for the best Tele-novella in 2009 (Globo, 2013). There has been a strong emergence of Asian sub-culture in the West, which has again influenced Indians back home and the diaspora. The emergence of Bollywood has influenced the urban youth as well, by dispelling the myth that Bollywood was only for bored homemakers. Post India's liberalisation and movies like *Kuch Kuch Hota Hai*, this perception has changed, Bollywood is again cool, and they feel proud to be a part of these phenomena. Like the ascendancy of African American culture [13] (Jones, 1997), Indian/South Asian culture is going through the same phase now—Indian food, Yoga, Ayurveda and Spirituality, are all in trend. Bhangra rap can be heard in various discos around the world, the sari has been accepted as haute couture, and henna tattoos are a fashion statement; Madonna is singing shlokas now and Bollywood movies are being shown around the world through television channels (Gahlot, 1999).

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[13] African American Culture – The African American culture emerged in the 1960s in America. This movement was accompanied by the acceptance of African influence on the cultural traditions of African Americans.

3.6.2 History of Indian cinema

Indian cinema has evolved over time; it has been affected by various social, cultural, political, and economic contexts and challenges. In order to understand the uniqueness of Indian cinema, its traits and indigenous concepts, we have to examine the forces that shaped Indian cinema. The Lumiere brothers introduced the art of cinematography in Paris in 1895. The first Indian film show was held on 7 July 1896. Inspired by India's natural and exotic beauty, Westerners started filming in India. Films such as *Coconut Fair* (1897), *Our Indian Empire* (1897), *A Panorama of Indian Scenes and Procession* (1898) and *Poona Races '98'* (1898) were some of the films depicting India made by Westerners. Indian audiences started to be exposed to Western movies like *Vendetta*, *Whirling the Worlds*, *The Great Train Robbery*, *Don Juan, Cinderella, Uncle Tom's Cabin,* and *The Sign of the Cross* (Gokulsing & Dissanayaka, 2004). The first Indian feature film was made by Dhundiraj Govind Phalke. His movie *Raja Harishchandra*, which was released on 3 May 1913, was Indian in terms of production, and was shown as an independent and self-contained work. The movie was 50 minutes long and highly successful. Phalke used special effects and the movie laid the foundation for a thriving film industry in India (Desai & Dudrah, 2008). Mythological movies depicting Indian gods and goddesses were the inspirations used by filmmakers during that time. Two major epics, *Mahabharata* and *Ramayana*[14] were widely filmed. These were unique topics and can be compared to the Western movies, which were being filmed in Hollywood in those days (Dwyer, 2006, p.15). By 1920, 18 feature films were produced; in 1921, 40 films were produced and by 1925, 80 films had been produced. In 1931, India's first talkie, *Alam Ara* was released. Prior to that, movies released in India were silent in nature. *Alam Ara* was a costume drama full of fantasy and many melodious songs (Gopalan, 2002). By 1939, Indian film industry was third largest cinema in the world. It had an audience throughout India, mostly in urban centers and was also distributed in areas where Indian diaspora were settled (East Africa, South Africa, Fiji, Mauritius, Federated Malay States, Iraq and West Indies) (Dwyer, 2006, p. 13). The 1930s saw the emergence of social themed movies that reflected the day-to-day life of the time. In his film *Amritmanthan* (1934), V. Shantaram portrayed

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[14]*Mahabharata* is considered to be the longest poem in the world; there are numerous plots existing in this tale, which is predominantly about good versus evil. It also has passages related to religious teachings. *Ramayana* is shorter and does not have large passages as seen in *Mahabharata* but it is still a work of vast proportion, and is also a story of good versus evil.

the dogmatic autocracy and ritualistic extremes that were gathering momentum at that time (Kale, 1979). Landmark films like *Devdas* (1935) explored the self-conquering nature of social orthodoxy (Mazumder, 2013). There have been many renditions of *Devdas* on the Indian screen. The story of a lover's surrender to alcohol and into the arms of a prostitute and then tragically dying was too tempting for generations of filmmakers. The topic of modernity and tradition interested Indian filmmakers more and more during the 1930s. They were also toying with an idea of film formula (a cocktail of different genres in one movie), which could readily appeal to the masses. Mehboob Khan's *Manmohan* (1936) was able to fashion a specific formula. The movie was a woman-centric film, which was an introspection of the prevailing feudal patriarchy of the times. Stylistic and technical innovations were also seen in the Indian movies (Schulze, 2002). By the 1940s, a winning formula for a box office success had been created. It consisted of song, dance, spectacle, rhetoric, and fantasy rituals. Interestingly cinema was gradually becoming recognised as a vital instrument of social criticism. It is against this background that film directors like V. Shantaram, Mehboob Khan, Bimal Roy, and Raj Kapoor had chosen to make their films. Their films generated not only national but also international interest. This was one of the first cases of soft culture of India being introduced to international audience through cinema. Raj Kapoor was a celebrity in India as well as in South Asia, South East Asia, East Africa, the Middle East, and the Soviet Union. Talented film directors like Bimal Roy, Guru Dutt, and Raj Kapoor won recognition for Indian popular cinema in many parts of the world (Gokulsing & Dissanayaka, 2004). The foundation of Indian popular cinema was laid in the 1940s. This was a period of great social turmoil, change, and trauma for India[15]. Even as the country was moving towards capitalism and modernisation, it was also handling the issues of nationalism, independence and ethnic and religious divisions. The popular cinema produced during this era provided interesting perspectives on these changes(Chakravarty, 1993).

More than any other form of popular culture, films reflect the socio-economic milieu. For instance between the 1950s and the 1990s, it was common for Indian films to depict economic problems.

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[15]The struggle for India's independence was in its final phase and the fear of partition was also there. India gained independence from the British rule on 15 August 1947.

Indian cinema was not ascribed much importance by the Westuntil the 1980s. There were countries like Russia and some places in Africa where mainstream Indian movies were popular.However, Indian popular cinema finally achieved global recognition in late 1980s. Indian cinema started to be known as a valid cultural product and a medium, which reflected Indian society (Gokulsing & Dissanayaka, 2004).

Indian movies have left a deep impression on the international audiences since 1950's. Given below is a list of movies, which won international recognition through major awards, and a few, which struck a chord with the audiences from around the world.

Table: 3.1 List of Key indian movies, their interantional effect and awards and recognitions.

Year	*Movie name*	*International effect*	*Awards and recognition*
1951	*Awara*	*Awara is widely considered the first Indian global hit. Apart from breaking records in India, it found markets in Middle East, Africa, the former Soviet Union, and East Asia. It was dubbed in Persian, Turkish and Arabic and broke all box office records in Afro Asia and the Middle East.*	*Awara was nominated for the Grand Prize of the Cannes film festival in 1953.* *TIME magazine included the film among the 20 new entries added to the All-Time 100 greatest films in 2012.*
1956	*Mother India*	*Mother India was dubbed into several foreign languages like French, Spanish, and Russian, and did very well in Russia, Spain, Greece, Ecuador, Peru, Bolivia, and French colonies. The film was also released in Eastern bloc countries; it was also commended across the Arab world, in the Middle East, parts of Southeast Asia, and North*	*Ranked 80th in the Empire list of 100 best cinemas from around the world.* *Nargis was the first Indian to win the best actress award at the Karlovy International Film festival in the present Czech Republic.*

		Africa and was shown in countries such as Algeria even a decade after its release.	*The movie was nominated for the 1958 Academy awards in the best foreign language film category and lost by one vote to Federico Fellini's Nights of Cabiria.*
1956	*Do Bigha Zameen*	*Released in India and international film festivals.*	*The first Indian movie to receive the prestigious international award at the Cannes film festival in 1954.* *It also won the Prize for Social Progress, at the Karlovy Vary Film Festival in 1954.*
1957	*Do Ankhein Barah Haath*	*Released in India and international film festivals.*	*Golden Bear award at the 1957 Berlin film festival.* *The Hollywood Foreign Press Association's Samuel Goldwyn award.*
1977	*Chess Players* *(Shatranj Ke Khiladi)*	*Released in India and international film festivals.*	*The movie was nominated for the Golden Bear award at the Berlin film festival.*
1983	*Disco Dancer*	*It was a huge success in India and abroad (Southern and Central Asia, Eastern Africa, the Middle East, the Far East, Turkey, and the Soviet Union). It was one of the most successful Indian films in the Soviet Union and established Mithun Chakraborty, the movies protagonist as a household*	*Gold Award for Music in China.*

		name in Southern Asia and Soviet Union. The cinema's soundtracks, particularly 'Jimmy Jimmy' and 'I am a disco dancer' became a rage in Mongolia, the Soviet Union, and former countries from the Soviet Union like Azerbaijan and Uzbekistan.	
1988	*Salaam Bombay!*	*Released in India and international film festivals.*	*Salaam Bombay! Won the Audience Appreciation Award and the Golden Camera award at the 1988 Cannes Film Festival.* *It was nominated for the best film category at the awards and was watched by a large international audience.* *3 awards at Montreal World Film Festival.* *2nd Indian film to be nominated for Oscars.* *Among the best 1000 movies made by New York Times.*
1989	*Maine Pyar Kiya*	*It became a big success in the Caribbean market – Guyana, Trinidad and Tobago, and also enjoyed a 10-week run in Lima, Peru.*	
1994	*Hum Aapke Hai Kaun*	*Hum Aapke Hai Kaun achieved a 52-week-run at the Bellevue in Edgware, London.*	
1998	*Kuch Kuch*	*It became a massive success at the Indian, US*	

	Hota Hai	*and British box offices, and was on the British weekly list of top 10 movies.*	
		The film became a cultural phenomenon that revived and redefined a declining interest in Indian films among Indian South Africans, British Indians, and American Indians.	
1998	Dil Se	*In spite of being a failure at the Indian box office, the film was a success at the overseas earning $975,000 (USA) and £537,930 in the UK. It became a big hit among the South Asian diaspora in the West. It was the first Indian movie to enter the United Kingdom top ten box office charts. Even two months after its release in September 1998 the movie was still screened on five screens, five times per day with an average of 3000 spectators a day for each screen alone in the 14-screen Cineworld complex in Feltham, London.*	*It got the Netpac Award and special mention for director Mani Ratnam at the 1999 Berlin International Film Festival.*
2001	Lagaan	*Released in India and international film festivals.*	*The third Indian movie to be nominated at the Oscars for the best foreign language film after Mother India (1957) and Salaam Bombay (1988).* *Lagaan was ranked 55 in 2010 Empire magazine's 100 best films of the*

			world (Empire, 2010). In 2011, the movie was listed in TIME magazine's special "The all time 25 best sports movies of all time.
2002	Devdas	*Released in India and international film festivals*	*The movie was voted as one of the top 10 movies of the Millennia by Time magazine (NDTV, 2012), and was nominated for a BAFTA.*
2009	3 Idiots	*The movie broke all opening box office records of India. Apart from being successful across the world, it was one of the very few Indian movies to be successful in China. It became the highest grossing Bollywood film of all time (untill 2009) in the overseas market, making US$25 million. It set record collections in the USA, Fiji, Australia, and some African territories, the UK, Canada and even South Korea.*	

3.6.9 Conclusion

From the above analysis in table 3.1, we can confirm that Indian cinema has affected and enthralled the international audience since early 1950's. Whether it is Shah Rukh Khan's ability to enthrall the German and Swedish population through his movies (Ahmed, 2012) or Rajnikanth's ability to enchant Japanese fans (Rangappa, 2013) is a testament of the grounds, which Indian cinema has covered. It is interesting to see whether the new age Bollywood with more grittier topics and better production values can become a better export from India.

3.7 Diaspora and Bollywood

The Indian diaspora is a powerful force around the world. There are over 25 million people from Indian origin, spread across 110 countries (The Ministry of Overseas Indian Affairs, 2012). The forefathers of the Indian diaspora had migrated to these places several generations ago. Their descendants love the morals of Indian culture that they have inherited. They revive, with sentiment and melancholy, this abundance of traditional cultures and values, which in most cases is their only inheritance. The younger generations may never have visited India, but they still entertain the fervent desire to maintain linkages with their rich cultural heritage (The Ministry of Overseas Indian Affairs, 2012). The Indian diaspora has a deep commitment to their cultural identity. There is possibly no other diaspora in the world, which has such an astonishing diversity. It is as diverse as the ethnic, linguistic, and religious groups in India itself. The original members of the diaspora, therefore, carried with them the rich traditions of harmonising different customs, practices, values, and beliefs. The vast majority of the forefathers of the present generation of the Indian diaspora in these nations had gone from the Hindi-speaking areas of Eastern Uttar Pradesh and Bihar, as well as from the Tamil-speaking areas in Southern India. They mostly resided in communally secluded communities and were only familiar with the traditions, values, and even the dialects that they had inherited from their ancestors. With the passage of time, however, even their reminiscences and communication abilities in their own languages began to disappear (The Ministry of Overseas Indian Affairs, 2012). Gujaratis and Punjabis are amongst the biggest Indian diasporic groups.

For most of the diaspora, who do not have any links with India, Bollywood is their only Indian connection (Mehta, 2005). This is reflected by Bhattacharya;

> The feel of fitting that Bollywood cinema promotes – the absolute sense of reassurance and shared joy, ... the cohesion of experience notwithstanding the geographical estrangement of so many thousands of miles – is second to none. It works more because Bollywood is one of the things that bind us together as Indians, never mind where we live' (2003; p. 1).

Indian cinema started to reach different parts of the world in the early 1950s. Like the Indian diaspora, Indian films touched on topics like weddings, colorful attire, songs, dances, family values, cows on streets, and romantic love without showing explicit sexuality. There was an instant connection to India. Even the locals adhered to these movies because many issues like arranged marriages, struggle for independence, importance of honor, family name, morality, and the fight against exploitation of the poor were also integral to their society. Indian cinema presented a model of cultural confrontation and a path between tradition and modernism. Although Indian movies have

had their presence in the international arena for more than 50 years, Bollywood has recently become an international phenomenon (Aftab, 2002; Dudrah, 2006). Post liberalisation of the Indian economy (i.e. post-1990), Bollywood reinvented itself by making a new genre of movies, aiming at the Indian diaspora to create Indian national identity. Bollywood movies received promising popularity in the West among the Indian diaspora. As Dissanayake argued

> 'Indian audiences, living in the United States, United Kingdom, Canada and Australia, are becoming more and more interested in films that deal with themes of Indianess, Indian history, and Indian nationhood, thus emphasizing the development of deterritorialized nationalisms. Film producers are quite sensitive to this propensity' (2006; p. 32).

Many directors started to make movies, keeping in the mind the importance of diaspora(Desai, 2004; Dudrah, 2006; Gillespie, 1995; Rajadhyaksha, 2003). This was purely a business proposition as well, because the revenue generated from the diaspora was quite high; in fact, international cities like London also became a territory from where huge revenues were collected. Many Bollywood movies have been among the top 10 movies in Britain and most of the big cinemas show Bollywood movies. For example, Shah Rukh Khan's *Dil Se* did not do great business in India but was among the top 10 movies in UK (Aftab, 2002). Shah Rukh Khan's movie *Jab Tak Hai Jaan* was among the top 10 movies in the US in 2012, and subsequently became the highest grossing Indian movie in the UK, the US, and Australia (Listina, 2012).

Scholars have remarked that media and popular culture have enormous prominence in identity construction (Appadurai, 1996; Durham, 2004). Appadurai (1996, p. 4) asserted that 'the modern world witnesses 'moving images meet deterritorialised viewers', which 'create diasporic public spheres' This is true in the case of Bollywood movies, which plays a key role in Indian diaspora's identity construction.

3.8 Cultural dissemination through Bollywood dance and music

Bollywood is synonymous with singing and dancing and it is an integral and most enduring part of the Indian cinema. The songs are pre-recorded by trained vocalists and then lip-synced by the actors. With the advent of sound, Hollywood movies started using music and these movies were termed 'musicals'. Other world cinemas also had successful musicals, and in Hollywood, musicals actually became a genre. Nevertheless, terming Indian movies as musicals is a misconception as Indian movies had established distinct genres as far back as the 1930s. These genres included mythological, social, devotional, historical, stunt, costume, and fantasy films. Songs and dances were part of all these genres and, to date, continue to follow the same trend (Thomas, 1995).

Thesongs in Indian cinema have been influenced by Parsi[16] theatre. Even the classical Indian theatre, has for 2000 years considered Sangeet – that is, song, instrumental music, and dance - to be an important feature of the dramatic performances (Kasbekar, 1996). The success of India's first Talkie,*Alam Ara* (1931), and its songs set a trend that has continued within the Indian film industry to the present day.

In Bollywood, the song and dance routine usually carries a movie forward; it is an integral part of the narrative structure. The songs of Bollywood are a mixture of all kinds of music genres. For example, in a single movie, out of six musical tracks, one can be a rock number, the second a Punjabi Bhangra song, the third a Sufi song and fourth a Ghazal. Even Bollywood dance is a mixture of various styles. Just as India has accepted various cultures, Bollywood dance has similarly accepted and incorporated various dance forms like salsa, hip-hop and classical. Noted documentarian Nasreen Munni Kabir describes Hindi film songs as the only original moments in a Hindi film (Gopal & Moorti, 2008). According to him, in India, there are around 900 movies made per year and out of them, at least 800 have the same stories; however, it is the song and dance sequences which differentiate these movies and bring a new level of energy to them. The film songs of today reach a variety of people through dissemination of media in various forms. Some scholars

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[16]Parsis are Iranian Zoroastrians who moved to India in the seventeenth century and predominantly settled in Mumbai and Pune. The community is considered to be one of the most successful business communities of India (Palsetia, 2001).

proclaim that Hindi film songs are like the pop music of the West. Like all pop cultures, they derive their energies from various sources and contexts, and from folk, classical, traditional and global music. Globally, Bollywood movies are known for their songs and dance sequences. Bollywood's most popular star, Amitabh Bachchan once said that while walking down London's Piccadilly Circus, he saw a bunch of Kurds running towards him. He thought that they were going to assassinate him, but they stopped in front of him and started singing songs from his popular movies *Amar Akbar Anthony* and *Muquaddar Ka Sikander* (Gopal & Moorti, 2008).

There have been numerous instances when complete strangers have approached Indians in foreign lands and greeted them with Indian songs. The song fragments in these instances forges an affective relationship between strangers while serving a metonymy for India, thus raising interesting questions about film music's relationship with national culture. The influence of Bollywood song and dance on the Western world is unprecedented. Absolut Vodka produced a short 12-minute film called *Mulit*. It tells the story of the invention of the Mullet hair cut by a barber in Mumbai. Shot as a Bollywood song and dance sequence, it tells the love story between a Prime Minister's daughter and a barber; a romance which resulted in the accidental invention of the Mullet hairstyle, which became a rage in the 1980s. This was shot with Indian actors and was very successful.

The success of the Absolut Mulit commercial inspired other commercials like Tennant's beer, which referred to the 2001 Bollywood blockbuster *Kabhie Khushi Kabhie Gham*. The 2011 Heineken advertisement featured a visually stunning display of 1960s Bollywood-style music and the party scene. Mohammed Rafi sung the popular song called *Jaan pehechan ho* in the movie *Gumnaam* (1965). This song became popular across the world after appearing in the 2001 Hollywood movie *Ghost World*. Baz Luhrmann stated that his musical *Moulin Rouge* (2001) was directly inspired by Bollywood musicals. The film had a Bollywood-style song sequence and the music was from the movie *China Gate* (1998). After the financial and critical success of *Moulin Rouge*, the trends of musicals in Hollywood started again (Gopal & Moorti, 2008). Films such as *Chicago, Dream Girls, Hairspray, Sweeney Todd, Across the Universe, Phantom of the Opera, Les Miserables and Mamma Mia* among many others have been successful on their release (About.com, 2001).

A.R Rehman, Indian film composer, wrote music for Andrew Lloyd Webber's theatre production *Bombay Dreams* in 2002 (Webber, 2002). He also won two Oscar awards for his original song *Jai Ho*! for the movie *Slum Dog Millionaire* (2008). The song became a global hit (Matusitz & Payano, 2012). Bollywood songs have also influenced and created

stars. Alaa Wardi, a Capella You Tube singer from Saudi Arabia has become popular in India by posting his Capella song *Pehla nasha* from the movie *Jo Jeeta WohiSikander* and *Jiya Jiya re* from the movie *Jab Tak Hai Jaan* in 2013 (www.YouTube.com, 2013). A.R. Rehman, the original music director of *Jiya Jiya Re* appreciated Alaa Wardi's version as well. Twenty-three-year-old Natalie Di Luccio, a singer from Toronto, Canada, shot to fame after recording two YouTube videos with her Western voice singing Bollywood songs. She received over a million hits in a day for these songs. After hearing her songs, she was invited to India to perform with A.R. Rahman in his stage shows. She has also recorded for Bollywood films (Panikker, 2011).

As seen above, Bollywood songs have created careers for people of foreign origin and this proves how popular and far-reaching their appeal and influence are. One of the key similarities in the above two cases is the use of technology and social networking sites in making them popular. Natalie Di Luccio first heard a Bollywood song on youtube.com and loved it so much that she created her own Western rendition of that song. Something like this would not have been possible a few years back when social networking sites were not so widely available. Now Natalie is working with music directors like Rehman. Bollywood music is one of the mediums where Indian and Pakistani artists come together. Bollywood music is hugely popular in Pakistan and in spite of its differences with India, the people of Pakistan love Bollywood movies; and even if the movies are banned in their country, they find a way to watch them. Many Pakistani artists have sung for Bollywood and the Pakistani singers are equally loved in India as they are loved in Pakistan. Ustad Gulam Ali, Ustad Nusrat Fateh Ali Khan, Ustad Rahat Fateh Ali Khan, Ali Zafar, Shafqat Amanat Ali and Atif Aslam are some of the singers who have performed memorable songs for Bollywood and are considered to be legends in India. In one way, this is the best example of soft power display by Bollywood and its music. Bollywood has achieved what cricket and bilateral ties could not, and that is the mutual respect among Indian and Pakistani artists.

3.9 Bollywood then and now

Bollywood has always been popular abroad and many things have been written about its emergence among the Indian diaspora and international audiences. Post liberalisation, Bollywood gained momentum in world popularity as a slew of movies was released, promoting the Indian culture and its extravagant style of melodrama, dances, songs and wholesome family entertainment. Now as the style of Bollywood is changing, it has to be seen whether the world accepts this new style. Realistic new age cinema depicting the middle class is emerging and becoming popular in India. Stars sell but not as much as the stories. A good story with newcomers can also do wonders at the box office as was seen in the case of *Ishaqzaade* (2012) and *Vicky Donor* (2012). Both the movies had newcomers but did extremely well. Nila Madhab Panda, the director of *I am Kalam* (2011) and *Jalpari* (2012) has gained critical acclaim across the world for both of his movies, which touch upon major social issues, which other directors have seldom touched on. The director stated that it was important to make an independent film while keeping it interesting and entertaining. He wants to tell the contemporary socio- political stories and hard issues in a positive and interesting way, and as a result of this approach, many countries have bought his movies. While presenting his movie *I am Kalam* at the Cannes film festival in 2011, he was told that his movie had Satyajit Ray's flavor. His style of filmmaking is gaining acclaim in the international circuit and many people around the world are becoming aware of India through his style of cinema (officalfimsIndia, 2012). His movies have been popular in countries where Bollywood movies are not being consumed and where there are no Indian diaspora, such as Poland and South Korea. In fact, Korea is a big market for him.

According to Nila Madhab Panda, it is important to ensure that the distributors and sales agents who come to festivals like Cannes and Venice buy Indian films. Only then, can they take the movies to their respective countries and release them. For many years, these agents have ignored Bollywood films because they felt that Bollywood films were self-consuming for the Indian and diasporic crowd only. Since the last two to three years, there has been a change in the mindset and more and more movies from new-age Bollywood are being purchased and released in different parts of the world. It is positive that all kind of cinemas pertaining to all kinds of people and strata of society are coming out of Bollywood. There are hardcore masala flicks whose motto is entertainment as well as serious cinema about society and how to change it in positive way. There are directors who want to make meaningful cinema and market their movies in festivals and around the world. The Government of India has understood the role of cinema as a cultural ambassador and in its 12th five-year plan on information and broadcast centre, it has

included many schemes to promote Indian cinema across the world through festivals (I & B Ministry, Govt. of India, 2012). The Government of India should also ensure that, through its bilateral ties with various countries, they broadcast Indian movies abroad (Saxena, 2012). Many countries, which used to telecast Indian movies, have stopped doing so. For example Indian movies were frequently shown on Russian television channels and theatres, but after the breaking up of the USSR in the 1990s and the inflow of capitalism, Hollywood movies flowed into USSR and were distributed free of cost and the Indian distributers could not sell their movies after that. Lyudmila Lipeiko, the director of the festival on Indian cinema, stated that the people of Russia love Indian movies and want to watch them in theatres. According to Lipeiko, the Indian and Russian governments should work out a plan where Indian movies can be easily available in Russia. Most Indian distributers feel that more than 25% of the industry's box office revenue comes from North America because of large number of Indian diaspora there and therefore they should concentrate there rather than on countries like Russia where there are only 15000 Indians. However, these distributors are missing an important point - that the Russian population loves Bollywood (Roy, 2012). Some viewers love it for the songs and dances, some love it for its emotional quotient, and some love it for the nostalgic feeling, which they got while watching the old Bollywood films of Raj Kapoor and Mithun Chakrabarty. Given a chance, they would love to go and watch Indian movies in theatres (Saxena, 2012).

3.10 Conclusion

Bollywood plays an important role in promoting the soft culture of India. Measuring its effect is difficult but through its effect on various international media, like advertisements and songs influenced by Bollywood, we saw that it has a deep cultural effect. Indian film personalities like Amitabh Bachchan, Shah Rukh Khan, Aamir Khan, Aishwarya Rai, Rajnikanth and A.R. Rehman have global presence. The growing fusion between Bollywood and Hollywood plus the fact that in Brazil they produced a Brazilian/Indian soap opera says a lot about soft culture reach and how it is slowly permeating other cultures. Also notable is the use of Indian actors in hit series such as the Big Bang Theory and the shop keeper in the Simpsons.

4.1 Conceptual model of nation-brand identity and image

The conceptual model of nation-brand identity and image displays the multidimensional nature of the identity and image constructs in the nation brand context.

Figure. 4.1. Conceptual Model of Nation-Brand Identity and Image (Dinnie, 2008)

In the construction of nation brands, distinctive countries selectively concentrate upon those factors and correspondents of identity that are most suitable for achieving their specific nation-brand objective.

The conceptual model acknowledges the multi-faceted nation-branding construct. The key components of nation-branding identity such as history, language, sports, art, cinema, landscape and others represent the enduring essence of 'nation'.

The characteristics of communicators of nation brand identity can be tangible or intangible. The model in figure 4.1 above shows how a nation brand is derived as a consequence of nation brand identity as communicated through means such as cultural artifacts, the diaspora, brand ambassadors, and marketing communication.

4.2 Model of Asset – Asset- based Nation Brand Equity (NBEQ)

This model identifies the major sources of a nation brand's equity that has the potential to form the basis of developing strategic nation branding campaigns. The NBEQ can be explained as the tangible and intangible, internal and external assets or liabilities of a nation.

Figure. 4.2. Model of Asset-Based Nation-Brand Equity (Dinnie, 2008)

In (figure 4.2) the *internal* and *external* assets comprising NBEQ are conceptualised in terms of *innate, nurtured, vicarious* and *disseminated* assets.

Internal assets are conceptualised as innate (iconography, landscape and culture) or nurtured (internal buy-ins, support for arts). External assets are conceptualised as vicarious (country image perceptions, external portrayal in popular culture) or disseminated (brand ambassadors, the diaspora, branded exports).

4.2.1 Internal assets

Internal assets are divided into two components. The first is *innate assets*. The innate assets of India are its culture, landscape, and iconography. India's iconography consists of its symbols and images, such as the Asoka Chakra[17], and the Indian national flag. Even people who have attained the status of symbolically representing India such as Gandhi,

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[17]Asoka Chakra – This is the depiction of the Buddhist wheel of justice, which is represented by 24 spokes inside a wheel. It appears in number of edicts of Asoka. It is also in the centre of the Indian national flag.

Buddha, Amitabh Bachchan and Shahrukh Khan can be considered as icons. These are continuing elements of national identity.

Landscapes including cities play an important role in helping define the essence of a nation and can be regarded as a key component of nation brand equity. India has vast mountains, huge and ancient rivers, exotic jungles, deserts and sea beaches, which are its great assets. The Himalayan mountain states like Sikkim and Arunachal Pradesh, the beautiful city of Varanasi on the banks of the river Ganges, the enormous Sundarbans forests, the beautiful white deserts of Rann of Kutch in Gujarat, and beaches of Goa are just a few examples of India's beautiful landscapes.

4.2.2 Culture

A nation's culture is one of its most important components of nation brand equity. Culture represents a unique and authentic facet of national identity. Culture, in particular, offers an infinitely rich source for nations attempting to fashion their nation-brand. Russia and China have opened their cultural centres around the world (Barnigan, 2011; Lee, 2010). India can also increase its presence through this method. An emerging nation like India can highlight its culture through cinema, music, literature, art and food and drink. It is a more attractive and feasible means of building nation brand equity than spending on expensive advertising campaigns.

Traditional forms of Indian culture can play an important role in terms of external recognition of the nation.Music, films, literature, language and sports represent expressions of contemporary culture that can play an important role in determining country-image perceptions and therefore it should be integrated into nation-branding strategy.

4.2.3 Nurtured assets

Nurtured assetsinclude internal buy-in, support for arts and loyalty levels. Internal buy-in represents a communication challenge for those organisations whose role is to promote a nation abroad. The domestic population and other domestic stakeholders must be aware of the images and reputations that are being projected of their own country so that they can be expected to 'live' the brand. A nation's image needs to be rooted in reality and the tourists and investors should not see a different picture when they visit the country. Therefore, there needs to be internal buy-in to the nation brand by both the public and private sectors. The Indian nation brand needs to be reflective of its people and culture; thus, India's iconic images need to be identified and researched so that they can become a part of the nation's branding.

Another key nurtured asset is the support for Indian art and Indian cinema by the state and private companies. According to Indian movie directors such as Zoya Akhtar and Anurag Kashyap, it is very difficult for foreign directors to shoot films in India due to red tape and corruption. It is even difficult for Indian directors and the state needs to address this issue (NDTV, 2012), so the Government needs to make it easier for foreign directors to come and film in India and, in so doing, portray its culture and beautiful landscape.

Loyalty is also an important component of brand equity. In the contexts of nation-brands, programmes need to be put in place to enhance loyalty levels amongst a very diverse range of customers including India's citizens, trading partners, foreign consumers of the nation's good and services, international organisations, political allies, tourists and inward investors.

4.2.4 External assets

The external assets that constitute nation-brand equity are either *vicarious*, in that they are experienced second-hand rather than through direct personal contact, or they are *disseminated*, tangible projections of the nation-brand existing beyond the nation's homeland and throughout the wider world.

4.2.5 Vicarious assets

Vicarious assetsare the perceptions and external portrayal of a country's brand in popular culture. Country image perceptions may not always be positive. In the case of India, the terrorist attacks (Henderson, 2013), reports of rampant corruption (George, 2013) and rape incidents have negatively affected its image. Foreign tourist arrivals have dropped by 25% since the gang rape of a young student that took place in New Delhi in December 2012. The number of female travellers has fallen by 35%, according to a study by the New Delhi-based Associated Chambers of Commerce and Industry, as concerns about female safety have changed the travel plans of tourists (Johnson, 2013).

In such cases remedial action to tackle the real problems needs to be taken before any branding work can be undertaken. It is important to monitor and evaluate existing country image perceptions and then manage them effectively. If image mapping is not done, then historically skewed and stereotypical images may obscure the present-day reality of the nation (Dinnie, 2008).

Sometimes a country's image is strongly positive, but only in one direction; for instance, India's image as a culturally strong nation is one of its most positive aspect. The growing economy has contributed to its positive image as well; but at the same time, the constant

news of corruption and rape cases are having a negative impact on the wider view of India's country image.

There are many sources of nation-brand equity that are beyond the control of those responsible for orchestrating nation-branding campaigns, for example, the poor performance of the Indian cricket team or the Indian Government's corruption issues. In the same way, little control can be exerted over external portrayals of a country in popular culture. Positive or negative stereotypes may be endlessly repeated in books and films. India has been portrayed as a backward mystical country with elephants and snake charmers in Hollywood movies like *Indiana Jones and the Temple of Doom* (1984) or *Octopussy* (1983). India's slums were shown in Danny Boyle's Oscar winning movie *Slum Dog Millionaire* (2008), and *The Avengers* (2012).

In recent times, however, there has been a change in perceptions, and a more realistic portrayal of India has been seen in Hollywood and British movies. Movies like *The Best Exotic Marigold Hotel* (2011) and *The Darjeeling Limited* (2007) have captured this shifting view of the country. Although this phenomenon cannot be controlled, it is important to manage their effects and consequences by fore-fronting that which is positive and helpful to the nation-brand, and downplaying more negative portrayals.

4.2.6 Disseminated assets

Disseminated assets include brand ambassadors, the diaspora, and branded exports. One of the strategies to promote a nation's image is to appoint a brand ambassador. In India, Gujarat state has appointed Amitabh Bachchan as their brand ambassador, and the campaign has been successful (PTI, 2010). India as a country however has not appointed a national brand ambassador, as is the case, for instance, in Scotland, where golfer Colin Mongomerie is the country's brand ambassador. A key issue while appointing a brand ambassador is to ensure that, as far as possible, the individual must reflect the personality of the country and the positive attributes that the country wants to project (Dinnie, 2008). Many sporting figures are *de facto* nation-brand ambassadors, even if they have not officially been appointed to such a role.

Closely linked to the concept of nation-brand ambassador is the diaspora that the nation possesses. Leautier (2006) has stated that people within diaspora networks can be crucial bridges between state-of-the-art policy, technological, and managerial expertise and local conditions in their homeland. This view is also supported by Kuznetsov and Sabel (2006)

who identify policy expertise and managerial and marketing knowledge as the most significant resources of diaspora networks.

The above resources mentioned are intangible ones. However, the intangible benefits of diaspora networks are complemented by the more tangible financial benefit offered by diaspora networks through the provision of foreign direct investment (FDI) and individual remittances. For example, China has benefited greatly from its diaspora in terms of FDI. Chinese diaspora has provided an estimated 70% of foreign investment. (Devane, 2006). Similarly, the Indian diaspora is a powerful force around the world. There are over 25 million people from Indian origin, spread across 110 countries (The Ministry of Overseas Indian Affairs, 2012). India has a liberal FDI policy but it remains one of the highest transaction cost economies[18] of the world, particularly for small and medium enterprises, which are normally attractive to diaspora investors (Roy and Banerjee, 2007).

The third type of disseminated asset is branded exports. Branded exports can play an important role in establishing a country's reputation abroad. One of the major Indian exports is the brain capital of India. The software engineers who live in Silicon Valley in USA have made it a successful place and the world is taking notice (Warner, 2000). However, questions have to be asked as to why they succeed abroad rather than in India, thus growing its brand image as currently their efforts strengthen the Silicon Valley brand image.

Through the model of NBEQ, it has been seen how NBEQ comprises internal and external assets that can be considered as *innate, nurtured, vicarious* or *disseminated*, whilst the country case insight gives a view of some of the characteristics of India's NBEQ.

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[18]In economics and related disciplines, a transaction cost is a cost incurred in making an economic exchange (Williamson, 1985).

4.3 Intercultural communication

This thesis draws heavily from the study of intercultural communication. Intercultural communication occurs when a member of one culture produces a message for a member of another culture. In a more precise manner, Intercultural communication is communication between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event. This thesis uses interracial communication and interethnic communication as one of the main mediums during research phase. Interracial communication occurs when the source and reciever exchanging messages are from different races. Interethnic communication refers to a situation in which the parties are of the same race but of different ethnic origins.

4.3.1 Hofstede's value dimensions:

Four value dimensions have been identified by Hofstede that have significant impact on behavior in all cultures (Samovar, et al., 1998). These dimensions are individualism-collectivism, uncertainity avoidance, power distance, and masculinity and feminity. These dimensions come handy while selecting respondents for this thesis's research.

4.3.1.a. Individualism - Collectivism

In Individualism, the individual is the single most important unit in any social setting. The size of social setting doesn't matter, the uniqueness of each individual is more important. According to Hofstede's findings, The United States, Australia, Great Britain, Canada, the Netherlands, and New Zeland tend towards Individualism. In Individualism, personal goals take priority over their allegiance to groups like the family or the employer. In individualism, competiton rather than cooperation is encouraged; personal goals are given priority over group goals; people tend to not be emotionally dependent on organisations and institutions.

In collectivism, people count on their in-group (relatives, clans, organisations) to look after them, and in exchange they owe loyalty to the group. More emphasis is given towards, views, needs and goals of the group rather than the individual. There is better cooperation among group members. In collective societies such as Colombia, Taiwan, Mexico, and India, people are born into extended families that support and protect them in exchange of their loyalty. It will be interesting to see how people from collective and individualistic societies view Indian culture.

4.3.1.b. Uncertainity Avoidance

Uncertainity and avoidance indicate the extend to which a culture feels threatened by or anxious about uncertain or ambiguous situations. High –uncertainity-avoidance cultures try to avoid uncertainty and ambiguity by providing stability for ther members. Low-uncertainity-avoidance cultures accept the uncertainty inherent in life and are more tolerent towards the unusual and would be more prone towards taking risks in life.

4.3.1.c. Power distance

The premise of power distance dimension deals with the extent to which the society accepts that power in relationships, institutions, and organisations is distributed unequally. According to Hofstede, in some cultures, those who hold power and those who are affected by power are significantly far apart (high-power-distance) while in other cultures, the power holders and those affected by the power holders are significantly closer (low-power-distance) (Foster, 1992; p.265).

People in high-power-distance countries like India, Brazil, Mexico, Greece believe that power and authority are facts of life. These cultures teach their members that people are not equal in this world and that everybody has a rightful place. Social hierarchy is prevalent and institutionalises inequality.

Low-power-distance countries like Austria, Denmark, New Zealand hold that inequality in society should be minimised. People in these societies believe that they should have access to the power. Both subordinates and superiors believe that they are similar.

4.3.1.d. Masculinity and Femininity

Masculinity is the extent to which the dominant values in the society are male oriented and is associated with such behaviors such as ambition, differentiated sex roles, achievement, the acquisition of money, and signs of manliness. Japan, Italy, Austria and Mexico are among countries that tend towards a masculine world view. In a masculine society, men are taught to be domineering and assertive and women nurturing.

Cultures that value femininity as a trait stress caring and nurturing behaviors. A feminine world view pomotes sexual equality and holds that people and enviornment are important. Gender roles in feminine societies are more fluid than in masculine societies.

4.3.2 Hall's high-context and low-context communication:

A high context communication or message is one in which most of information is already in the person, while very little is coded, explicitly transmitted part of the message. A low context communication is just the opposite; i.e., the mass of information is vested in theexplicit code (Hall, 1976; p. 79).

In high-context cultures (Latin American, Japanese, Chinese, and Korean), people are very homogeneous with regard to experience, information network and the like. High-context cultures, because of tradition and history, change little over time. Meaning is conveyed through status (age, sex, education, family background and title).

In low-context cultures (German, Swiss, American), the population is less homogeneous and therefore tends to compartmentalise interpersonal contacts. According to Hall, "This large pool of common experiences means that each time they interact with each others they need detailed background information" (Foster, 1992; p. 280). Members from low-context cultures expect messages to be detailed, clear-cut, and definite.

5.1 Introduction

In the above chapters, while analysing various aspects of India's soft power, it was found that no significant study has been done on India's soft power attributes. The research undertaken by Panda (2005) and Gupta &Singh (2007) concentrates on political and economic angles and does not examine the effect of cultural aspects on a nation's brand. To understand the impact of India on the world, it is important to understand India first. How did a country like India, which was one of the most prosperous countries until the eighteenth century, lose its identity and become a part of the British Empire? While understanding India as a nation, it was found that there have been long periods of disintegration and dispute. Hence for most of India's historical period, unity has come more from the cultural aspect than from a political one. The ability of India to absorb the various religions and integrate these with its culture is quite unique in itself (Brown, 2005).

India has exercised management and restraint while applying its hard cultural attributes. It has always shared good relationship with other trading nations and never attacked any country in its long history; this situation continued even after its independence. Once India's economy became strong and its military power was enhanced, the world took note of its soft power attributes as well. The next step was to understand India's soft power attributes; one way to address this was to first understand what India stood for. While learning about and understanding India's historical perspective, it was found that historically India was a place which gave the world Vedic mathematics, principles of non-violence, medicines and surgical expertise, and was also a knowledge centre. *It is important for the world to know about India's contribution in the fields of mathematics, medicine, and spirituality among others.*

The study of India's cultural perspective revealed that India has many beautiful cultural aspects such as various classical and folk dances, different cuisines, art and architectures which reflect its rich heritage. The importance of cultural festivals was discussed. Although India is a culturally rich country, its performance in the Country Brand Index 2012-13 rankings have gone down, as has its Monocle ranking (Monocle, 2012). *It is important to understand the reasons for these failures and how to capitalise on India's cultural attributes.*

The contribution of India's cuisine in promoting India has not been studied. India has a variety of cuisines, which have medical benefits. India's spices have always been an envy

of the Western world. *The popularity of Indian cuisine has been gradually growing around the world and it can act as one of the country's soft power ambassadors.*

India has always been synonymous with spiritualism and yoga. While understanding the spiritual perspective of India, it was found that while yoga is becoming more popular around the world, its relation to India is gradually decreasing; yet to the best of the researcher's knowledge, no research has been carried out to connect yoga and spiritualism to India's soft power. This raises a range of questions that require addressing: *How can India capitalise on spiritualism and yoga? Can spiritualism and yoga act as India's soft power ambassadors?*

Ayurveda, the ancient study of medicines has the potential to become a major soft power attribute of India. With the hectic lifestyles and dependence on medicines, holistic health care is becoming more relevant than ever before; and 75-80% of the world's population, mainly in developing countries, use herbal medicines. Even developed nations like Germany, France and the USA are using these medicines. China is the biggest exporter of herbal medicines and it has become a major soft power attribute for it whereas India is among the lowest exporters of herbal medicines. India, however, is sitting on a goldmine of well-recorded and well-practiced knowledge of traditional herbal medicine, but, unlike China, India has not been able to capitalise on this herbal wealth by promoting its use in the developed world despite renewed interest in herbal medicines (Kamboj, 2000).

Bollywood has always been a soft power ambassador of India. To ascertain its importance and influence on India and abroad, a detailed study was done on all key movies released post-independence. The list of movies discussed showed their popularity around the world and their effect on the international community. The importance of Bollywood dance and song was also reviewed and it was ascertained that they were as much part of Indian culture as Bollywood is. The new-age cinema along with its growing influence in the world was examined and as more realistic movies are released so their chances of gaining popularity in international markets are increased. India may or may not be able to acquire a positive image solely on the basis of soft power attributes. The effect of Indian culture has been studied through this literature review. Now it is important to understand which of the discussed cultural factors of India are the most important and what perception do people around the world have of them? Once the most important factors are identified in their preference order, more importance can be ascribed to them while promoting India and a communication model can be created to promote India's cultural attributes.

5.2 Proposed Model

5.2.1 Introduction

Communication is described as "a method of circular interaction, which involves a sender, receiver, and message" (Harris and Moran, 1987, p. 31). The sender or receiver may be one person or several people. These messages can be sent verbally or non-verbally. The message can be conveyed through words (written or spoken), images, films, symbols, gestures and diagrams. This input is acknowledged and influenced by a person's desires, beliefs, anticipations, aims, ideals, culture and perceptions. Therefore, the same message can be received by two individuals and yet, they may perceive it differently. Communication can be explained as "a complex process of linking up or sharing perceptual fields between sender and receiver" (Harris and Moran, 1987, p. 32). When the sender and receiver are from different cultures, the human interaction is intercultural communication (Harris and Moran, 1987).

Each participant must comprehend communication or else, the dialogue will not occur among participants. In terms of soft power, soft power attributes need to be communicated to understand the objectives of influencing attitudes, knowledge and/or behavior and this can be achieved by understanding the communication process (Fill, 1999). Therefore, it is important to understand the theoretical aspect of communication.

5.2.2 Linear Communication Model

Figure. 5.1. Shanon and Weaver Communication Model (Holm, 2006)

Shannon and Weaver (1949) observed that there has been significant study in the field of communication theory. They deduced that the primary drawback of communication is that of replicating at one point either accurately or roughly, a message selected at another point (Shannon and Weaver, 1949, p. 3). Figure.6 shows Shannon and Weaver's Communication Model with five basic factors, arranged in a linear format (Shanon and weaver, 1949).The components in this model are:

1. The communication source selects a chosen message out of a set of possible messages.

2. The transmitter changes the message into a signal that is sent over the communication channel to the receiver.

3. The receiver is a sort of inverse transmitter, changing the transmitted signal back into a message, and interpreting this message.

4. This message is then sent to the destination. The destination may be another receiver (i.e., the message is passed on to someone else), or the message may rest with the initial receiver, and the transmission is achieved.

5. In the process of transmitting a message, certain information that was not intended by the information source is unavoidably added to the signal (or message). This "noise" can be internal (i.e., coming from the receiver's own knowledge, attitudes, or beliefs) or external (i.e., coming from other sources). Such internal or external "noise" can either strengthen the intended effect of a message (if the information confirms the message), or weaken the intended effect (if the information in the "noise" contradicts the original message).

Shannon and Weaver classified the communication system into three main categories. These were discrete, continuous and mixed.

In a discrete category, both the message and the signal are a sequence of discrete symbols, for instance telegraphy. In a continuous system, the message and signal are treated as continuous functions, e.g. radio or television. In a mixed system, discrete and continuous variables appear, e.g. transmission of speech. Shannon and Weaver found it necessary to represent the various elements involved as mathematical entities.

Shannon and Weaver created the basic model of communications. It is a sequential and linear model. The linear model of communications highlights the diffusion of signals, ideas and information predominantly through symbols. The linear model focuses on transmission effectiveness and efficiency and emphasizes measurability.

It is assumed that communication is deliberate and a measured effort to bring about reply. It is also assumed that communication is a transactional activity between two and more parties whereby meaning is substituted through the measured use of symbols. Meaning, signs, symbols, syntactic and culture become essential elements in the developing of communications. The linear, process-oriented model and its components are forthright, but it is the quality of the linkages between the various elements in the process that determine whether the communication will be successful (Fill, 2002).

5.2.3 International communication model.

One of the communication models that can be used for the study of soft power attributes is the international communication model by Uma Narula (2006).

Figure. 5.2. Nature of International Communication (Narula, 2006)

In figure 5.2, there are four major components. The sender, sends messages in diverse areas in the form of goods, services or infrastructure through one or multiple channels, where an exchange of ideas along with mutual understanding or rejections happen. There is also the component of noise. Communication noise refers to influences on effective communication that influences the interpretation of conversations. Communication noise can have a profound impact both on perception and interactions with others (Rothwell, 2010).The important components of the model are: Interactions with different nations. It is important that the messages are of interest for both sender and receiver. Media technologies and interpersonal channels are used to expedite communication in this case. Noise level is incomprehension of what sender wants to convey till it is bought to the level where receiver is able to comprehend for further feedback and action. Circular communication is essential since the prime objective is to reach a mutual understanding. Therefore feedback reaction is sought on messages which could be both positive and negative depending on the circumstances. In the above figure 5.2, the first and the fourth component, i.e. interaction and comprehension of the message are of high importance (Narula, 2006). However, the biggest drawback of this model in relation to this thesis is that in nature of international communication model, the researcher already knows the modes of communication. In the study of soft power attribute perception, the communication may be direct or indirect and may come from any of the sources, which may be difficult to trace. In addition, one of the important requirements of international communication model is that the message should be of interest for both sender and receiver. In the case of soft power study, the message received by the receiver may not be of interest to the reciever. The model also doesn't touch upon the cultural aspects of a nation, which is a key element in the study of soft power.

5.2.4 Berlos's SMRC model of communication.

Finding a communication model specific to the study of soft power attributes has been difficult. It has to be noted that the academic study of soft power and public diplomacy is thin on theory and theoretical models. (Entman, 2008; Gilboa, 2008). Therefore, the next best thing is to find a communication model that is closest to the requirements of this thesis.

The structure of Berlos's SMCR model of communication (Lee, 1993) is the nearest form of a communication model that can be tailored to the specifics of this thesis's objectives.

The four parts of Berlo's SMCR model are source, message, channel, and receiver.

Source - All communication must originate from some source. The source can be one person, people, or a company, organization, or institution.

Several factors establish how a source will function in the communication process. They include the source's communication skills such as abilities to think, write, draw, and speak. They also include feelings concerning the audience. Understanding of the subject, the audience, the situation and other background also influences the way the source operates. Social background, education, friends, salary, and culture are called the sociocultural context in which the source lives.

Message - Message is package to be sent by the source. The code or language must be chosen. The code is seen in terms of the natural languages such as English, Spanish etc. Sometimes languages can be music, art, and gestures.

Channel - Channel can be understood by the senses such as smelling, tasting, feeling, hearing, seeing. Occasionally it is better to consider of the channel as the manner over which the message will be conveyed: telegraph, newspaper, radio, letter, poster or other media.

Receiver - Receiver is the final link in the communication process. The receiver is the person or persons who are the audience of the message.

Figure. 5.3. Berlos's SMRC Model of Communication (Lee, 1993)

There are several reasons why, Berlos's model, shown in figure 5.3 cannot be considered for the study of soft power attributes. The first and foremost reason is that there is no measure to find out the effect or feedback in this method. The method also doesn't mention the barriers to the communication. There is also no room for noise, which is not realistic. However, it is a linear form of communication and the soft power communication model will also have to be a linear form of communication. A new model can be based on the structure of Berlos's SMRC model of communication.

5.2.5 Proposed soft power model
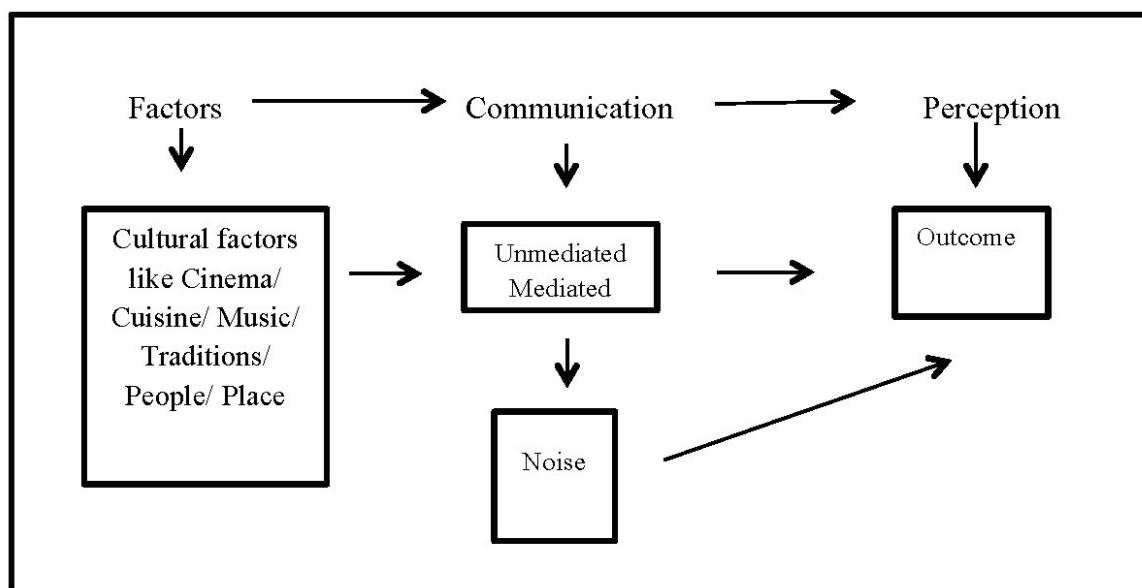
Figure. 5.4. Soft Power Communication Model (Author's rendition, 2014)

The proposed soft power model is influenced by International communication model and Berlos's SMRC model of communication. The purpose of the model will be to understand how people from different countries perceive a nation through its culture. The proposed model is a linear communication model. The proposition is that different countries will be influenced by different cultural factors. What may appeal to people from one country may not appeal to others. In the above figure 5.4,there are three major components. The first component comprises of cultural factors of a country. These factors can be related to cinema, cuisine, traditions, famous people, place, sport etc. The second component is howthese cultural factors are communicated. These factors can be communicated through both mediated and unmediated forms i.e. the cultural factors may have been conveyed through communication mediums which were specifically planted to deliver the cultural message or through communication mediums which were not delibarately planted. The mediated and unmediated form can be experienced through media, internet or personal contact with people. The third component is the perception about the delivered cultural messages. These perceptions can be positive, negative or neutral in nature. While the

communication is passed, there can be a possibility of noise.Some aspects of noise can be in the form of vicarious elements such as poverty, corruption, patriachal society etc. whichcan affect the perception.

There is a research gap in terms of communication, in the case of soft power study. As the dissemination of culture is difficult to track, there has been a lack of a soft power model, which touches upon the whole process of soft power mediation and the perception of people belonging to different countries.

The proposed soft power communication model will help in communicating with different countries. A research will have to be carried out to find which cultural factors influence a particular country. Once these cultural factors are identified, that particular country can be approached with a specific communication plan which will involve the preferred cultural factors. For example, if Indian cinema is popular in Russia, then Russia can be approached through film festivals. Similarly, if Mexicans get intrigued by Indian cuisine, then they can be approached through food festivals and steps can be taken to introduce Indian cuisine to Mexican masses. The model can also be used to improve some pre-concieved perceptions which some countries may posses. For example, Hollywood has depicted India as a poor country with slums and beggars with movies such as Slumdog Millionaire, Avengers and Mission Impossible 4. Even though these portrayals of the country are true, there is another side of India, which has not been portrayed. For this reason, people from many countries may perceive India as a country which has a big population of poor people with underdeveloped infrastructure. Steps can be taken to prevent and improve these kind of perceptions.

The purpose of this thesis is to fill this research gap by finding out how; people perceive and get access to different soft power factors of a country and then what steps can be taken to improve the perception.

5.3 Overview of Global Media Structure

Youth these days are born and grow up in an incredibly rich global media environment. In many respects, they live in distinct universes, speaking different languages, being taught within different educational systems, watching different television programs, and listening to different music. However, the structure of global media has dramatically changed over last 20 years with the advent of satellite and cable television, which was made possible by digital technology. The use of online communication has also affected the global media scenario. This has been possible because of deregulation and privatisation of distribution and telecommunication networks, which has enabled media companies to operate in increasingly transnational rather than national arenas. This led to creation of new consumers worldwide (Thussu, 2007). Powerful countries like USA, and Britain have dominated the global media structure. The US-led Western media, both online and offline, and in various forms—information, infotainment and entertainment—are global in their reach and influence (Bagdikian, 2004; Boyd-Barrett, 2006; Thussu, 2006). Since the United States of America is an economic and political giant, its media is available across the globe. Popular American channels and shows have been dubbed in other languages to reach a wider audience as well. Even Britain, has a major global presence—especially in the field of news and current affairs and television programs. Japan has managed to break the Western dominance, especially through its Japanese anime's, which are hugely popular across the age groups. USA leads the field in the export of audio and visual products. The top five media companies, in terms of world revenue are American companies. News Corporation leads the way with total media revenue of $33,405 Million. Their media presence includes newspapers, magazines and periodicals, books, radio, television and films. They are followed by Time Warner Inc. (media revenue of $ 26,888 Million) and The Walt Disney Company (media revenue of $ 24,624 Million) (Nordicom, 2010).

Globally, youth have been exposed and influenced by programs from United States. From news and current affairs (CNN, Discovery) through youth programming (MTV), children's television (Disney), feature films (Hollywood), sport (ESPN) to the Internet (Google) (Thussu, 2007).

Global media systems have been debated to act as culture-levellers, clouding customary social relations (Meyrowitz, 1985) and 'disintegrating both the old local identities and traditional notions of national identity by blending them into one communication system' (Meyrowitz and Maguire, 1993: p. 48). According to many popular as well as academic commentators, this process adds up to a new form of cultural imperialism,

'reconceptualised as the media imperialism model in which the motivation for dissemination is economic rather than political' (Crane, 2002: p. 17).

The influence of global media is distinctively found among the young. The influence is noticeable in young people's styles of fashion, modes of speech and in the kind of cinema, TV programs, video games and music that they listen to and claim as their own, and that appear increasingly identical in different parts of the world. The emulsifying influence of youth-oriented media is thus frequently recognised as a key feature of life in the global village. According to Sumner Redstone, owner of MTV, 'kids on the streets in Tokyo have more in common with kids on the streets in London than they do with their parents' (cited in Barber, 1996; p. 105); and for MTV's chairman and chief executive officer, Tom Freston, 'kids are not the same all over the world, but they resemble each other closely, more than any other generation in history' (cited in Rollin, 1999; p. 277). It has thus become an axiom that young people in different parts of the world are consuming the same (or at least the same types of) material through the media (McChesney, 1998; Real, 1996; Walker, 1996), and that these patterns of consumption are breeding 'a borderless youth culture' (Sine, 2000).

However, even though young people appear to share similar tastes in styles of dress and entertainment, there are still significant regional, ethnic and cultural differences in the ways they use and apply the media technologies and global images at their disposal. For one thing, 'global mass culture' is an perception, not a unidirectional force, and the 'global mass media' are actually made up of a complex and diverse network of conglomerates and powers which are not exclusively Western in origin or orientation. As explained by Appadurai, 'the United States is no longer the puppeteer of a world system of images but is only one node of a complex transnational construction of imaginary landscapes' (1996: 31). Further, though it is heavily influenced by the commercial orientations currently dominating the global media, youth- oriented media entertainment is also strongly driven by the interests and input of young people themselves.

Because of the speed with which modern technology has penetrated locales across the world, electronic media are believed to be at the heart of Westernization. They allow youth increased access to Western standards and social forums. More than other age groups, youth are the primary users of the media, and are most vulnerable to its effects (Arnett, 2002). Through music, TV, and movies, Western media articulate the interests of the popular culture, which influences the perception of the youth from across the world. Mobile devices and online social networking, in particular, have radically revolutionised youths' interpersonal landscapes, empowering prospects for connectivity, virtually

anytime, anyplace. Thus, spectatorship of western social practices and participation in virtual communities provides youth from diverse cultural contexts the freedom to affirm a global identity (Dhariwal and Connolly, 2013).

One of the key reasons' for US dominion of global entertainment market is its film industry. Youth across the globe have been influenced by Hollywood. Global box office figures continue to rise. The Motion Picture Association of America's figures show the US box office has increased from $10.2bn to $10.8bn, a rise of 6% in the year 2012 in its US market. However, US movie industry may loose some of its dominance in the near future. While it still dominates the global market, a quick calculation indicates that Hollywood's star is dimming: its share of the global market is down from 4.2% to 62.7%. Audiences in emerging markets are growing and demanding movies that reflect their own cultural experiences (Statofthe Month: Hollywood'sShare of Global Box Office, 2013). Turkey is already the second biggest TV drama exporter in the world after US and is planning to increase their volume of cultural exports to $ 2 billion by 2023 (Hurriyet Daily news, 2013).

Currently, the content circulating on Internet is Westernised in nature, and this content is viewed by majority of young people across the globe, however, according to a study by communications expert at the University of Buffalo suggests that, at least when it comes to the Internet, western cultural influence is waning, not expanding. George A. Barnett says that despite its centralisation and apparent domination by the West, the Internet has given distinct "civilisation clusters" a vehicle to communicate more effectively and promote their respective interests. Other communication experts have also suggested that emerging media (the Internet, and satellite television, for example) might serve as a megaphone for voices from smaller economies. The Arab-language Al-Jazeera television station is one example (Radley, 2003). Internet access in countries like China and India has been growing at an exponential rate. For example, the number of Indian Internet users is expected to cross 546 million users by 2016. By 2011, there were 10 million Internet-enabled smart phones in India, but industry estimates suggest that smart phones could reach 264 million by 2016. (Thussu, 2013). This can mean that the content, which is westernisedin nature, will gradually change to content which is Eastern in nature. More videos created in China and India will emerge and consumed by the global audience. This will have an effect of creation of perception among the global youth.

CHAPTER 6: RESEARCH METHODOLOGY

This section discusses the research problem posed by this thesis and the research methodology that has been followed to evaluate this.

6.1 Research Problem Definition

India has a rich history with strong cultural background. India possesses key attributes like Bollywood, cuisine and spiritualism. It is necessary to examine and analyse these attributes and find out which key aspects can be used to strongly push the country's positive image.

From the past research done by Panda (2005) and Gupta &Singh (2007), it was found that more focus was given to economic and political angles while there was very little focus on the soft power aspects of India. There is also a lack of communication model in the field of soft power study. Qualitative model will be used to fill this gap. It is anticipated that this study will be of benefit to Indian policy makers and ambassadors particularly as India is predicted to become the largest country in the world (population wise) and will have an impact on global decision making (Creswell, 2009).

6.2 Research Philosophy

Research philosophy influences the practice of research and helps in the process of chosing the approach and strategy for research (Creswell, 2009). There are many philosophies to choose from when approaching a Doctoral thesis. After considering different philosophies, the author identified three philosophies which can help in chosing the approach and strategy for research.

6.2.1 The Postpositivist Worldview

The postpositivist worldview is also known as positivist/postpositivist research, empirical science and postpositivism. It challenges the traditional notion of the absolute truth of knowledge (Phillips and Burbules, 2000).

Postpositivism determines philosophy in which causes determine effects or outcomes. It is more of an experimental approach. It also reduces ideas into small discrete sets of ideas to test, such as the variables that comprise the hypotheses and research questions. The knowledge that develops through a postpositivist lens is based on observation and measurement of the objective reality that exists 'out there' in the world. This philosophy holds true more for quantitative research than qualitative research. In postpositivism, an individual starts with theory, collects data that either support or refute a theory, and then makes necessary revisions before additional tests are carried out (Creswell, 2009).

The most pertinent reason why postpositivism is not suitable for this thesis is its predominant use of quantitative research methodology. Since understanding the perception about India is one of the tasks of this thesis, the qualitative approach is considered more appropriate as an in-depth understanding is required of participants' views on the subject under study.

Dismissing the postpositivism approach from the list, two philosophies remain for consideration.

6.2.2 Pragmatic Worldview

For this research, the author has considered the *Pragmatic worldview* due to the unique position of the field of research, where, instead of focusing on methods, the emphasis is on the research problem and the approaches available to solve the problem (Rossman and Wilson, 1985). The research question in this thesis is *how do various aspects of Indian customs and moses define the external perception of India as a soft power*. One of the approaches to solve this problem is through the use of mixed methodology as there are many variables present, such as India's cultural aspect, Bollywood, Indian cuisine, and

spiritualism. Using any single method may not help in understanding the complexities of all the variables.

Pragmatism has evolved over the last century and a half and therefore has many definitions, but one of the key definitions is by William James:

> Pragmatism… asks its usual question. 'Grant an idea or belief to be true,' it says, 'what concrete difference will its being true make in anyone's actual life? How will the truth be realized? What experiences will be different from those which would obtain if the beliefs were false? What, in short, is the truth's cash-value in experiential terms? The moment pragmatism asks this question, it sees the answer: True ideas are those that we can assimilate, validate, corroborate and verify. False ideas are those we cannot. That is the practical difference it makes to us to have true ideas; that, therefore, is the meaning of truth, for it is all that truth is known-as (James, 1995, p.77).

From the above definition it is clear that pragmatism allows results which make a difference to the research area.

Pragmatism is well suited for the twenty-first-century world, and specifically to study a country's various soft power attributes. There are two reasons for this belief. First, according to John Dewey, pragmatism is 'practical fallibilism' (Biesta and Burbules, 2003, p.13). This uncertainty is not because of a gap between mind and matter but 'shoots from the fact that we can not be confident that the patterns of action that we have established in the past will be suitable for the problems that we will face in the future' (ibid.). In terms of soft power attributes we cannot be sure what kinds of vicarious elements will emerge in the future which may hamper India's image. As a consequence, even though we may do our best to take precautions for the future, pragmatists cannot be certain that past actions will be good for future problems. Pragmatism is best suited to a fast-changing future.

Second, pragmatism does not establish a 'pattern for reserching nation brand and soft power attributes' being 'as much a way of un-thinking certain false contradictions, certain conventions, certain traditional practices and ways of doing things' (Biesta and Burbules, 2003, p.114). Given that the primary question of this thesis addresses, *how to improve India's soft power image*. it seems predominantly suitable to openly analyse the limits of India's soft power attributes as well as question perceptions, assumptions and understanding regarding these.

However, The pragmatic worldview uses mixed method research to draw liberally from quantitative and qualitative assumptions. The researches believes that a mixed method approach will complicate the task as the research must be predominantly qualitaive in nature as it will help the researcher to understand the gap in the communication process involved in the soft power study in more detail.

6.2.3 The Social Constructivist Worldview

For this research, the author has chosen the Social constructivism worldview. Social constructivism is typically seen as an approach to qualitative research. The goal of the research is to rely more on the participants' views of the situation being studied. The question becomes comprehensive and universal so that the participants can construct the meaning of the situation, characteristically forged in discussions or interactions with other persons. The questions become more open-ended and the researcher listens carefully to what people say or do in their life settings.

Social constructivists focus on the specific contexts in which people live and work, in order to understand the historical and cultural settings of the participants. This is one of the reasons for considering this philosophy. Social constructivism is ferventlyinfluenced by the ideas of Vygotsky (1978) who sees reasoningtaking place beyond the body. From a social constructivist perspective, reasoning is seen not as an individual process but as a combined process spread across the individual's world (Light, 2008). The graduate students of University of Southampton, that form the basis of this study are viewed as existing within this society, and this society is present in time and influenced by history and culture. Researchers working around this philosophy also place themselves in the research to recognize how their own understandings and background can shape how they experience the world. This 'experiencing of the world' can be divided into two contrasting sets of beliefs, the objectivist approach or the subjectivist approach. The objectivist approach seeks the absolute truth and treats theinvestigationoutwardly from the individual and employ more traditional methodologies based on quantitative methods. The subjectivist approach treats that being studied as a 'much softer, personal and humanly created kind' (Cohenet al., 2000, p. 6) and will employ more qualitativebased methods such as observations and interviews. While considering a subjectivist approach to study the principle concern is 'with an understanding of the way in which the individual creates, modifies and interprets the world in which he or she finds him or herself' (Cohen et al., 2000, p.7). This is further illustrated by Stringer (1996); 'the aim of (constructivist) inquiry isnot to establish the 'truth' or to describe what 'really' is happening, but to reveal the different truths and realities – constructions – held by different individual groups. This study requires to define, analyse and understand undergraduate and postgraudate international and diasporic student's perception about India's soft power attributes and how these attrbutes get communicated to them. The social constructivist paradigm, that allows in-depth understanding that caters for an analysis of the truths and realities of all those involved (international and diasporic students) is constant with the research question and will meet the aim of this study.

6.3 Research Approach

It is essential to categorize the research approach in terms of whether it is inductive or deductive. Saunders et al. (2007) distinguished between these two types of the research design. In the deductive approach a researcher develops and designs a research strategy to test the formulated theory, in the inductive approach, the researcher starts with collecting data in an attempt to develop a theory. A researcher should explain clearly, which approach is being followed in his or her research project. Marshall (1997) illustrated the theoretical use of both terms (inductive and deductive) as follows:

> *When researchers first begin to open up any new line of enquiry there will be no useful theories available from which to deduce propositions for testing. Knowledge has to begin with collecting facts and then trying to find some order in them. This is known as induction. Deduction is the technique by which knowledge develops in more mature fields of enquiry. It involves a sort of logical leap. Going a stage further than the theory, data is then collected to test it.*
>
> *(Marshall, 1997, p.17)*

The author has chosen an inductive approach forthis research. Research using an inductive approach is particularly concerned with the context in which the events take place. The inductive approach enables to take a more informed decision about research design, which is more than just the techniques by which data is collected and procedures by which they are analysed. It is the total arrangement of a piece of research involving questions about what kind of evidence is collected and from where, and the choices that work or do not work (Saunders et al, 2007).

The author has chosen this approach as he wishes to study international and diasporic youth to establish their perception of India's soft power attributes. He also wishes to understand the communication process which takes place during the dissemination of these soft power factors, so as to produce rich data and deeper insights, which an inductive approach should serve to provide (Saunders et al, 2007).

6.4 Research Design

Three methodologies are used in this thesis to address the primary research question. To deepen the study the first methodology is the qualitative study of one specific media.

6.4.1 Content analysis

Content analysis can be used for both quantitative and qualitative research. In its simplistic form, content analysis is a method of analysing written, verbal or visual communication messages (Cole, 1988). A more detailed defination is given by Downe (1992) where he writes that content analysis as a research method is a systematic and objective means of description and quantifying phenomena. Patton (2002, p. 453) states that "Any quantitative data reduction and sense making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings".

According to Deacon (1999, p. 389), it is an extremely directive method which gives answers to the questions the researcher poses. Thus the question for this content analysis would be: To what extent do the leading newspapers of the UK reflect the Culture and Heritage aspect of Anholt's hexagon of Nation Brands and competitive identity? Are all *attributes* such as Bollywood, Indian Cuisine, Spiritualism and Yoga, *vicarious* elements such as Corruption, Rape, and Poverty evenly represented by the key newspapers of the UK in order to give the readers a complete picture of the cultural aspect of India's nation brand?

To carry out a qualitative analysis, a deductive methodology is used in content analysis. The deductive content analysis is used when the researcher intends to check existing data in a new context. Anholt's six hexagon theory is used for this research and the culture and heritage vertical, which is one of the six verticals of the theory, is tested in detail.

One of the problems with a content analysis is that no matter how objectively one tries to focus on coding schedules and only count the manifest content of a text, one always has to interpret certain parts of sample content. Even with well piloted coding schedules and manuals, one may encounter certain examples that do not really fit with a pre-designed category (Deacon, 1999, p.128). Deacon (1999) recommends applying a coding schedule according to themes in cases where it is difficult to distinguish between the different content catagories because of their abstractness. Examining a nation's cultural attributes and how these are communicated in the UK's daily national newspapers cannot be accomplished by counting how often different attributes are referred to, but rather by using quantitative data collection with the help of qualitative categorising of the newspapers' content.

Deacon's (1999) and Esaiasson's (2004) methodologies are combined to create a coding schedule. Both use a data matrix for content analysis, which seems to be the easiest and most concise way to illustrate the range of contents. The quantitative and qualitative study is based on content analysis of three newspapers with the extrapolating of the following keywords [and phrases] in the headlines.
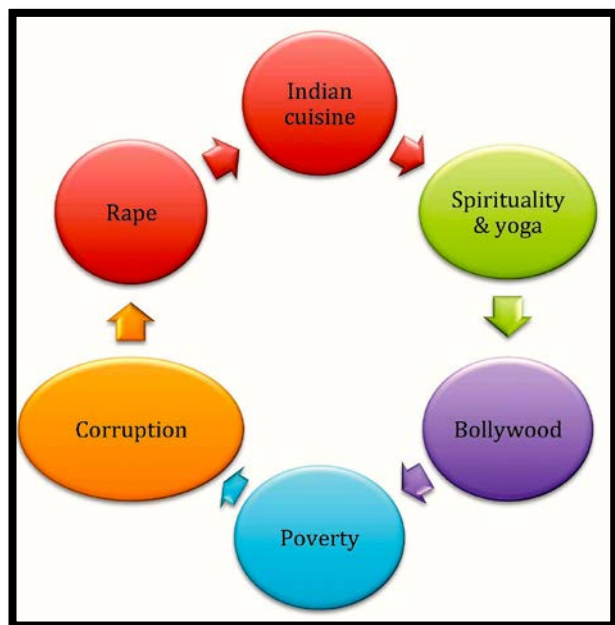
Figure. 6.1. Keyword and Phrases Used For Content Analysis (Author's rendition, 2014)

All these six key words and phrases in figure 6.1are derived from the literature review. The newspapers are: The Daily Telegraph, The Guardian, and The Independent.

The Daily Telegraph is a daily morning UK English-language broadsheet newspaper published in London by the Telegraph media group and distributed throughout the United Kingdom and internationally. In September 2014 it had a daily circulation of 512,806 copies.

The Guardian is a British national daily newspaper. The newspaper is associated with a complex organisational structure. In September 2014 The Guardian had an average daily circulation of 183,766 copies.

The Independent is a British national morning newspaper published in London by Independent Print Ltd. In September 2014 The Independent had an average daily circulation of 63,035 copies.

Readers Profile	The Guardian	The Daily Telegraph	The Independent
Demographics	Gender: Male Age: 18 – 24 Social Grade: ABC1	Gender: Male Age: 18 – 24 Social Grade: ABC1	Gender: Male Age: 18 – 24 Social Grade: ABC1
Top Region	London / Central Scotland / East Anglia	South Coast / Yorkshire / Wales & Avon	Midlands / Wales & Avon / London
Political view	Left	Right	Left
General Interests	Politics/ UK News/ International News	UK News / International News / Politics	Politics/ UK News/ International News
Professional Interests	Government & Civil Service / Media & Publishing / Civil Society & Charity	Military & Defence / Research & Development / Business	Media & Publishing / Government& Civil Service / Law
Niche Interests	Editorial Comments / Science and Technology / Culture & Arts	Editorial Comments / Science and Technology / Letters to Editor	Editorial Comments / Science and Technology / Crosswords & Puzzles
Describe Themselves	Clever / Analytical / Geeky	Clever / Analytical / Knowledgeable	Clever / Principled / Polite
Sports	Tennis / Rowing	Rugby Union / Cricket	Rowing / Badminton
Shops at	Sainsbury's	Waitrose	The Co-operative Food
Clothing Brands	H&M / Gap	Hugo Boss / Larph Lauren	Converse / Topman

Source: Adapted from Yougov, 2015

Table 6.1 shows the readers' profile of the three selected newspapers as per the findings from a web-app launched by Internet based research firm YouGov (Gani, 2014). At the demographic level, all three newspapers have somewhat similar readers profile, with the exception of political views. The Guardian readers' political view tends to be towards the left; however, The Daily Telegraph has more right wing followers. The Independent reader is not as left winged as The Guardian reader, but overall the viewpoint resonates more towards left ideologies. The Lifestyle and personality of the readers of these three newspapers differ. It will be interesting to see, what kind of perception these newspapers hold on the cultural aspects of India.

Figure 6.2 shows the average age split among the readers of the national newspapers. The Guardian audiences are mostly evenly divided. However, The Daily Telegraph's split is more uneven with maximum number of readers being above the age of 65.

Figure. 6.3. Average age split of national newspapers. (Taylor, 2014).

From 6.3, it is evident that The Independent has least average age split among its readers, followed by The Guardian. At the same time, The Daily Telegraph has the maximum age split among its readers.

Apart from the above differences among the newspapers readers profile, another reason for choosing these three newspapers was the availability of the archives at the University of Southampton. The above keywords and phrases appearing in the headlines between January 2010 and August 2014 are analysed. The images were not considered for this study. A data matrix was thenconstructed for each keyword/phrase based on the data source (newspaper) and the time period.

Table:6.2The pattern of a data matrix
The keyword (For example Bollywood)

Year	The Daily Telegraph	The Independent	The Guardian
2010			
2011			
2012			
2013			
2014			

As seen in table 6.1, the horizontal axis has the names of the newspapers and magazine and the vertical axis has the dates. The numbers of articles with the given keywords and phrases which have appeared in each of the newspapers in that time period was noted down. Once all the keywords and phrases were written down, they were examined, and those that were cited most often or least often were recorded.

For the current study, the content analysis wascarried out before the focus group research so that the findings couldbe used while creating questions for the focus group research.

Figure. 6.4. Example of Coding Schedule

The author wrote the details of the newspapers and took each soft cultural attribute and wrote the key phrases from the newspaper. The author also observed whether the story was positive or negative in nature. Figure 6.4is an example of the key words and phrases and the format of the scheduling document.

6.4.2Focus group

A focus group, also known as focus group interview, is a group interview which focuses upon a particular issue, product, service or topic and encompasses the need for interactive discussion amongst participants. (Carson *et al.,* 2001). That means in comparison to other forms of interviews, group interactions and participation is encouraged and more closely coordinated to maintain the focus. The following definition also summarises concisely the aim of the focus group:

"Any group discussion may be called a focus group as long as the researcher is actively encouraging of, and attentive to, the group interaction",

(Barbour, 2007, p.2).

There are two school of thoughts about focus group discussions.

- *Cognitive*: This form of focus group is generally followed by American and Japanese researchers. This generally follows a format and interviewing style as used in quantitative studies. The sample size is usually 10-12 participants. The duration is 1.5 hours. The interviewing style is based on logical sequence and the questions are closed. It uses the technique of straight questions, questionnaires, hand shows and counting. The interviewer is a moderator and the observer's role is to get proof. The analysis happens on the spot and pre-planning is required in this format. Cognitive style is suited for testing or proving of ideas and the output can be confirmed through quantitative studies. (Malhotra, et, al., 2012).

- *Conative*: This form of focus group is generally followed by European researchers. This format follows a different starting point, that emphasises exploration to develop. The sample size is usually 5-8 participants and the duration can be anywhere between 1.5-6 hours. The interviewing style is opportunistic in nature with open questions. It uses the technique probing, facilitation, projectives and describing. The researcher is the interviewer. The observer's role is to understand. The analysis is time consuming and requires post fieldwork. This format is suited for meaning and understading the issues and can be used in its own right to support decision makers. (Malhotra, et, al., 2012).

The author will use the conative form of focus group for his research as one of the main objectives of the research is to understand the perception of Indian soft power attributes of international and Indian diasporic youth.

Focus groups combine observation and interviewing methods, facilitating data to be formed through group interaction (Collis & Hussey, 2009).One of the reasons for selecting this technique is its effectiveness as an exploratory research tool (Easterby-Smith et al., 2008). Focus group can deliver an adaptable and supportive means of gathering insights into matters such as the opinions, perceptions, and attitudes of international and diasporic youth, which is the focus of this research, in a relatively short period of time. Focus groups also acknowledge range to be explored, in terms of the variety of issues that can be discussed, so that a variety of perceptions and experiences can be gathered. Group

participants can freely interact among each other without any bias or pressure that is beneficial to discussion and where participants are secure in conveying their opinions as part of a group, permitting data and insights that otherwise might be hidden to be disclosed (Clavin & Lewis, 2005; Collis & Hussey, 2009).

Focus group studyhas been recognized as extremely suitable while looking for insights into attitude creation and decision-making processes, such as those which influence people's behaviour (Malhotra & Birks, 2007; Eriksson & Kovalainen, 2008). This provides the author to investigate how people from different nationalities get to know about various soft power attributes of India and what are their perceptions about these attributes. Which of the given attributes matter to them the most and which do not. Through focus group study it can be also known whether these soft power attributes provide a positive or negative image of India in the participants minds.

Some of the common characteristics of focus group research are given below in Figure 6.5.

Figure. 6.5. Characteristics of Focus Group Research (Malhotra & Birks, 2007)

A focused group should generally be homogenous in terms of demographics and socio-economic characteristics. If the groups are common then the scope of interaction and conflicts is minimum. An amount of conflict may draw out issues or get participants to rationalise and defend their views in number of views. It can also mean that the discussion will not become stale when everybody agrees with everyone (Malhotra, et, al., 2012).

6.4.2.a Focus group: Planning and sampling

Planning begins with an examination of research problems and objectives. The objective of this focus group research was to find out the perception of international and diasporic youth in relation to India's soft power attributes. The next step was to clarify the role of focus groups in fulfilling the above objectives. This was followed by a list of issues related to various soft power attributes of India, how do they get communicated and received by the respondents. The list was a set of broad questions on which the discussions were based. The discussion started with a general question to make the participants more comfortable with the subject and fellow participants (Krueger, 1998). This was followed by a set of transition questions that lead to the key issues. The transition questions were connected between the participant and the topics (Ellis, 1994). The next step was to introduce the group to the key set of questions.

The researcher took the help of a colleague to take detailed notes and handle the recording equipment. (Collis & Hussey, 2009). The researcher worked out a plan where each participant's participation in the discussions was ensured. The participants who were dormant were encouraged to contribute. Similarly when any participant was too dominant, then the researcher summarised the dominant participant's views, thanked them for their contribution and asked other participants to comment and take the discussion further (Collis & Hussey, 2009).

The participants were selectedusing Purposive sampling. The participant's contribution to the research aims was used in this study (Eriksson & Kovalainen, 2008).The recruitment of the respondents was done through non probablity sampling. It is a common method of sampling in focus group research study (Saunders, et, al., 2007).Participants were carefully screened to meet the researcher's necessities and a group of individuals who were homogenous both in terms of demographics and socio-economic characteristics were recruited (Malhotra & Birks, 2007).

University of Southampton students were recruited for the focus group study. The reason for selecting this university was that it is among the top 20 universities in the United Kingdom that recruit international students. According to the study done by the UK Council for International Student Affair in 2013, there are 5955 international students at the University of Southampton (UKCISA, 2013). University of Southampton is ranked among the top 100 universities in the world and has sizeable international student populations. Another reason for selecting the University of Southampton was the convenience of gathering data as the researcher is from the University of Southampton.

There were four groups. The first group comprised of undergraduate students belonging to British nationality. The second group comprised of undergraduate and postgraduate Eastern European students. The third group was made of Indian diasporic undergraduate students and the final group was made ofLatin American students.All thefour groups were selected by interviewing individuals at the University of Southampton campus. The researcher took the help of the University of Southampton Erasmus society for recruitment of respondents. The Erasmus society is for all erasmus and international exchange students.

The main reason for selecting Latin American participants for the focus group interviews was that, culturally, Mexico and India are very similar in nature. Both India and Mexico are collectivist countries with high power distance and with masculine world view. Both countries belong to high context cultures as well. However, inspite of cultural similarities,

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there is very little diplomatic relations between the two countries. The researcher found cultural similarities while travelling to Mexico in 2014 and wanted to find out what kind of perception did Mexican students have about India and its culture.

The reason for selecting Eastern European participants was that historically, India has shared close ties with Russia and eartwhile Russian countries, however, there has been very little research (as per researcher's knoweledge) done post Russia's break in 1991, about the perception of the current generation of Eastern European students about India and its culture. Another reason for choosing this particular group was author's proximity to Russia. The author was born in Moscow and lived there with his family for 8 years of his life. The author still has family friends living in Russia and interacts with them from time to time. The perception of Eastern European students about India holds special interest in the authors mind.

The reason for selecting British Caucasian participants for the focus group research was to find out how they perceive India and its culture. It was interesting to see whether the results from the content analysis of the UK media resonates with the perception of British Caucasian students.Britain has been closely associated with India and its culture and it was fascinating to see how British Caucasian students viewed India and its culture and what aspects of Indian culture attracted their attentions.

The reason for selecting the British Indian participants was to find out about their perception of India. British Indians belong to many interethnic groups. The study involved Interethnic communication among the participants who belonged to different ethnic groups. There were participants who were from Punjabi origin, Malyalam origin, Gujrati origin and Telugu origin. There were couple of participants whose origins were from Goa and Bihar as well. It was interesting to see how participants from British interethnic groups viewed India and whether they had the same kind of perception about India as their British Caucasian couterparts.

Prior to the focus group research, the researcher provided an information sheet with an overview of the research, a statement of the aims, objectives and process of the research, benefits and disadvantages of taking part, confidentiality guarantees, possible uses of the research findings and email contact details of the researcher so that participants couldfollow this up with the researcher at a later date if they had any subsequent questions (Saunders, et, al., 2007).The participants were asked to fill a short questionnaire with their basic socio-demographic information such as age, sex, nationality, and program of study.

This helped in construction of the group and data analysis post the focus group study (Malhotra, et, al., 2012).

6.4.2.b Focus group: Location

The physical locations of the focus group wasa significant consideration with a relaxed, casual atmosphere created to enable the discussion and help overcome any apprehensions members couldhave had (Malhotra, et, al., 2012, Saunders, et, al., 2007). For the four groups, a room was booked in the Hartley library to carry out the research. Light snacks and coffee were provided to the participants before and during the research. The reason for selecting the Hartley library was due to the participants familiarity with the location. The discussions was audio recorded using electronic recorder which was tested prior to the discussions. There was another recorder in case the first recorder didn't work as a contingency plan. There were extra batteries and tapes. The recorder was placed at the centre of the room so that the volume of participants was equal from all directions. The participants were asked to identify themselves prior to giving their opinions in the discussion (Malhotra, et, al., 2012).

Detailed notes were taken by The Independent observer. The observer was not from the same field of study and was unfamiliar with the selected topic. This was important because the observer focused on the content and flow of the discussions rather than getting influenced by the arguments (Collis & Hussey, 2009). The observer also took note of the underlying forces of the group, body language and communications between participants during the discussion. For eg. Visible signs of un ease, tensions, embaressments etc. (Malhotra, et, al., 2012). Thisensured that the researcher could concentrate in his role of moderator.

The researcher undertook the transcriptions, as it gave him the opportunity to understand the data after repeated listening. The researcher produced verbatim transcripts to allow him to return to the data at a later stage in the analysis process. During the data analysis stage key trends and patterns emerged from the data andwere identified by the researcher. It was vital to analyse the data as soon as the transcripts were ready. That way the researcher was able to recall as much information as possible and reflected on the feelings that must have come from the discussions (Saunders, 2007).

6.4.3Case study methodology

A case study is an in-depth investigation of a particular situation. Case studies refer to a broad array of approaches usually adopted for observing an individual and reporting on their interaction with variables of interest (for example: life events, psychological

intervention, etc.). Case studies mostly focus on the study of an individual; this may be an individual person, a family, group, a classroom, a situation, a context, or a location. Single or multiple case incidents can be explored through this method. The case study deals with events, incidents, or periods which are seen as critical in the context of the phenomenon under investigation. Yin suggests that a case study "is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin, 2003, p. 13), Yin adds various data sources and theory-focused data collection and analysis as key features of case study research to this definition. He reasons that a case study is the favored research method when relative issues are supposed to be extremely relevant to the subject of study. A case study has a distinct benefit as a research strategy in situations when "a 'how' or 'why' question is being asked about a current set of proceedings, over which the researcher has little or no control" (Yin, 2003, p. 9). Case studies differ depending on purpose and scope. In terms of *purpose,* Yin differentiates between exploratory, descriptive, and explanatory case studies. In terms of *scope*, he differentiates between single versus multiple case study designs on the one hand and rooted versus holistic case studies on the other hand. Case studies share a number of common features, including research design components, a case study protocol, principles of data collection, and quality criteria.

Cronbach (1975, p. 123) describes the case study as "Interpretation in context", Wilson (1979, p. 448) interprets the case study as "A process which tries to describe and analyse some entity in qualitative, complex and comprehensive terms not infrequently as it unfolds over a period of time", and Becker (1968, p. 233) suggested that the purpose of case studies was " to arrive at a comprehensive understanding of the groups under study…and… to develop general theoretical statements about regularities in social structure and process".

Case studies may take different forms in their research format and presentation such as:

• Historical accounts of events, chronologically presented

• Detailed descriptions of a single event from a variety of viewpoints

• A simple description of a simple - and single- event, person or period

• Highly biased viewpoints expressed by the actors in an event

• Statistical presentations, or models, based upon live data but omitting any qualitative content, comment or interpretation

• Combinations of analysis, diagnosis and description; presented through written, visual or aural forms of communication.

Table:6.3Characteristics of qualitative case studies

Source: Adapted from Malhotra & Birks, 2007

Table 6.3 suggests that the case study exhibits four main characteristics - *particularistic, inductive, descriptive* and *heuristic*.

Particularistic characteristics means that case studies focus on a defined specific situation, event, programme of action or event (Wilson, 1979).

Inductive characteristics means that case studies mostly depend on inductive reasoning. Concepts or hypotheses emerge from an investigation of the data - data grounded in the context itself. Descriptions of 'why, how, when, where and who issues may appear from the evidence, thus aiding discussion to follow by the researcher upon questions of evaluation, options, and conclusions (Stake, 1981).

Descriptive characteristics means that the researcher needs to define the boundaries of their investigation so that the focus of the case study is both determinedand respected (Hoaglin et al., 1982; Stake, 1981).

Heuristic characteristics means that case studies throw light on the reader's understanding of the phenomenon under study. They can bring about discovery of 'new' meanings or explanations, or prove what is known. They can also explain how conditions advanced into their existing state, thus also sometimes contributing the potential for prediction (Guba and Lincoln, 1981; Helmstadter, 1970).

Case studies can be approached from both qualitative and quantitative stances to research investigation. The characteristics of qualitative and quantitative approaches can be seen in table 6 below (Burrell and Morgan, 1979).

Table:6.4Characteristics of qualitative and quantitative approaches

The content of table 6.4explains the characteristics of qualitative and quantitative research. After going through both qualitative and quantitative research methods, the researcher is going to use qualitative research for this thesis.

There can be single or multiple-case designs. Single cases are used to verify or challenge a theory, or to represent a unique or extreme case (Yin, 1994). Single-case studies are also perfect for revelatory cases where an observer may have access to an occurrence that earlier was ambiguous. Single-case designs require careful examination to avoid distortion and to amplify the researcher's access to the evidence. Multiple-case studies follow replication logic. This is not to be confused with sampling logic where a selection is made out of a population for inclusion in the study. Each specific case study consists of a "whole" study, in which data are gathered from various sources and conclusions drawn on those data.

A case study procedure contains more than the survey tool; it should also contain measures and general instructions that should be surveyed in using the tool. It is to be created prior to the data-gathering phase. It is vital in a multiple-case study, and necessary in a single-case study. Yin (1994) presented the protocol as a major component in emphasising the dependability of the case study research. A typical protocol should have the following sections:

- A summary of the case study project (purposes, questions, themes being examined).

- Field actions (permits admission to sites, sources of information).

- Case study questions (precise questions that the researcher must keep in mind during data collection).

- A guide for case study reporting (outline, format for the narrative) (Yin, 1994, p. 64).

The summary should communicate to the reader the overall topic of examination and the purpose of the case study. The field actions mostly encompass data collection issues and must be appropriately designed. The researcher does not control the data collection

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environment (Yin, 1994) as in other research plans; hence, the actions become very important. During interviews, which by nature are open-ended, the subject's agenda must command the activity (Stake, 1995). Having adequate resources while in the field, clearly arranging data collection activities, and stipulating unexpected events, must all be planned for.

The purpose of the research was to carry out visual analysis of 22 drawings depicting India's image in the minds of participants belonging to four different groups. The four groups comprised of participants from Latin America, Britain and Eastern Europe. There were two sets of groups from Britain. One group comprised of British Indians and the other group comprised of British Caucasian participants.

Case study methodology deals with events, incidents, or periods which are perceived as critical. It is also a good methodology to explore and explain certain issues. Therefore to answer the research question, the case study was chosen as the most appropriate method.

Validity was ensured by using multiple sources of evidence and establishing a chain of evidence. A Pattern matching, where several pieces of information from the 22 drawingswere related, was also used. Reliability was achieved by forming a case study protocol.

The analysis of data used qualitative content analysis to interpret variations through identifying differences and similarities in the 22 drawings, which are expressed as categories and themes at various levels of abstraction.

The analysis is simultaneously systematic and complex; although the procedure is systematic, it is a back and forth research strategy. As Graneheim and Lundman (2004) note, 'Even if these descriptions point to a linear process, it is important to bear in mind that the process of analysis involves a back and forth movement between the whole and parts of the text' (p. 107). When creating categories and themes, the subjects and context should be taken into consideration. The subject, that is, in this case, the participant who is drawing his/her interpretation of India, should be kept in focus throughout the analysis process. Context has one aspect and that is the drawings and occasional explanatory words surrounding the picture being analysed, which means that data must be understood in the light of whatever information comes before and after the meaning unit undergoing analysis.

The relationship between color and human behaviour has been studied in detail. There are two schools of thoughts in this regard. The first school argues that color signals the brain to

trigger an emotional reaction directly, whereas others suggest that color preferences are learned over time as shared emotional meanings or as result of past experiences or as conscious associations in language, literature and myths (Osgood *et al.*, 1978).

There is a cross-cultural meaning and associations of individual colors; Blue, is considered to be the American corporate color, it is also perceived as evil and cold in East Asia (Schmitt, 1996).Inthe Netherlands, it stands for warmth, coldness in Sweden, and death in Iran and purity in India (Schiffman *et al.*, 2001). In the USA, Japan, Korea and China, blue means dependable, high quality and trustworthy (Jacobs *et al.*, 1991). White colorsignifiessorrow or death in East Asia (Ricks,1983), but happiness and pureness in Australia, New Zealand and the USA (Neal *et al.*, 2002). White also denotes femininity in the Netherlands, but masculinity in Sweden and the USA (Neal *et al.*, 2002). Green signifies danger or disease in Malaysia (Ricks, 1983) and jealousy in Belgium and the USA (Hupka *et al.*, 1997). Green denotes love, happiness, good taste and adventure in Japan, sincere, trustworthy and dependable in China and good taste and adventure in the USA (Jacobs *et al.*, 1991).

Red means unlucky in Chad, Nigeria and Germany, but lucky in China, Denmark and Argentina (Schmitt, 1996; Neal *et al.*,2002). It is a bride's color in China and India, but a masculine color in the UK and France (Neal *et al.*, 2002). It shows ambition and desire in India (Grossman and Wisenblit, 1999) and love in China, Korea, Japan and the USA (Jacobs *et al.*, 1991). Yellow represents unfaithfulness in France, but warmth in the USA, (Neal *et al.*, 2002). It is associated with envy and jealousy in Germany and Russia (Hupka *et al.*, 1997), whereas it means pleasant, happy, good taste, progressive, authority, royal and trustworthy in China (Schmitt, 1996).

Purple is considered as expensive in China, South Korea and Japan (Jacobs *et al.*, 1991). It is a color of love in China, South Korea and the USA (Jacobs *et al.*, 1991), but is related to anger and envy in Mexico and to sin and fear in Japan (Hupka *et al.*, 1997). Black represents grief and sorrow in Western cultures, but is also a ceremonial dress for priests and justices. It is associated with dullness and stupidity in India (Priluck and Wisenblit, 1999). In Japan, black is connected with fear, anger and jealousy in Germany, Russia, Poland, Mexico and the USA (Hupka *et al.*, 1997). Black is seen as powerful and expensive in the USA, China, Japan and South Korea and also as dependable, trustworthy and of high quality in China (Jacobs *et al.*, 1991).

Table: 6.5 Country – culture cluster

Table 6.5, shows the meaning of colors in three cultures namely, Anglo-Saxon, Latin and Slavic. The above-mentioned cultures are the closest to the participants' cultures.

As seen above, color has been an integral element of corporate and marketing communications. It induces moods and emotions, influences consumers' perceptions and behaviour and helps companies' position or differentiate from the competition. Research has been carried out on the socio-cultural and psychological associations and meaning of colors in cross cultural marketing perspective (Aslam, 2006). However, the researcher could not find any relevant study related to colors and cultural studies, where colors were interpreted on the basis of the participants perception about a particular culture or country. Therefore, it was interesting to see, how and in what manner the participants used the colors in this research.

The colors were also studied under two segments. These were:

- **Saturation**: Saturation refers to the purity of a color in relation to its appearance in the color spectrum. Thus saturation is high if a color is used in a vivid form and low if it is nearly neutral (Rose, 2012).
- **Value**: This refers to the lightness or darkness of a color. If a color is in its near-white form, then its value is high: if in near black form, its value is low (Rose, 2012).

The sampling units were the 22 drawings by 22 research participants belonging to four different cultural groups. The analysis was done in two parts. In the first part, different sets of artworks were analysed by the researcher, and an effort was made to understand whether there was any similarity in the kind of images that different groups portrayed when asked to draw their impressions of India. It has to be noted that the analysis was undertaken on a general basis. Images which were more prominent than others were also analysed.

The second level was an in-depth analysis of the drawings where the color schemes, words used in the drawings for explanations, and the saturation and value of the color were studied in detail.

This chapter concentrates on detailed reporting on the analysis of data from the content analysis, focus group and case study research. The content analysis was carried out to find out the perspective of the British media on key factors involving India's cultural aspects which influence the perceptions of people. Three newspapers - The Daily Telegraph, The Guardian and The Independent - were analysed. The focus group research was carried out among four groups. The first group consisted of students from Latin America, the second group consisted of students from Eastern Europe, the third group consisted of British Caucasian students and the fourth group consisted of British Indian students; the purpose was to find out their perceptions about India's culture and extend these perceptions to identify cultural factors that could improve India's soft power. The case study focused on the visual representation of India through the eyes of the focus group research participants. Through drawings produced by the participants, an image of India could be constructed.

7.1 Content Analysis

7.1.1 Newspaper archive

The content analysis research started with an examination of a large archive of press coverage related to India's cultural and vicarious aspects. Press articles from Nexis database were used to investigate the articles published by The Daily Telegraph, The Guardian and The Independent. Nexis provides access to full-text news using various search options, and is heavily used in the academic circle. The news coverage includes historical archives and up-to-the-minute stories in national and regional newspapers.

7.1.2 Assessment of data

The major advantage of using an already existing archive was that it allowed an examination of an otherwise inaccessible range of material and saved considerable time in data collection. Nexis provides various methods through which specific topics can be searched. Figure 7.1 shows how Nexis helps in identifying newspaper articles related to specific topics.
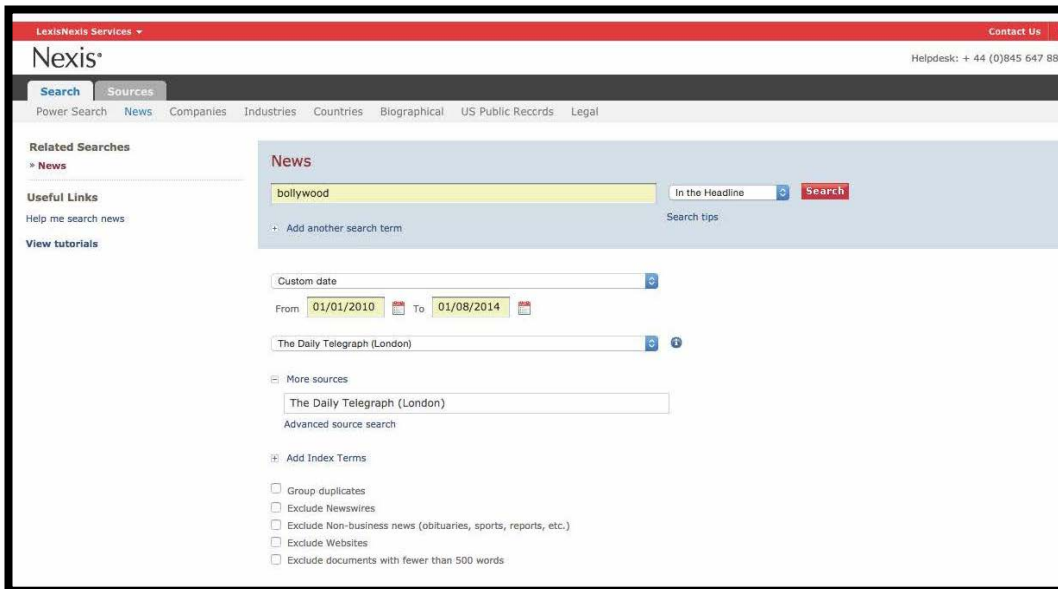
Figure. 7.1. Example of Nexis Being Used For Data Collection
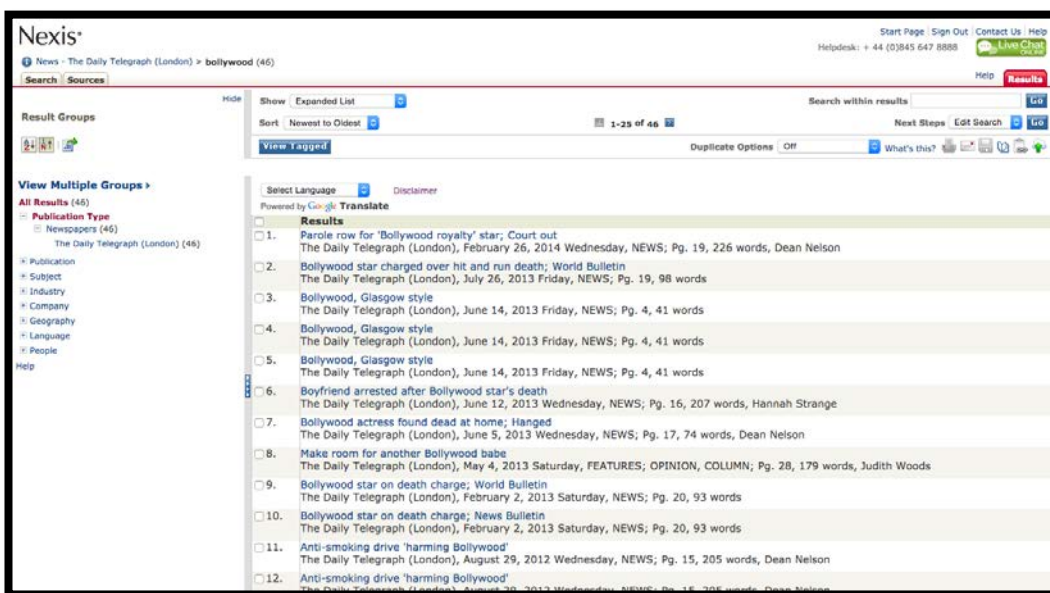
Figure. 7.2. Example of Nexis Results Page

The reason for choosing the The Daily Telegraph, The Guardian and The Independent was because of their accessibility through Nexis. All articles released between 1 January 2010 and 1 August 2014 with the required keywords in the headlines were analysed in a detailed manner.

7.1.3 Coding scheme

To allow broad qualitative and quantitative examination of the press archive, all articles had to be condensed in a form that allowed for statistical comparison. This was achieved through the creation of a coding scheme which was finalised before embarking on the

analysis. The coding scheme for this exercise consisted of two parts, the first recording largely objective statistics and the second noting recurring themes and issues.

First, in terms of objective statistics, for each article, the researcher decided to routinely code the date of publication, the publishing newspaper, the type of article, the page number, and the date of analysis. This was a consistant activity and did not change across the themes. Coding coverage was calculated as a percentage of characters coded with respect to the parent theme and sub-themes. The coding for recurring themes changed as per the given topic and is discussed in detail below.

7.1.4 Bollywood

All articles related to the keyword 'Bollywood' in the headline and published between 1 January 2010 and 1 August 2014 were examined in a detailed manner. Tables 7.1 to 7.4 show how the information was categorised and coded, and provide a brief explanation for the choices made.

Table: 7.1 The newspapers

Code	Notes
The Daily Telegraph	The Daily Telegraph is a daily morning UK English-language broadsheet newspaper published in London by the Telegraph media group and distributed throughout the United Kingdom and internationally. In September 2014 it had a daily circulation of 512,806 copies.
The Guardian	The Guardian is a British national daily newspaper. The newspaper is associated with a complex organisational structure. In September 2014 The Guardian had an average daily circulation of 183,766 copies.
The Independent	The Independent is a British national morning newspaper published in London by Independent Print Ltd. In September 2014 The Independent had an average daily circulation of 63,035 copies.

(Figures obtained from theguardian (2014)http://www.theguardian.com/media/table/2014/oct/10/abcs-national-newspapers)

Table: 7.2 Article type for Bollywood

Code	Notes
Business	Articles released in the business part of the paper and directly related to the business aspect of Bollywood.
Opinion/Comment/ News/Analysis/Feature/Report	Predominantly similar kind of articles released across the three newspapers.
Film and Music	The articles on Bollywood were only released on The Guardian's film and music page.
Preview and Review	Articles released on this page were predominantly on the Bollywood-related musicals released in London.
World bulletin/International/World news	Maximum articles on Bollywood were released on this page.
Obituary	Mostly on Bollywood superstars and actors who went from Britain.
Sports	Articles published on the sports pages were either on Bollywood sports movies or on sports people indirectly associated with Bollywood.

As an initial process, themes on Bollywood were reviewed by the researcher. A structure of systemic coding was then formed in relation to the categories which came up during the identification of themes. A draftbook was created and field-tested through a more detailed reading of the articles. The field testing sought to confirm whether the coding scheme could be applied consistently and reliably. The explanation and description were tightened through this process. Through this process a total of 14 major themes emerged on the topic of Bollywood.

In addition to themes, each article was coded according to the attitude the newspaper article took towards the key issues identified. Attitude was recorded as simply as possible with the code mark of positive, negative or neutral. Clearly the restriction of these codes prevents more complex analysis, for example the degree of criticism or praise, but equally

this limitation enables clearer and more meaningful statistical analysis. Table 7.3 shows the coding schedule on the attitude of the article.

Table: 7.3 Attitude of the article on Bollywood

Code	Notes
Positive	Whether articles had a positive overview on Bollywood
Negative	Whether articles had a negative overview on Bollywood
Neutral	Whether articles had a neutral overview on Bollywood

Table: 7.4 Themes and issues on Bollywood

Code	Notes
1. Based on Film stars	This code covered the articles which were based on Bollywood actors and actresses.
2. Controversy	This code covered the articles referring to Bollywood-related controversies.
3. Dance	This code covered the articles related to Bollywood dance moves.
4. Fan following	This code covered the articles which were based on the fan following of a particular Bollywood star.
5. Music	This code covered the articles related to Bollywood music.
6. Obituary	This code covered the obituaries of film personalities related to Bollywood.
7. Review	This code covered the reviews on movies and musicals related to Bollywood.
8. Business	This code covered all the business-related articles on Bollywood.

9. International box office	This code covered articles related to the international box office performance of Bollywood movies.
10. New age cinema	This code covered the articles on the wave of new realistic cinema released in Bollywood since last 4-5 years. These movies have performed well in the Indian box office and got rave reviews in the foreign market as well.
11. Awards	This code covered the articles related to award ceremonies in Bollywood.

7.1.4.a Extent of coverage

A total of 110 articles related to Bollywood were coded for this research. The analysis employed the objective aspects recorded (date, article type, cultural attribute, etc.) and combined them with the qualitative assessment of themes and attitudes identified. Figure 7.3 shows the number of articles published by the newspapers.
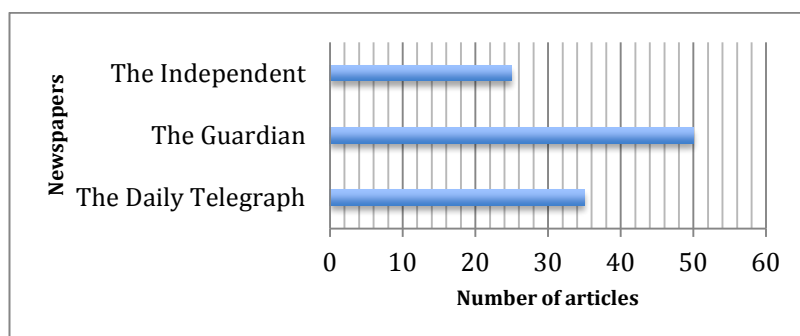
Figure. 7.3. Number of Articles on Bollywood in the Three Newspapers

7.1.4.b Frequency of articles
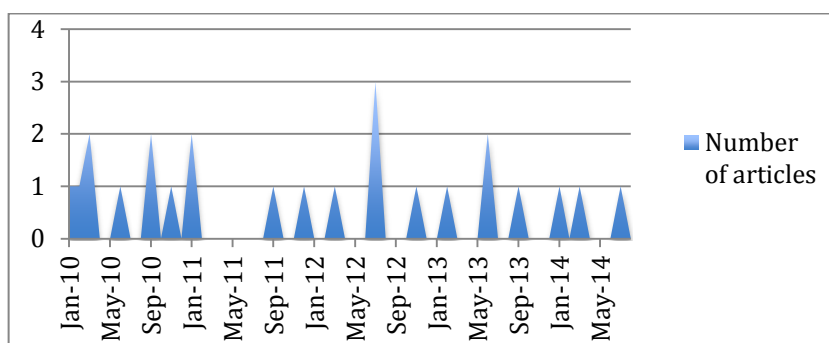
Figure. 7.4. Frequency of Articles on Bollywood Published in the Independent
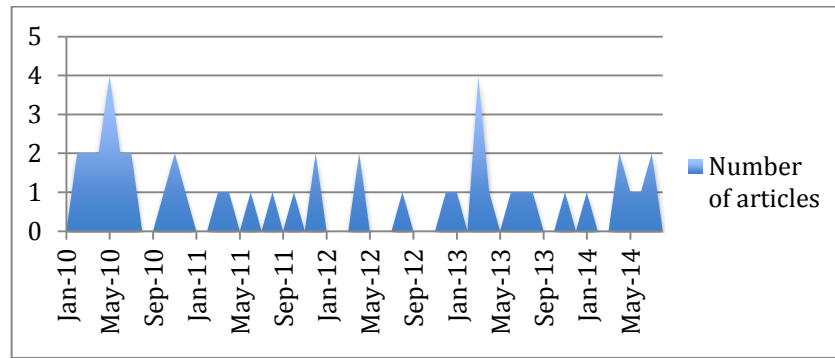
Figure. 7.5. Frequency of Articles Published in the Guardian
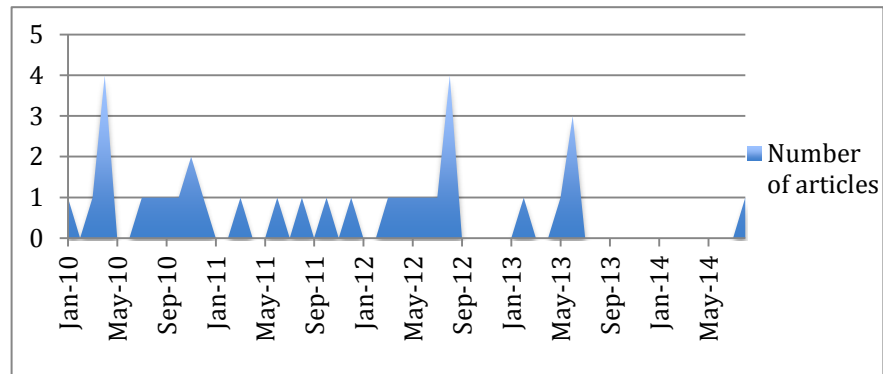
Figure. 7.6. Frequency of Articles on Bollywood Published by the Daily Telegraph

Looking at the spread of coverage of time and the frequency of articles related to Bollywood and its themes in Figures 7.3-7.6, it is evident that the maximum frequency was that of The Guardian followed by The Daily Telegraph and The Independent.

Figure 7.4 shows us that the frequency of articles published by The Independent related to Bollywood has been consistent. The Guardian has been consistently publishing news on Bollywood as seen in Figure 7.5. However, Figure 7.6 shows that the frequency of articles published by The Daily Telegraph has decreased during the investigation.
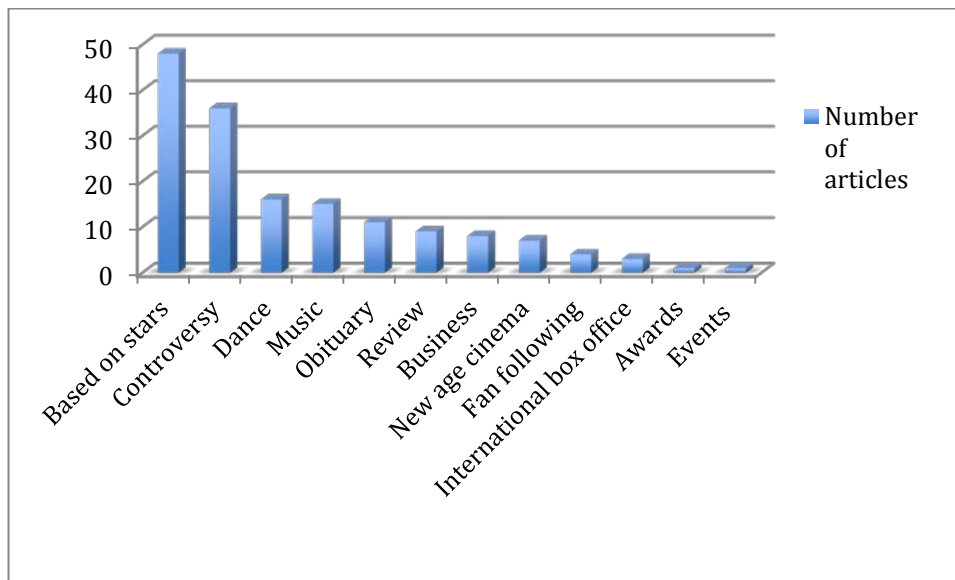
Figure. 7.7. Frequency of Themes on Bollywood Published in the Three Newspapers

Figure 7.7 shows the frequency of themes published by the three newspapers. Maximum numbers of articles were published on Bollywood stars. It was followed by Controversial issues on Bollywood, and news related to Dance and Music. It was possible to continue this examination, contrasting the different types of articles with different papers, number of times these occurred, and attitudes, among other factors. Such analysis revealed the occurrence of different themes related to Bollywood and provided for a more detailed thematic consideration. Here the relatively objective status of what was being recorded, the huge scope of press archive, the consistent use of the coding system, and the NVIVO software for qualitative analysis, provided the study with evident strength and offered a strong descriptive grounding for thematic findings.

7.1.4.c.1Attitudes
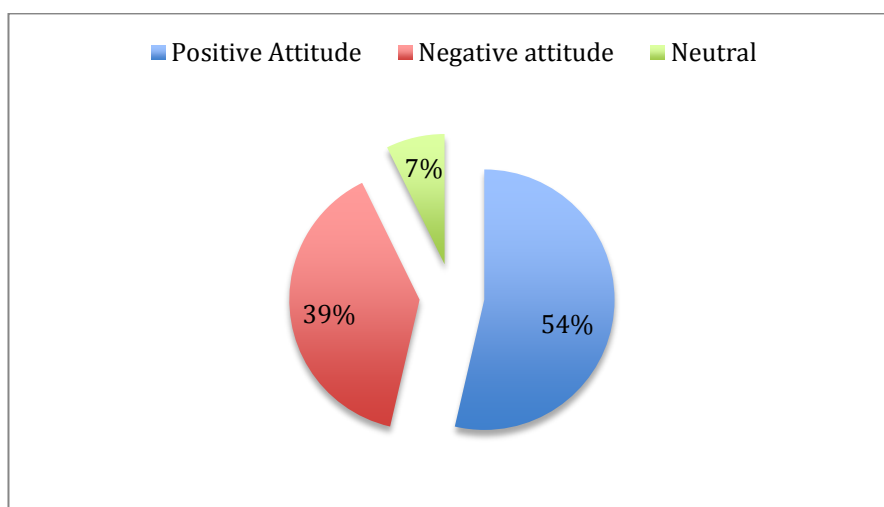
Figure. 7.8. Attitude Related to the Articles Published by the Three Newspapers on Bollywood and its Themes

The attitude of articles related to Bollywood and its themes were mostly in the positive spectrum as seen in Figure 7.8. The reason for the high number of negative articles (39%) was due to the fact that a number of articles published were about the negative aspects of film stars. A more detailed analysis on the positive attitudes is undertaken in Figures 7.9-7.10.
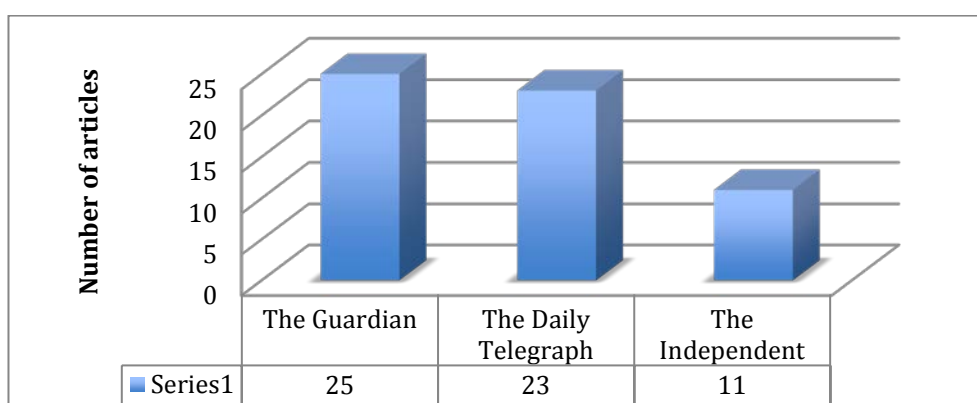
Figure. 7.9. Articles with a Positive Attitude Towards Bollywood and its Themes

In Figure 7.9, it is seen that The Guardian has 25 articles with positive attitude towards Bollywood followed by The Daily Telegraph which has 23 articles and The Independent which has 11 articles.
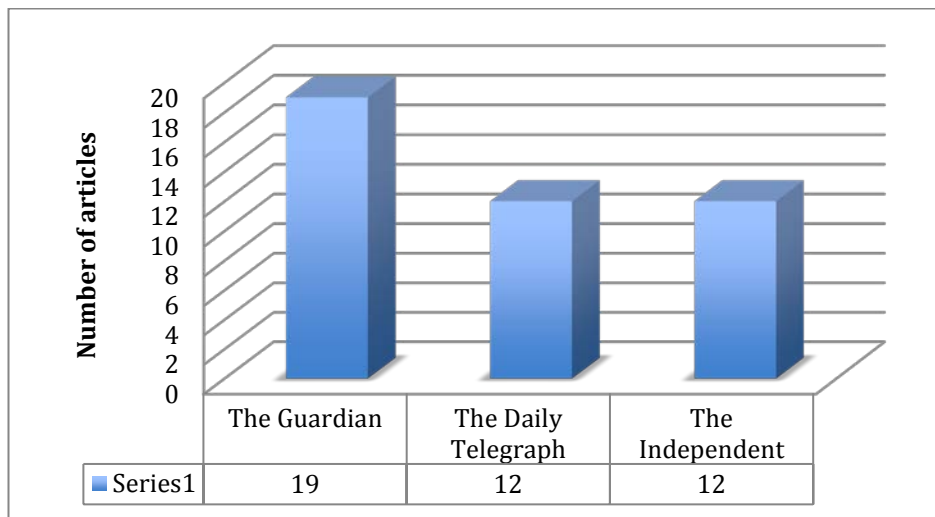
Figure.7.10. Number of Articles in Relation to Negative Attitude Towards Bollywood and its Themes

Figure 7.10 shows that The Guardian had 19 articles published with negative attitude towards Bollywood. The Daily Telegraph and The Independent have 12 articles each. There were a greater number of positive articles on Bollywood than negative articles.

7.1.4.d Based on Stars

There were 48 articles mentioning Bollywood stars: 21 articles were published by The Guardian, 15 by The Daily Telegraph, and 12 by The Independent.
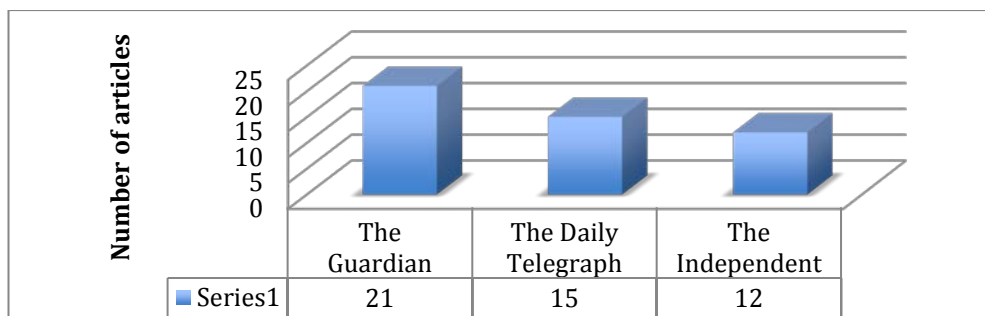
Figure. 7.11. Articles on Bollywood Stars

In Figure 7.11 it is seen that The Guardian had maximum interest in the Bollywood stars followed by The Daily Telegraph and The Independent. Another interesting aspect which was noticed while analysing the data on the stars was the number of negative and positive articles related to stars. There were 25 positive articles and 22 negative articles citing Bollywood stars, with one article being neutral in attitude.

There were 36 articles related to controversies in Bollywood. Each newspaper published 12 articles on this topic, and each newspaper showed an equal amount of interest on controversies related to Bollywood.
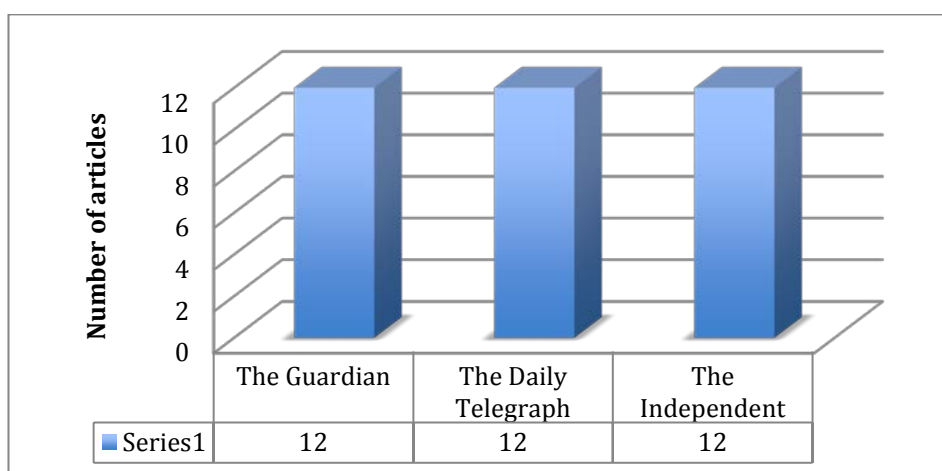
Figure. 7.2. Articles on Controversies in Bollywood

7.1.4.f Dance

There were 16 articles on Bollywood dance. The Guardian had ten articles, The Daily Telegraph published four articles and The Independent published two.
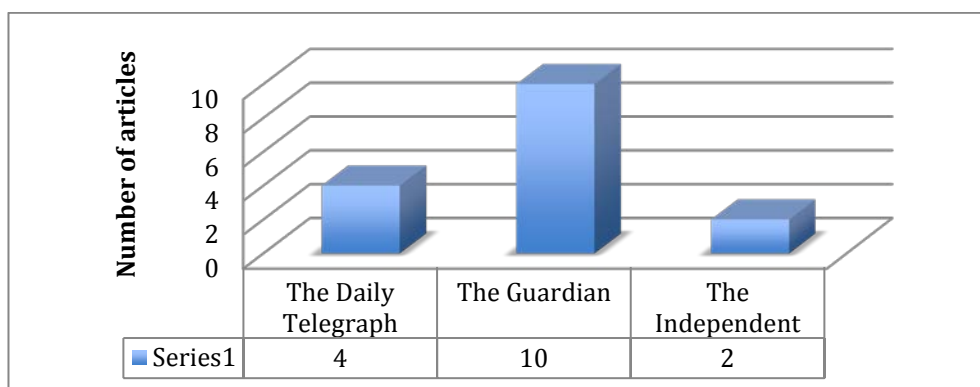
Figure. 7.13. Articles on Bollywood Dance

Figure 7.13 shows that The Guardian had significant interest in news articles related to Bollywood dance. Most of the articles were based on Broadway musicals in the UK depicting Bollywood-style dances, and most were also reviews.

7.1.4.g Music

Fifteen articles related to Bollywood music were published between the time period of 1 January 2010 and 1 August 2014. The Guardian published 10 articles followed by the Daily Telegraph with four articles and The Independent with one article.
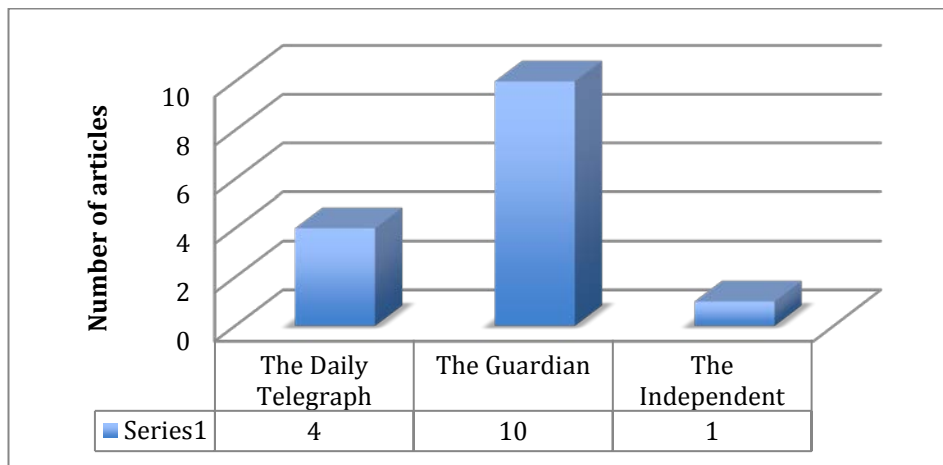
Figure. 7.14. Articles on Bollywood Music

The above Figure 7.14 portrays that The Guardian had maximum interest in the articles published on Bollywood musicals followed by The Daily Telegraph and The Independent. Again, most of the articles related to Bollywood music were based on UK Broadway musicals.

7.1.4.h Obituary

There were 11 articles published on Bollywood personalities who died. The Guardian and The Independent published four articles each followed by The Daily Telegraph which published three articles.
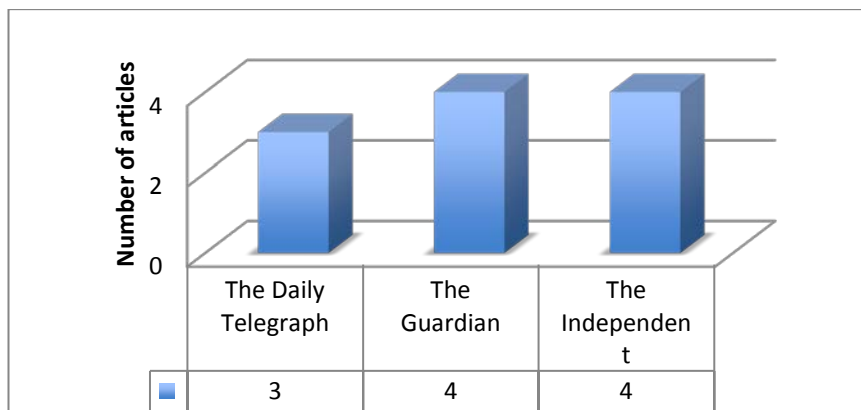
Figure. 7.15. Articles on Obituary

Figure 7.15 shows that The Guardian and The Independent had published an equal number of articles on Bollywood personalities who died. All obituaries in the Daily Telegraph were for Indian actors named Rajesh Khanna, Dara Singh and Shammi Kapoor. The obituaries in The Guardian were for Zohra Sehgal who was a British Indian actress, Sophia Haque who was also a British Indian, Dev Anand, who was a popular Indian actor, and

Shammi Kapoor. The Independent had obituaries on Rajesh Khanna, Bina Rai, and Dara Singh.

7.1.4.i Review

Figure 7.16 shows that The Guardian published five articles related to reviews with Bollywood; two of the reviews were on the Bollywood movies *Mary Kom* and *The Lunch Box*. The remaining three were for Bollywood-related musicals. The Daily Telegraph published three review articles on Bollywood-inspired musicals. The Independent published one review article on a Danish-based musical inspired by Bollywood.

	The Daily Telegraph	The Guardian	The Independent
■	3	5	1
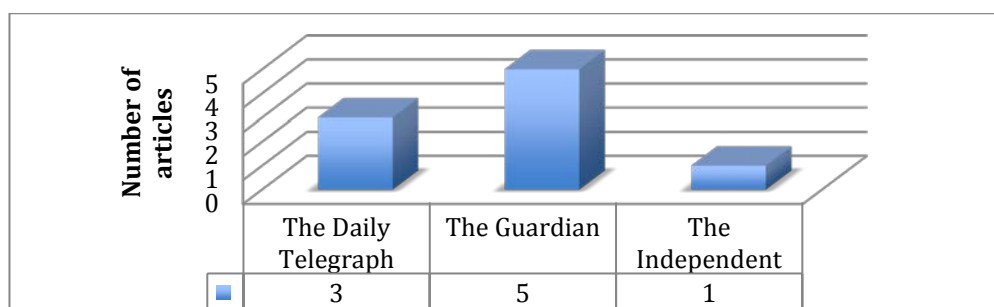
Figure. 7.16. Articles on Bollywood Reviews

7.1.4.j Business

Figure 7.17 shows that there were no Bollywood business-related articles in The Guardian, whereas The Daily Telegraph published five business-related articles on Bollywood. Interestingly, three articles were related to the Eros International production house. The Independent published three articles. All the articles on Bollywood Business were positive in nature.

	The Daily Telegraph	The Guardian	The Independent
■	5	0	3
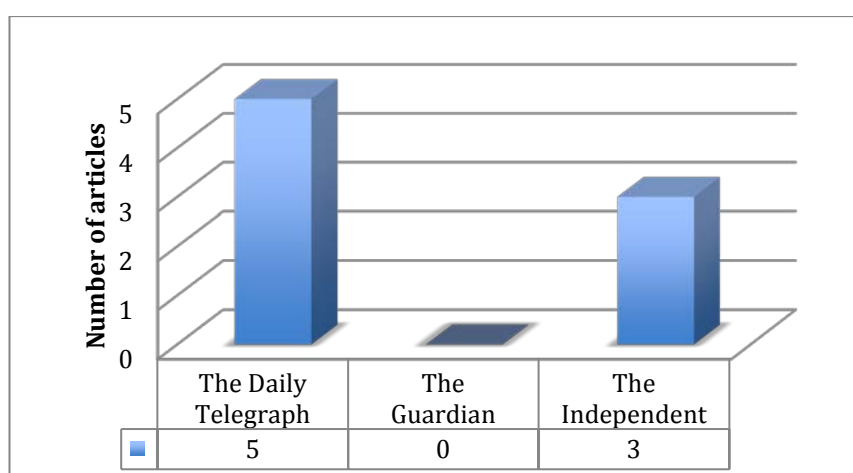
Figure. 7.17. Articles on Bollywood Business

Figure 7.18 shows that The Guardian published six articles on the new wave of cinema which is coming out of Bollywood. All articles were positive in nature. However, it was mentioned that the new independent cinema has not been able to come up in a big way across the globe. The Independent published one article in this regard while there were no articles on this subject in The Daily Telegraph.

	The Daily Telegraph	The Guardian	The Independent
■	0	6	1
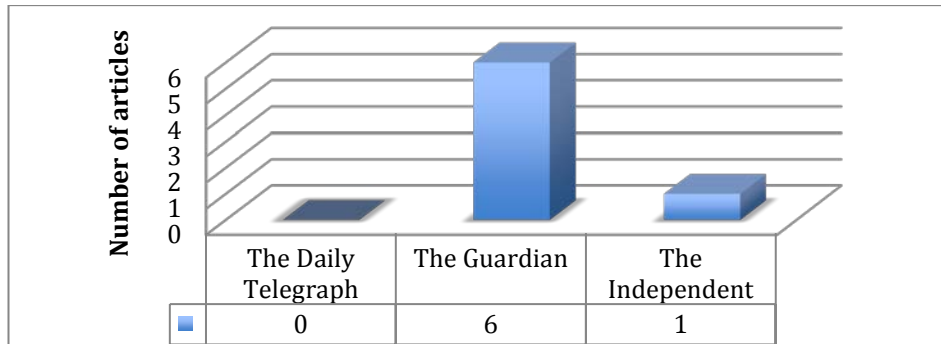
Figure. 7.18. Articles on New-Age Cinema in Bollywood

7.1.4.l Fan following

Figure 7.19 shows that The Guardian published two articles which mentioned fan following of Bollywood movies. One article published on 17 December 2010 was of special interest for the researcher as the article was about the USA's plan for Bollywood glitz to aid Afghan recovery. The article mentioned how US diplomats suggested that India could send Bollywood stars to tour Afghanistan to aid international efforts to stabilise the country. In a confidential March 2007 cable responding to a request from Washington for "specific, concrete ideas for opportunities for India to use soft power in helping Afghanistan's reconstruction", officials said Bollywood was an area that "seems ripe". The other article was about Bollywood actress and singer Priyanka Chopra and her relation to her fans. The Independent and The Daily Telegraph published one article each on Bollywood fans. Both articles were about Rajesh Khanna, who was a yesteryear superstar and had a massive fan following.
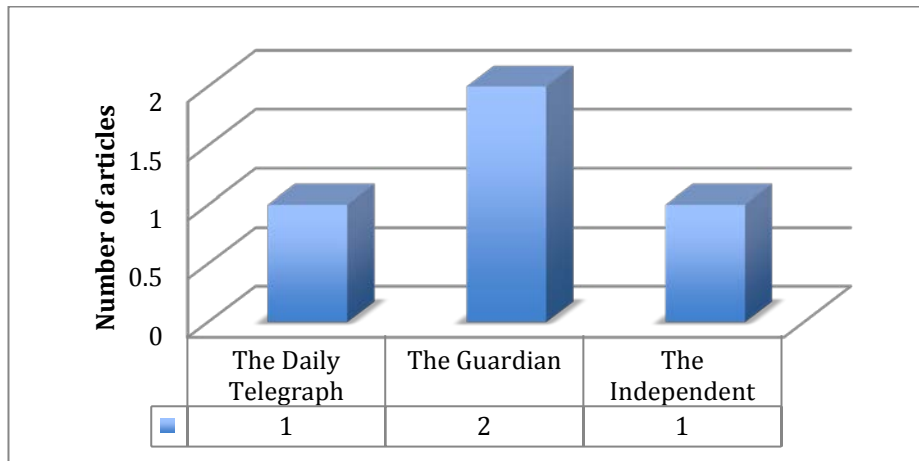
Figure. 7.19. Articles on Bollywood Fan Following

7.1.4.m International box office

Figure 7.20 shows that there were two articles published by The Guardian on the international box office collection of Bollywood. The Daily Telegraph published one article on the Eros production house, while The Independent did not have any articles published on this topic.
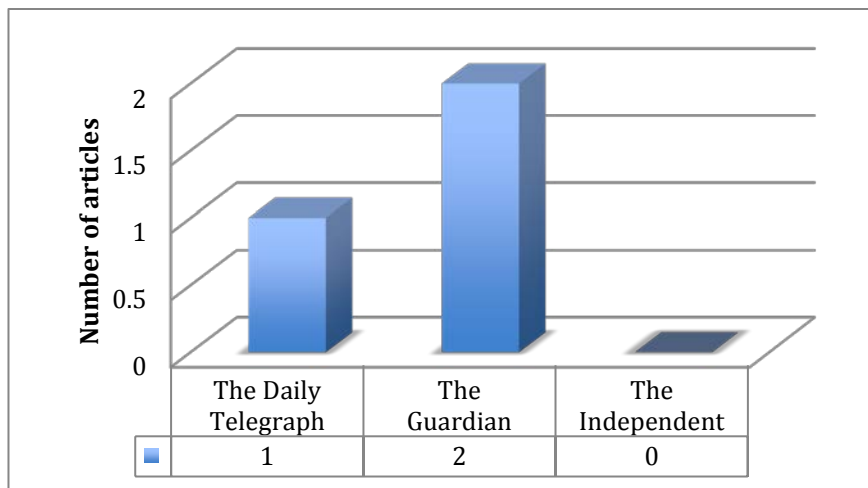
Figure. 7.20. Articles on Bollywood's International Box Office Collection

7.1.4.n Awards and events

The Guardian published one article each on Bollywood awards and events. Neither The Independent nor The daily Telegraph published any articles on these topics.

7.1.5 Spiritualism and Yoga

All articles related to the keyword 'Yoga' in the headline and released between 1January 2010 and 1 August 2014 were examined in a detailed manner. Tables 7.5 to 7.7 show how the information was categorised and coded and provide a brief explanation for the choices made.

Table: 7.5Themes and issues on Yoga

Code	Notes
Business	Articles released in the business part of the paper and directly related to the business aspect of Yoga industry.
News/Analysis/Feature	Predominantly similar kind of articles released across the three newspapers.
Health/Weekend	Articles published on the health suplement
Preview and Review	Articles reviewing books or practices on yoga.
World bulletin/International/World news	Articles published in the international section of the newspapers.
Travel/Lifestyle	Articles related to travel and leisure.
Sports	Articles published on sports page were on health benefits of Yoga.

Table: 7.6 Article type for Spiritualism and Yoga

Code	Notes
1. Yoga practice	This code covered the articles which were based on practice of various styles of Yoga
2. Yoga gurus and teachers	This code covered the articles related to Yoga teachers.
3. Yoga centres	This code covered the articles related to the places where Yoga was practiced.
4. Celebrities	This code covered the articles which mentioned celebrities as Yoga practitioners.
5. Religion	This code covered the articles which mentioned Yoga as a religious practice.
6. Lifestyle	This code covered the articles which mentioned Yoga as a lifestyle practice.
7. Philosophy	This code covered the articles which mentioned the philosophies of Spiritualism and Yoga.

As an initial process, themes on Spiritualism and Yoga were reviewed by the researcher. A structure of systematic coding was then formed in relation to the categories which came up during the identification of themes. A draftbook was created and field-tested through a more detailed reading of the articles. It was found that there were very few results for the search term 'Spiritualism', so the researcher decided to use the keyword of 'Yoga' instead. The field testing sought to confirm whether the coding scheme could be applied consistently and reliably. The explanation and description were tightened through this process, and a total of nine major themes emerged on the topic of Yoga.

In addition to themes, each article was coded according to the article's link to India. All articles mentioning India were coded as positive and all articles not mentioning India were coded as negative. Table 7.7 shows the coding schedule on the mention of India in the articles.

Table:7.7 Mentioning of India

Code	Notes
Positive	Whether articles mentioned India's connection to Yoga.
Negative	Whether articles didnot mention India's connection to Yoga.

7.1.5.a Extent of coverage

A total of 131 articles related to Yoga were coded for this research. The analysis employed the objective aspects recorded (date, article type, cultural attribute, etc.) and combined them with the qualitative assessment of themes and attitudes identified. Figure 7.21 shows the number of articles published by each newspaper.

	The Independent	The Guardian	The Daily Telegraph
■ Series1	20	44	67
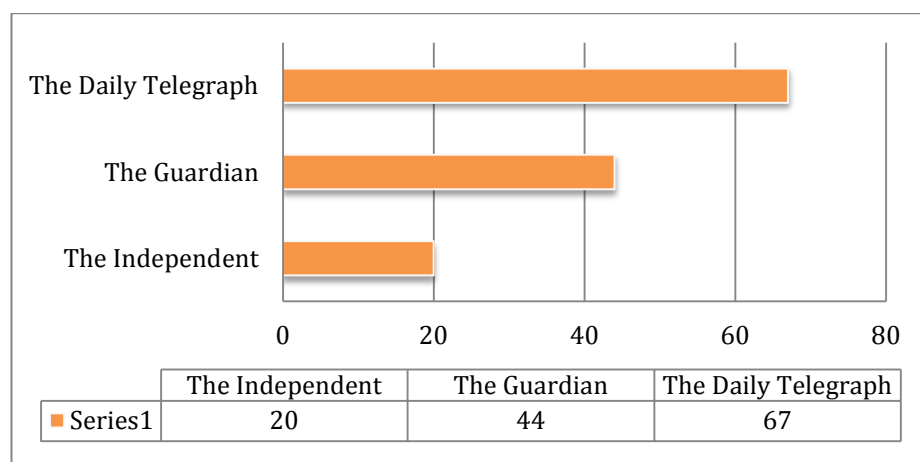
Figure. 7.21. Number of Articles on Yoga
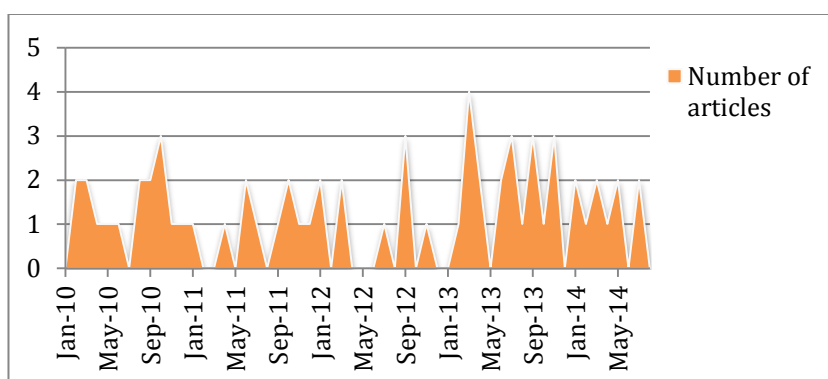
Figure. 7.22. Frequency of Articles Published by the Daily Telegraph on Yoga
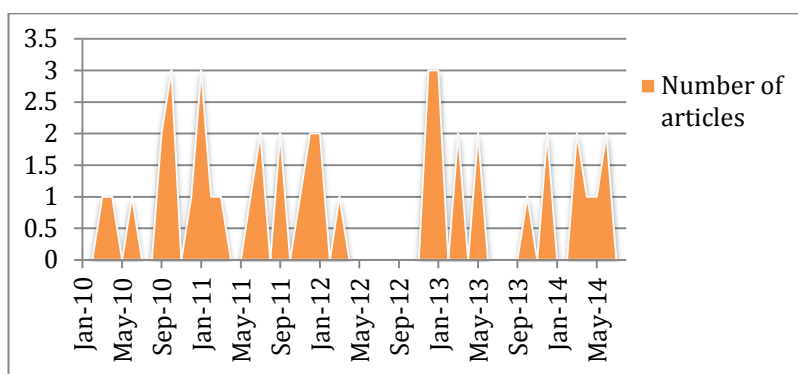
Figure. 7.23. Frequency of Articles Published by the Guardian on Yoga
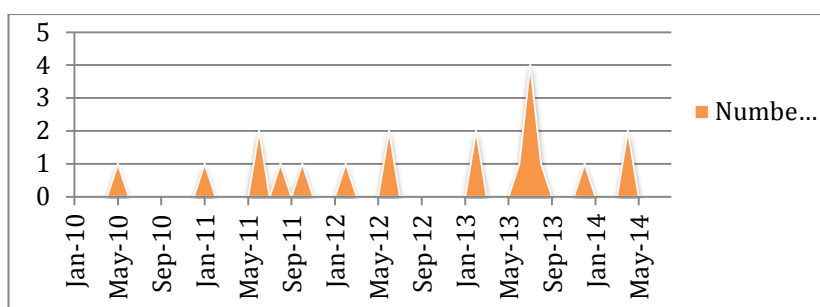
Figure. 7.24. Frequency of Articles Published by the Independent on Yoga

Looking at the spread of coverage of time and the frequency of articles related to Yoga and its themes in Figure 7.22-7.24, it is evident that the maximum frequency was that of The Daily Telegraph followed by The Guardian and The Independent.

Figure 7.22 shows us that the frequency of articles published by The Daily Telegraph has been consistent. The frequency of The Guardian (Figure 7.23) has not been consistent over the time. Although the number of articles published by The Independent (figure 7.24) is

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comparatively small, there is nonetheless a visible pattern. The Independent has been consistently publishing articles on Yoga in the months of May and January.
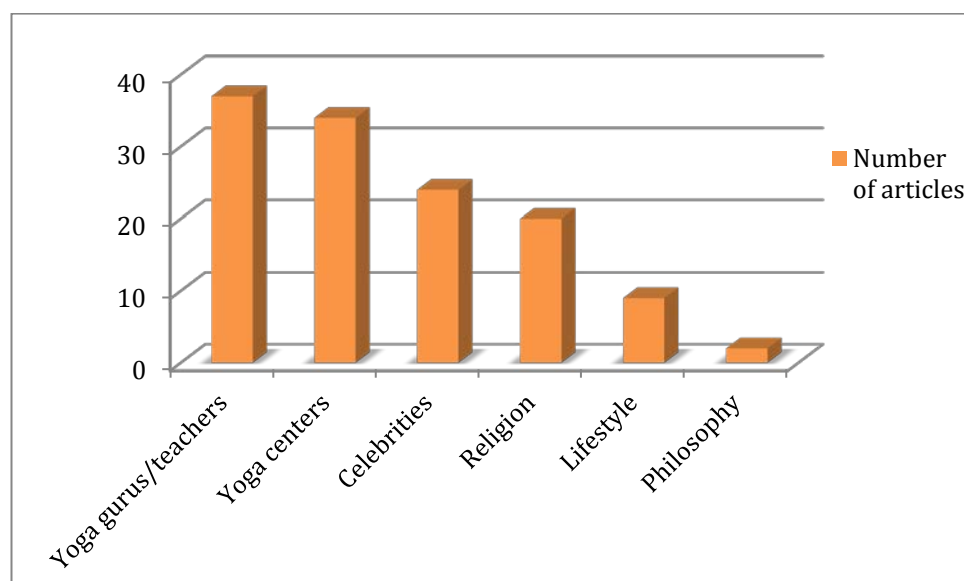
Figure. 7.25. Frequency of Themes Published by Three Newspapers

Figure 7.25 shows the frequency of themes published by the three newspapers. The maximum articles had themes on Yoga gurus followed by Yoga centres and Celebrities.

It was possible to continue this examination, contrasting the different types of articles with different papers, number of times they occurred, and attitudes, among others. Such analysis revealed the occurrence of different themes related to Yoga and provided a more detailed thematic consideration. Here the relatively objective status of what was being recorded, the huge scope of press archive, the consistent use of the coding system, and the NVIVO software for qualitative analysis, provided the study with evident strength and offered a strong descriptive grounding for thematic findings.

7.1.5.c Findings

7.1.5.c.1 Based on the mentioning of India

Figure 7.26 shows that there were 104 articles which did not mention Yoga's connection to India. Only 26 articles mentioned it, out of which nine had a negative attitude towards India. Most of the articles were about the connection with Hinduism and how it was a devil's practice.
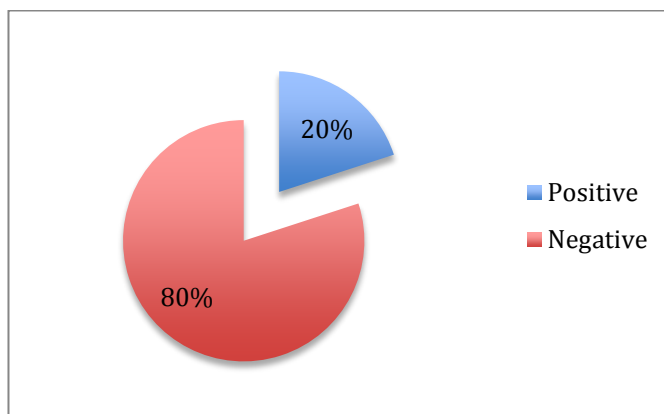
Figure. 7.26. Articles on Yoga Mentioning India and Not Mentioning India

Figure 7.27 shows that The Daily Telegraph published 14 articles which mentioned India, while The Guardian published nine articles and The Independent published four articles.

	The Daily Telegraph	The Guardian	The Independent
■	14	9	4
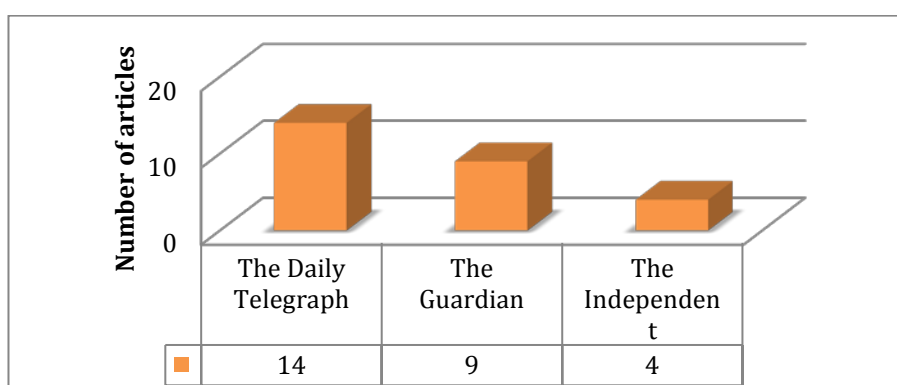
Figure. 7.27. Articles Which Mentioned India

The Daily Telegraph published 52 articles on Yoga without mentioning India, while The Guardian published 35 articles and The Independent published 16 articles. Figure 7.28 shows that the majority of articles did not mention India while publishing articles related to Yoga and its themes.

	The Daily Telegraph	The Guardian	The Independent
■	52	35	16
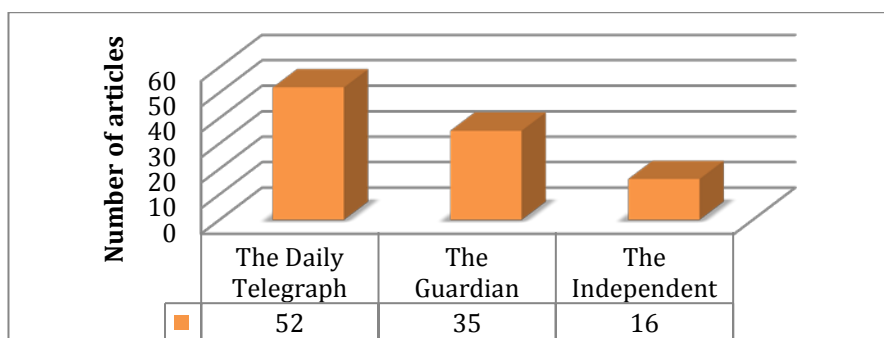
Figure. 7.28. Numbers of Articles Not Mentioning India

7.1.5.d Yoga Gurus/teachers

Figure 7.29 shows that The Guardian published 17 articles which mentioned Yoga teachers. These articles mentioned both Indian and international gurus. The Daily Telegraph published 15 articles mentioning the Yoga teachers. The Independent published five articles. Articles related to Indian Yoga guru Baba Ramdev were also mentioned, particularly in relation to his protests against corruption. Bikram Chaudhary, who has a chain of Yoga centres and offers a specialised form of Yoga called 'hot' Yoga was also mentioned.

	The Daily Telegraph	The Guardian	The Independent
■	15	17	5
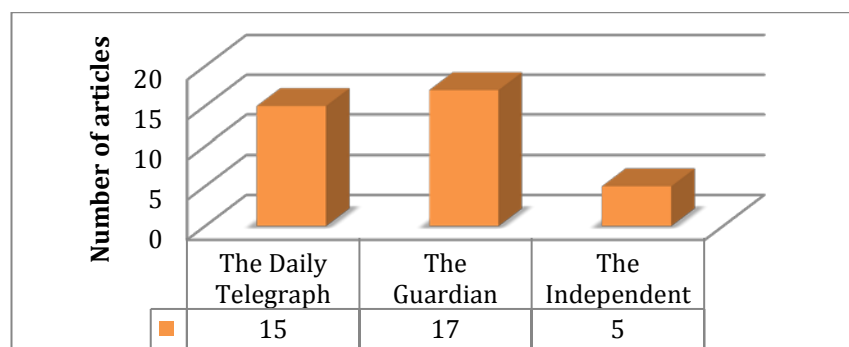
Figure. 7.29. Articles Which Mentioned Yoga Gurus/Teachers

7.1.5.e Yoga centres

Figure 7.30 shows that The Guardian published 13 articles mentioning Yoga centres, The Daily Telegraph published 12 articles and The Independent published nine articles.

	The Daily Telegraph	The Guardian	The Independent
■	12	13	9
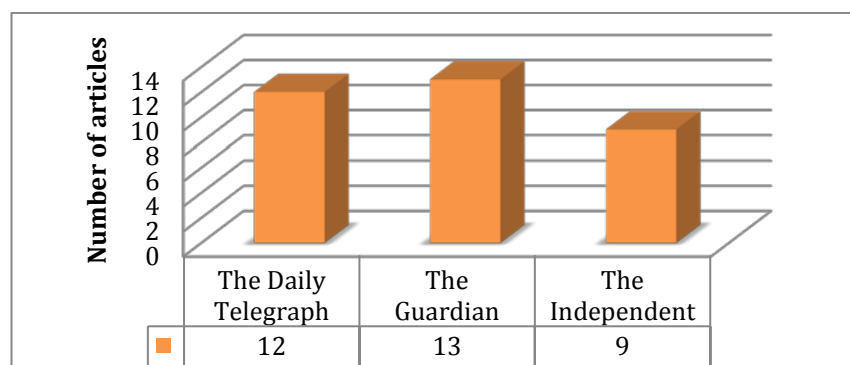
Figure. 30. Articles Which Mentioned Yoga Centres

7.1.5.f Celebrities

Figure 7.31 shows that The Daily Telegraph published 16 articles where celebrities were mentioned. None of the celebrities was Indian. At least four articles were related to UK tennis player Andy Murray. Other celebrities whose names were mentioned were Cosmetics giant Bobby Brown, ex-model Tara Stiles, and singers Madonna and Sir Paul. The Guardian and The Independent published four articles each related to celebrities and Yoga.
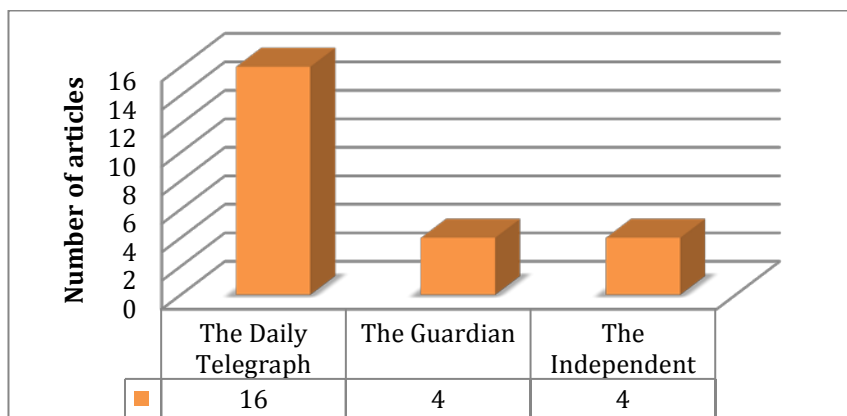
Figure. 7.31. Articles Which Mentioned Celebrities Who Practiced Yoga

7.1.5.g Religion

Figure 7.32 shows that The Daily Telegraph published 10 articles on Yoga and religion. The Guardian published seven articles and The Independent published three articles related to religion and Yoga. The Guardian had maximum coverage in regard to articles published on Yoga and religion. There were at least three articles proclaiming that Yoga was a Hindu practice and that Christians should not practice it.
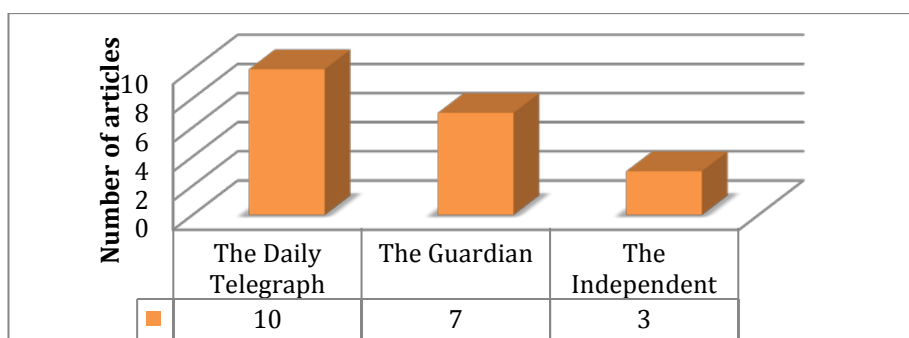
Figure. 7.32. Articles Which Mentioned Religion

7.1.5.h Lifestyle

Figure 7.33 shows that The Daily Telegraph published six articles in relation to Yoga and lifestyle. The Guardian published two articles and The Independent published one article. One article from The Daily Telegraph mentioned India, while The Independent also mentioned India in its only article on lifestyle and Yoga. The Guardian did not publish any articles on lifestyle and Yoga where they mentioned India.
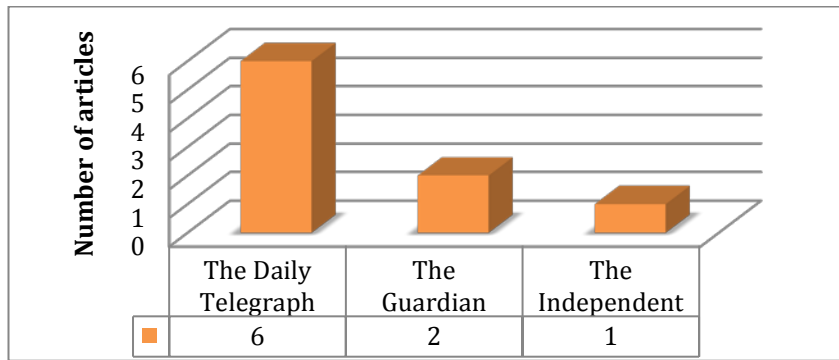
Figure. 7.33. Articles Which Mentioned Lifestyle

7.1.5.i Philosophy

Figure 7.34 shows that there were only two articles published on philosophy and Yoga. The Guardian and The Daily Telegraph published one article each, both of which mentioned India. One of the articles published in The Guardian on 8 June 2010 mentioned how Indian Government wants to lay down rules on practices of Yoga, and to ensure that the world will acknowledge Yoga's connection to India.
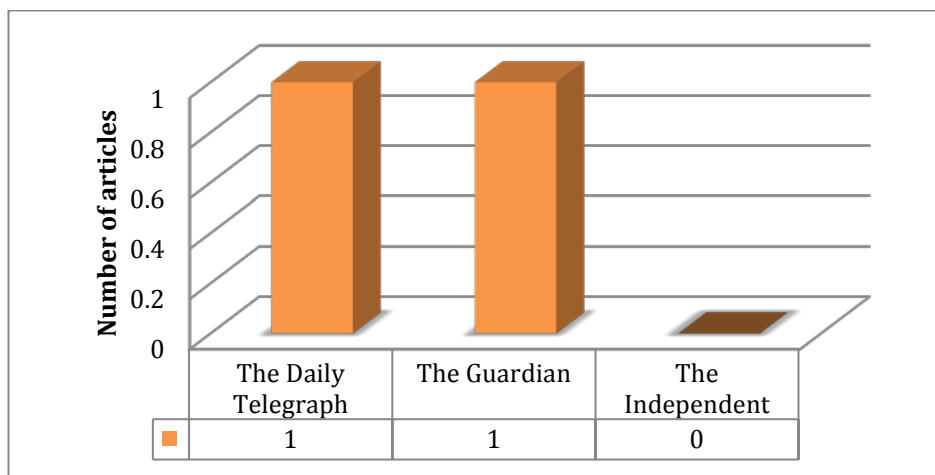
Figure. 7.34. Articles Which Mentioned Philosophy

7.1.6 Indian Cuisine

All articles related to the keyword 'Indian + food' in the headlines and released between 1 January 2010 and 1 August 2014 were examined in a detailed manner. Tables 7.8 to 7.10 show how the information was categorised and coded and provide a brief explanation for the choices made.

As an initial process, themes on Indian food were reviewed by the researcher. A structure of systematic coding was then formed in relation to the categories which came up during the identification of themes. A draftbook was created and field-tested through a more detailed reading of the articles. The field testing sought to confirm whether the coding scheme could be applied consistently and reliably. The explanation and description were tightened through this process. Through this process a total of 14 major themes emerged on the topic of Indian cuisine.

In addition to themes, each article was coded according to the attitude the newspaper article took towards the key issues identified. Attitude was recorded as simply as possible with the code mark of positive, negative or neutral. Clearly the restriction of these codes prevents more complex analysis, for example the degree of criticism or praise, but equally this limitation enables clearer and more meaningful statistical analysis. Table 7.9 shows the coding schedule on the attitude of the article.

Table: 7.8 Article type for Indian Cuisine

Code	Notes
News/Analysis/Feature/Obituary	Articles published in the news and feature pages.
Weekend	Articles published in the weekend supplements.
Preview and Review	Articles reviewing books or practices on Yoga.
World bulletin/International/World news	Articles published in the international section of the newspapers.
Travel/Lifestyle	Articles related to travel and leisure.
Food	Articles published on the food supplements

Table: 7.9 Attitude of the article on Indian cuisine

Code	Notes
Positive	Whether articles had a positive overview on Indian cuisine or related topic.
Negative	Whether articles had a negative overview on Indian cuisine or related topic.
Neutral	Whether articles had a neutral overview on Indian cuisineor related topic.

7.1.6.a Extent of coverage

A total of 28 articles related to Indian food were coded for this research. The analysis employed the objective aspects recorded (date, article type, cultural attributes, etc.) and combined them with the qualitative assessment of themes and attitudes identified. Figure 7.35 shows the number of articles published by each newspaper. Figure 7.35 shows that there were 14 articles published by The Guardian, 11 articles published by The Daily Telegraph and three articles published by The Independent when the key words Indian + food were searched in the headlines of these three newspapers.

The Daily Telegraph	The Guardian	The Independent
11	14	3
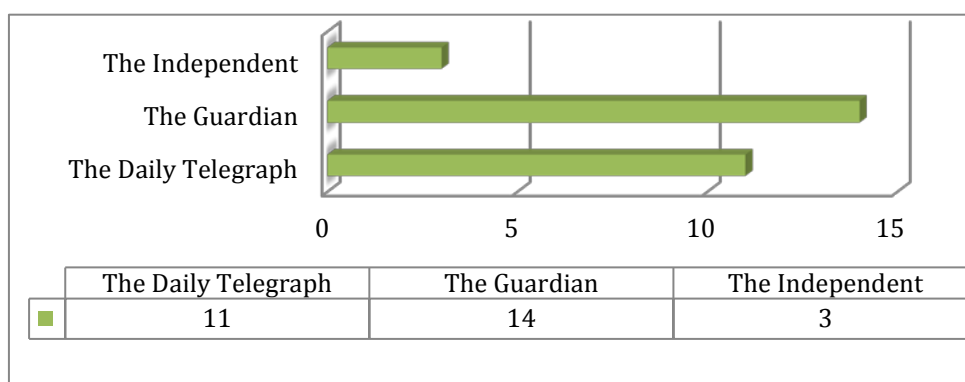
Figure. 7.35. Number of Articles Published by the Three Newspapers

Table: 7.10 Themes and issues on Indian cuisine

Code	Notes
Indian restaurants	Indian restaurants which were mentioned in the articles
Recipes	Indian recipes mentioned in the articles
Curry	The words Indian curry mentioned in the articles; there were articles which also mentioned Thai curries
Spice	Articles mentioning Indian spices
Healthy	Articles which mentioned Indian cuisine as healthy
Unhealthy	Articles which mentioned Indian cuisine as unhealthy
Vegetarian	Articles which mentioned Indian cuisine and vegetarian food
Hygiene	Articles which mentioned Indian food and hygiene.
Chicken tikka masala	Articles mentioning chicken tikka masala
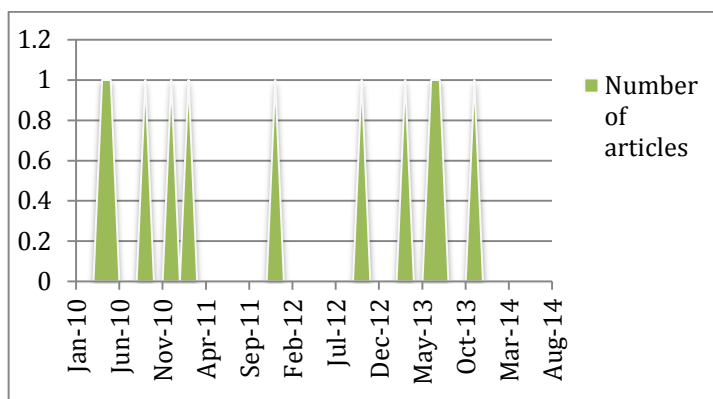
Figure. 7.36. Frequency of Articles Published by the Daily Telegraph on Indian Cuisine
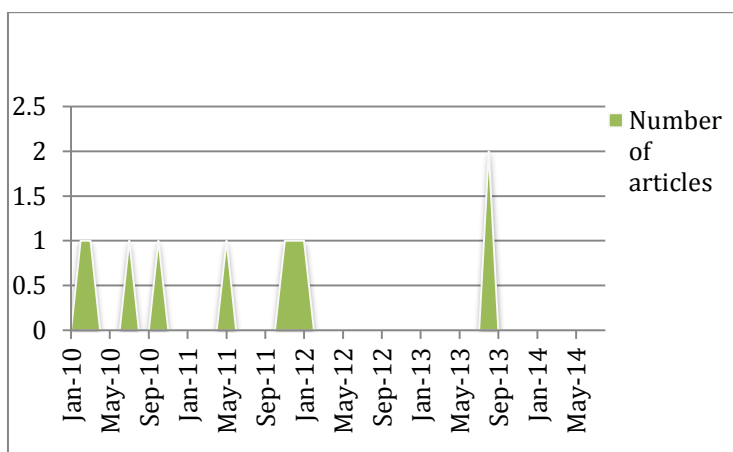
Figure. 7.37. Frequency of Articles Published by the Guardian on Indian Cuisine
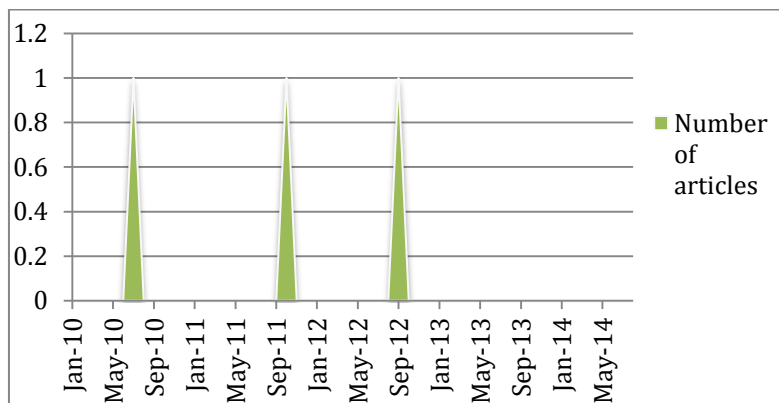
Figure. 7.38. Frequency of Articles Published by the Independent on Indian Cuisine

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Looking at the spread of coverage of time and the frequency of articles related to Indian cuisine and its themes in Figures 7.36-7.38, it is evident that the maximum frequency was that of The Daily Telegraph followed by The Guardian and The Independent.
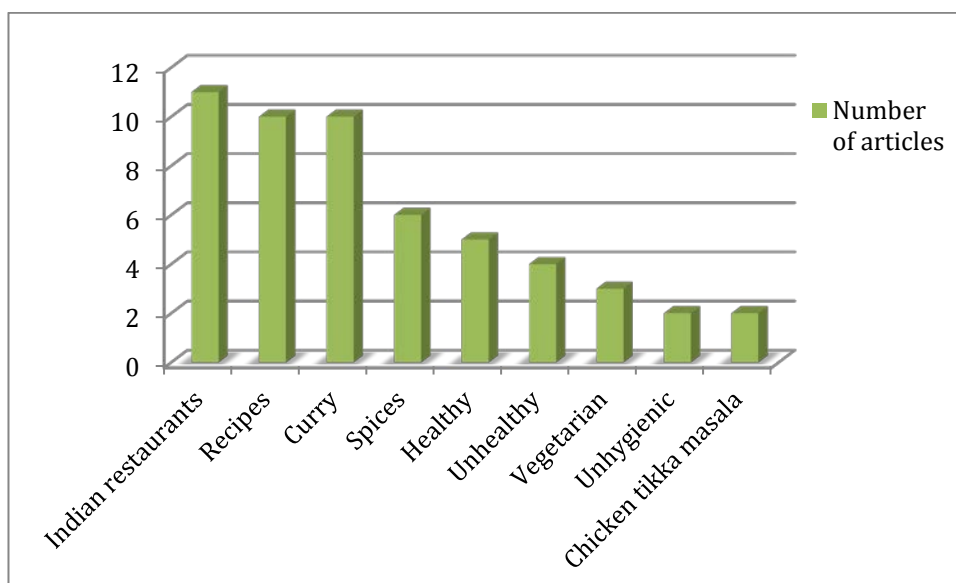
Figure. 7.39. Frequency of Themes Published by the Three Newspapers on Indian Cuisine

Figure 7.39 shows that a maximum number of articles were published on Indian restaurants followed by Recipes and curry. All the themes are discussed in detail below.

It was possible to continue this examination, contrasting the different types of articles with different papers, number of times each occurred, and attitudes, among others. Such analysis revealed the occurrence of different themes related to Indian cuisine and provided a more detailed thematic consideration. Here the relatively objective status of what was being recorded, the huge scope of press archive, the consistent use of the coding system, and the NVIVO software for qualitative analysis, provided the study with evident strength and and offered a strong descriptive grounding for thematic findings.

7.1.6.c.1 Attitudes
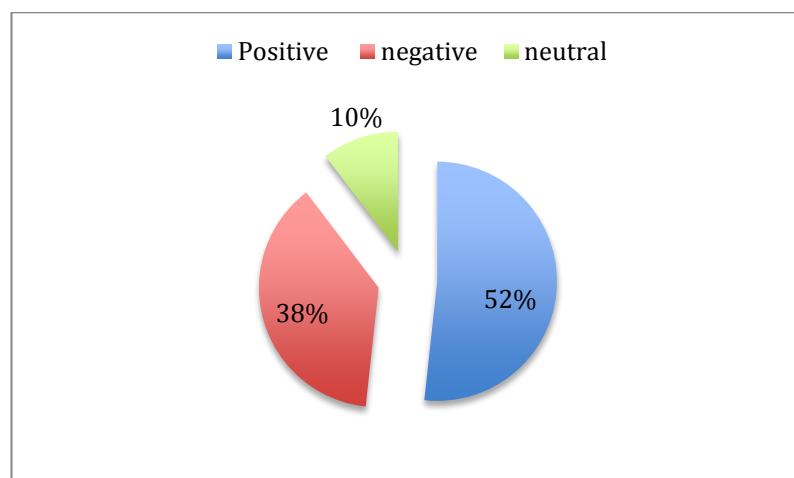
Figure. 7.40. Attitude Related to the Articles Published by the

Three Newspapers on Indian Cuisine and its Themes

Figure 7.40 shows that there were more positive articles on Indian cuisine than negative articles. Most of the negative articles were related to the takeaway restaurants which were closed due to unhygienic conditions. Other articles mentioned the negligence by authorities while serving midday meals at Indian schools. There was one article which mentioned the possibility of becoming ill after consuming Indian street food.

	The Independent	The Guardian	The Daily Telegraph
Series1	2	9	4
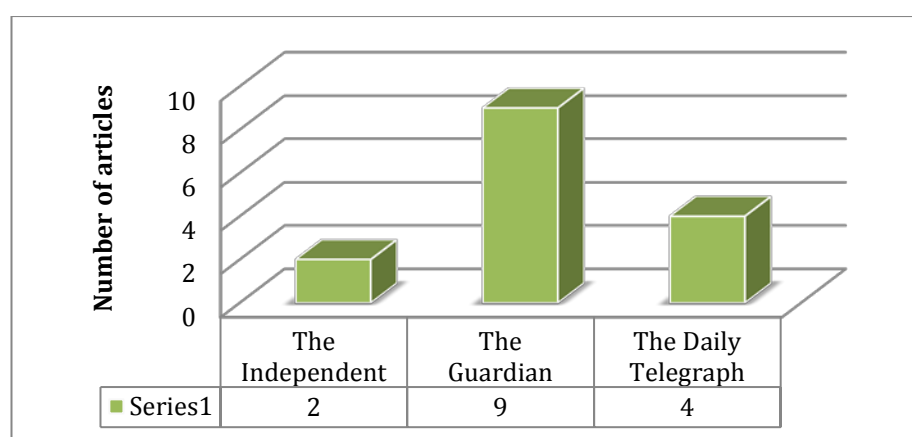
Figure. 7.41. Number of Positive Articles Published by the Three Newspapers onIndian Cuisine and its Themes

Figure 7.41 shows that The Guardian published nine positive articles on Indian cuisine. The Daily Telegraph published four articles and The Independent published only two articles which had a positive attitude towards Indian cuisine.

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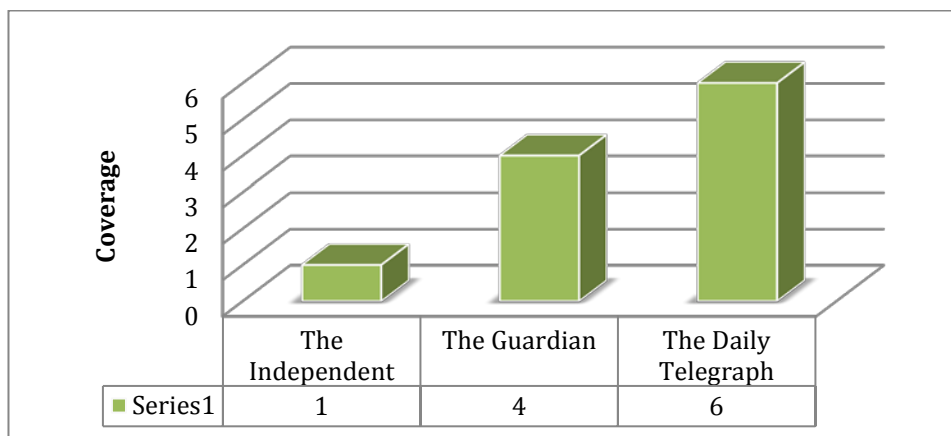
Figure. 7.42. Number of Negative Articles Published by the Three Newspapers on Indian Cuisine and Its Themes

Figure 7.42 shows that The Daily Telegraph published the maximum number of negative articles on Indian cuisine followed by The Guardian. The Independent published one negative article on Indian cuisine.

7.1.6.d Indian restaurants

Figure 7.43 shows that The Guardian published six articles based on Indian restaurants between the investigated time period of 1 January 2010 and 1 of August 2014. The Daily Telegraph published three articles and The Independent published two articles. All the articles published by The Guardian on Indian restaurants were positive in attitude; most of the articles were about positive reviews on some of Indian restaurants, while two articles in The Daily Telegraph were negative in nature. The two articles were about the unhygienic conditions in the Indian restaurants. The article in the Independent was about celebratingthe Indian festival Diwali and the availability of sweets during that period.
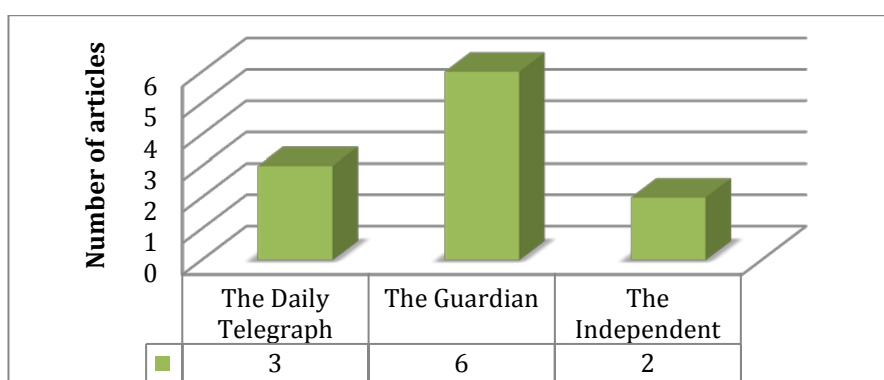
Figure. 7.43. Articles Published by the Three Newspapers on Indian Restaurants

7.1.6.e Indian recipes

Figure 7.44 shows that there were five articles mentioning Indian recipes in The Guardian, while The Daily Telegraph published four articles and The Independent had only one article. The articles published by The Guardian reported a mix of authentic Indian and

fusion recipes. The articles in The Daily Telegraph predominantly mentioned the British take on Indian cuisine.
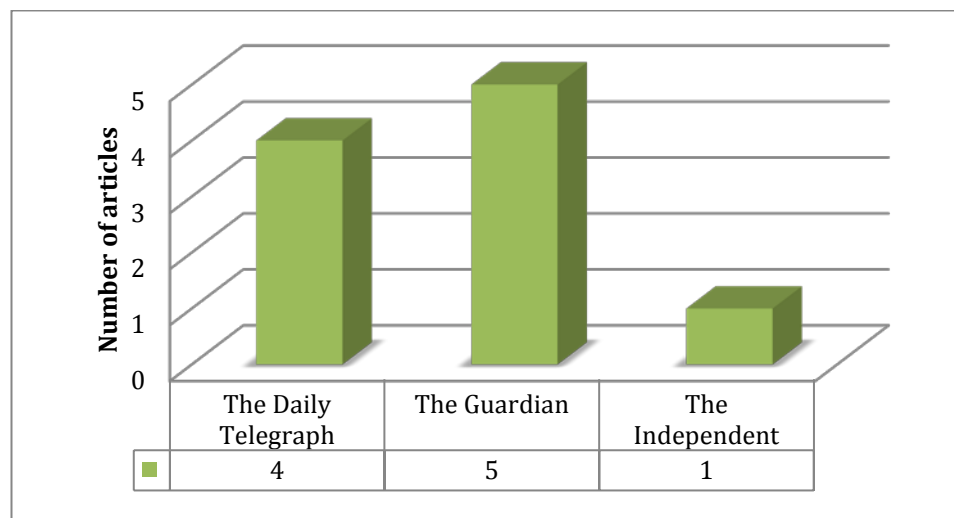
Figure. 7.44. Articles Published by the Three Newspapers on Indian Recipes

7.1.6.f Curry

Figure 7.45 shows that there were six articles published by The Guardian mentioning Indian curry. The Daily Telegraph published three articles and The Independent published one article. The Guardian published one interesting article on 19 November 2011 about the opening of a curry college where home grown chefs would be trained on cooking Indian curries. This was planned to curb the growing immigration problem that the UK is facing. The Daily Telegraph published an article on 13 October 2012 about the possible origin of the word 'curry'. It mentioned that it may have come from the East of Japan where the traditional sauce is called *kari*. The sole article about curry in The Independent was published on 7 July 2010. The article mentioned Indian curry houses, the history of Indian curry and the emergence of high-end restaurants post-2000 in the UK.
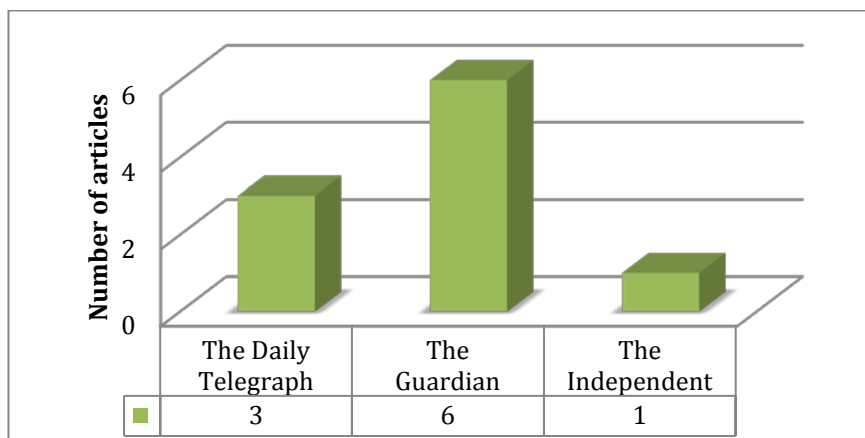
Figure. 7.45. Articles Published by the Three Newspapers on Indian Curry

7.1.6.g Spices

The Daily Telegraph published four articles where spice was mentioned while The Guardian published two articles. There were no articles by the Independent mentioning spice.
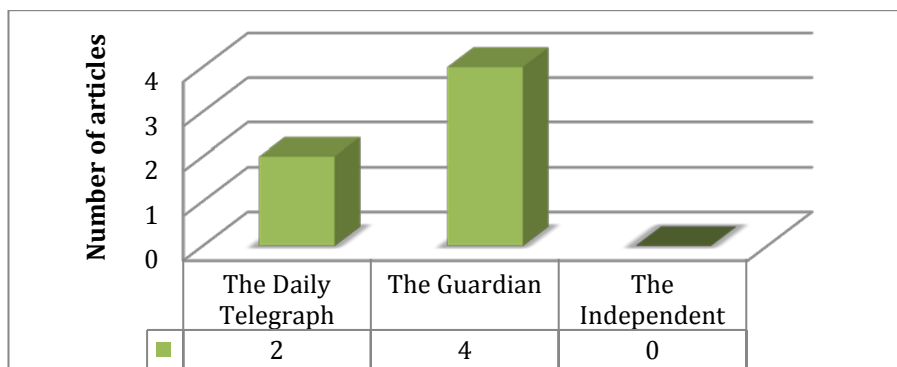
Figure. 7.46. Articles Published by the Three Newspapers on Spices

7.1.6.h Unhealthy

Figure 7.47 shows that The Guardian published two articles mentioning that Indian cuisine was unhealthy. One of the articles published on 18 July 2013 pointed out the unhealthy food supplied for the midday meal in India's schools, while the second article published on 28 October 2010 mentioned the festival of lights, Diwali, and the unhealthy sweets. However the article was positive in attitude. There were no articles in The Daily Telegraph and The Independent about the perceived unhealthy aspect of Indian cuisine.
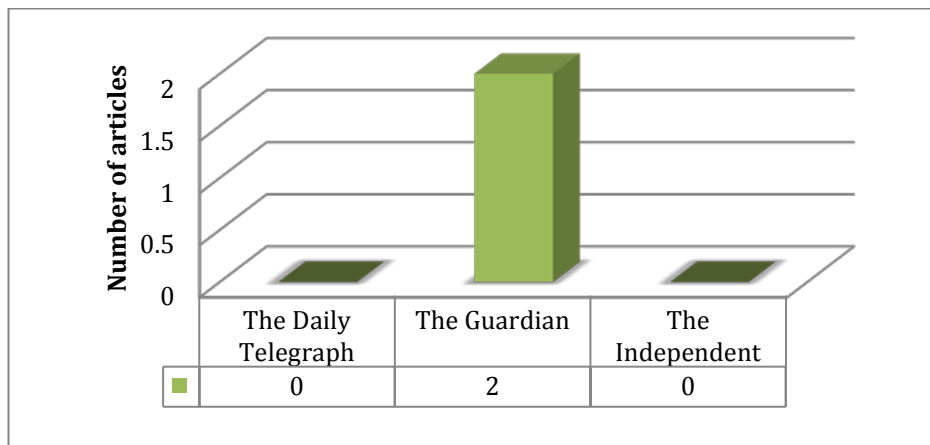
Figure. 7.47. Articles Published by the Three Newspapers on the UnhealthyAspects of Indian Cuisine

7.1.6.i Healthy

Figure 7.48 shows that The Daily Telegraph published three articles mentioning the healthy aspect of Indian cuisine. One of the articles published on 4 September 2010 mentioned the relation between Ayurveda and Indian cuisine. Another article published on 29 April 2010 mentioned about the fasting done by Jains and Hindus. The Guardian published two articles which mentioned Indian cuisine as a healthy option. There were no articles by The Independent in this regard.
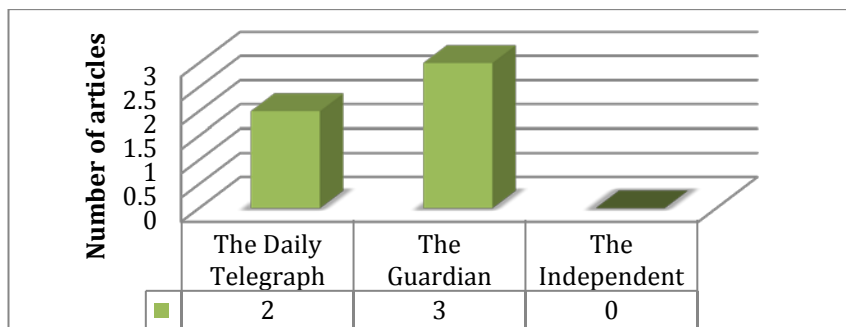
Figure. 7.48. Articles Which Mentioned the Healthy Aspects of Indian Cuisine

7.1.6.j Vegetarian

Figure 7.49 shows that The Independent published two articles on the Vegetarian dishes in India. Neither article mentioned the healthy aspect of vegetarian food. One of the articles published on 5 September 2012 mentioned about Macdonald's burger chain opening an all-vegetarian outlet in one of the holy cities of India. The second article mentioned the Diwali period and the food available during that time in Indian households. The Guardian published only one article on vegetarian food. The Daily Telegraph did not publish any articles regarding Indian vegetarian food.

150
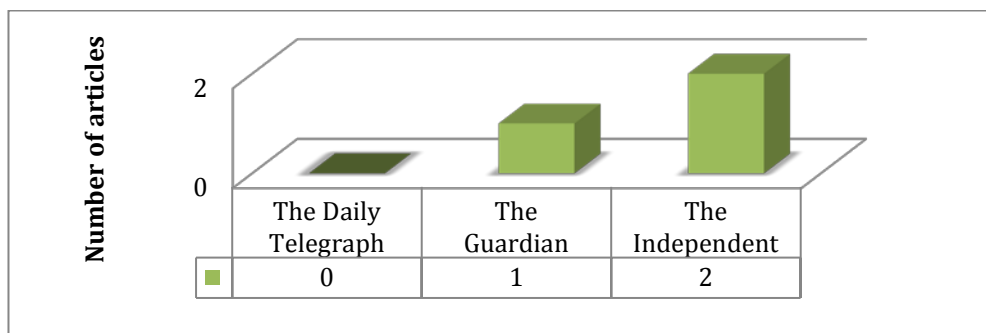
Figure. 7.49. Articles Which Mentioned Vegetarian Indian Cuisine

7.1.6.k Unhygienic

Figure 7.50 shows that there were only two articles published on the unhygienic aspect; both articles were published by The Daily Telegraph and both mentioned the unhygienic conditions of Indian takeaways.
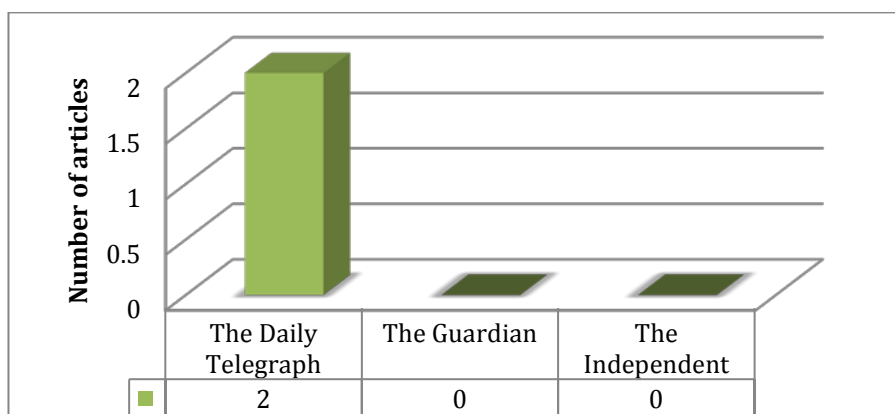
Figure. 7.50. Articles Which Mentioned Unhygienic Condition of Indian Take Aways

7.1.6.l Chicken tikka masala

Figure 7.51 shows that The Guardian and The Independent published one article each mentioning chicken tikka masala. One of the articles published in The Independent on 7 July 2010 mentions that Britain's foreign secretary Robin Cook declared in 2001 that chicken tikka masala was Britain's true national dish.
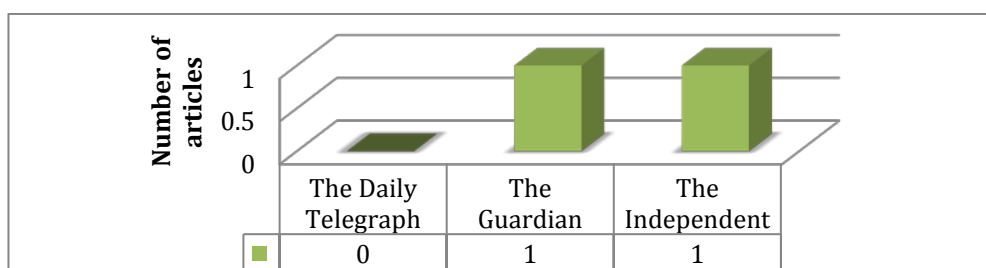
Figure. 7.51. Articles Which Mentioned Vegetarian Indian Cuisine

7.1.7 Corruption

All articles related to the keyword 'India + corruption' in the headlines and released between 1 January 2010 and 1 August 2014 were examined in a detailed manner. Tables 7.11 to 7.13 show how the information was categorised and coded and provide a brief explanation for the choices made.

As an initial process, themes on Corruption and India were reviewed by the researcher. A structure of systematic coding was then formed in relation to the categories which came up during the identification of themes. A draftbook was created and field-tested through a more detailed reading of the articles. The field testing sought to confirm whether the coding scheme could be applied consistently and reliably. The explanation and description were tightened through this process. Through this process a total of nine major themes emerged on the topic of corruption in India.

In addition to themes, the attitude of the article was studied. Since corruption is one of the vicarious aspects connected to India, most of the articles were negative in nature. A separate scale from 1-5 with 1 being the least negative and 5 being the most negative was created to measure the degree of negativity of the article. Table 7.11 shows the attitude of the articles which were published on corruption and Table 7.12 shows the type of articles.

Table: 7.11 Attitude of the article

Code	Notes
Positive	Whether articles had a positive attitude towards news on corruption in India.
Negative	Whether articles had a negative attitude towards news on corruption in India.
Neutral	Whether articles had a neutral attitude towards news on corruption in India.

Table: 7.12 Article type for Corruption in India

Code	Notes
News/Analysis/Feature/Debates	Articles published in the news and feature pages.
Leaders	Articles published in the Leaders section.
Business	Articles published in the Business section.
World bulletin/International/World news	Articles published in the International section of the newspapers.
Sports page	Articles published in the Sports page.

7.1.7.a Extent of coverage

A total of 108 articles related to India and corruption were coded for this research. The analysis employed the objective aspects recorded (date, article type, cultural attributes, etc.) and combined them with the qualitative assessment of themes and attitudes identified. Figure 7.52 shows the number of articles published by each newspaper.

	The Independent	The Guardian	The Daily Telegraph
■ Series1	26	46	36
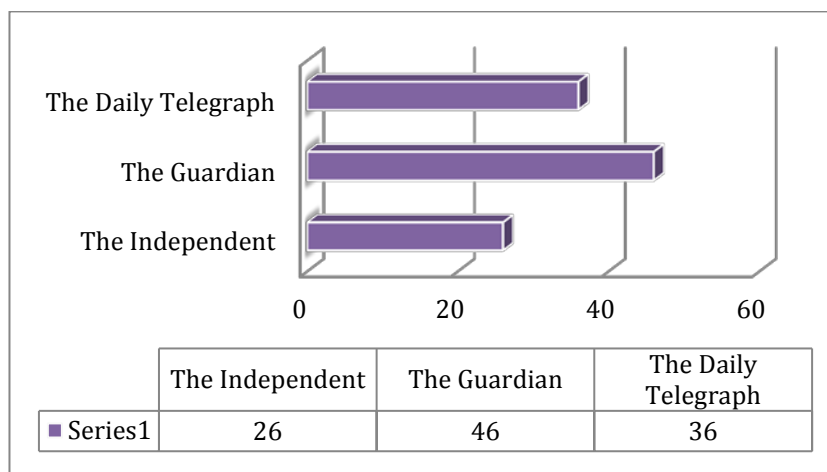
Figure. 7.52. Number of Articles Which Mentioned Corruption in India

Table: 7.13 Themes and issues on India and Corruption

Code	Notes
Bribery	Articles mentioning bribery.
Politicians	Articles mentioning India's corrupt politicians.
Cricket	Articles mentioning corruption in cricket.
Government officials and judges	Articles mentioning Indian Government officials and judges and their judgements on corruption.
Protests	Articles which mentioned Anti-corruption protests across India.
CWG	Articles which mentioned Commonwealth Games scams
2G	Articles that mentioned 2G Telecom scam
Middle class	Articles which mentioned India's middle class and the effect of corruption on them.
Elections	Articles mentioning corruption during Indian elections.

Table 7.13 shows the nine major themes which emerged while analysing the data.
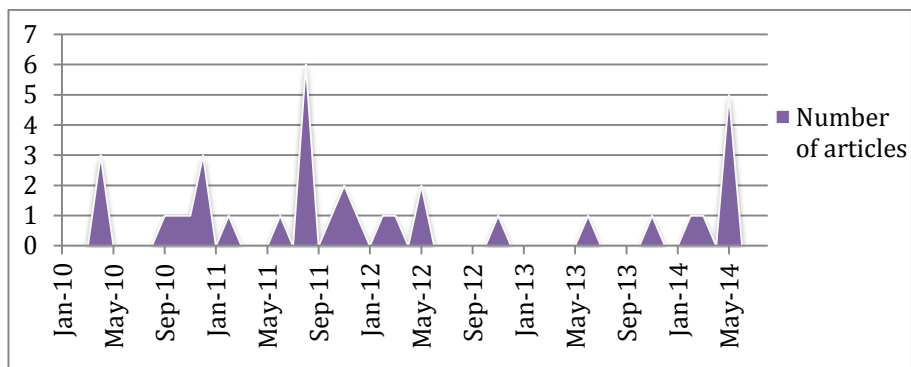
Figure. 7.53. Frequency of Articles Published by the Daily Telegraph RegardingCorruption in India
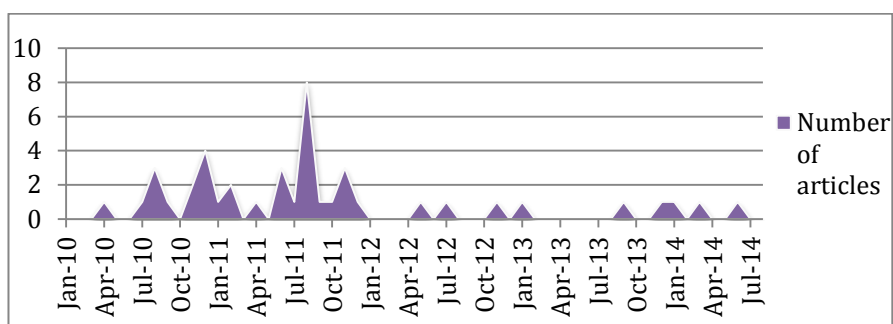
Figure. 7.54. Frequency of Articles Published by the Guardian Regarding Corruption in India
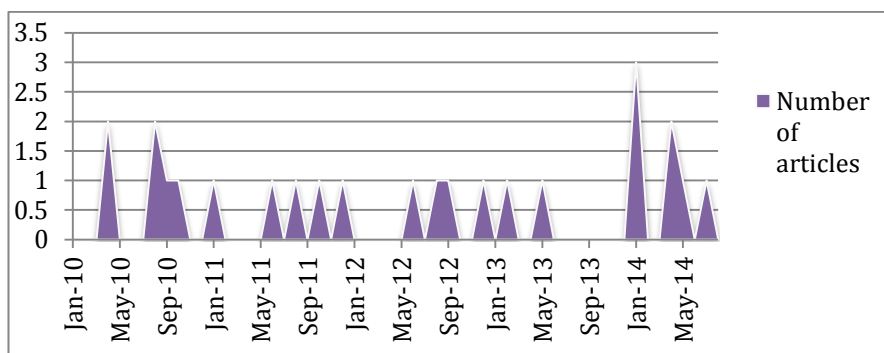
Figure. 7.55. Frequency of Articles Published by the Independent Regarding Corruption in India

Looking at the spread of coverage of time and the frequency of articles related to India and corruption and its themes in Figures 7.53-7.55, it is evident that maximum frequency was that of The Daily Telegraph followed by The Guardian and The Independent. The Daily Telegraph and The Independent had maximum number of articles published on India and corruption in August 2010. The Guardian published eight articles followed by The Daily Telegraph which published six articles. The Independent published only one article during that time. All the articles published during that time period were related to the Anti-corruption movement started by a Gandhian named Anna Hazare. His movement gained widespread support, particularly from the middle class of India.
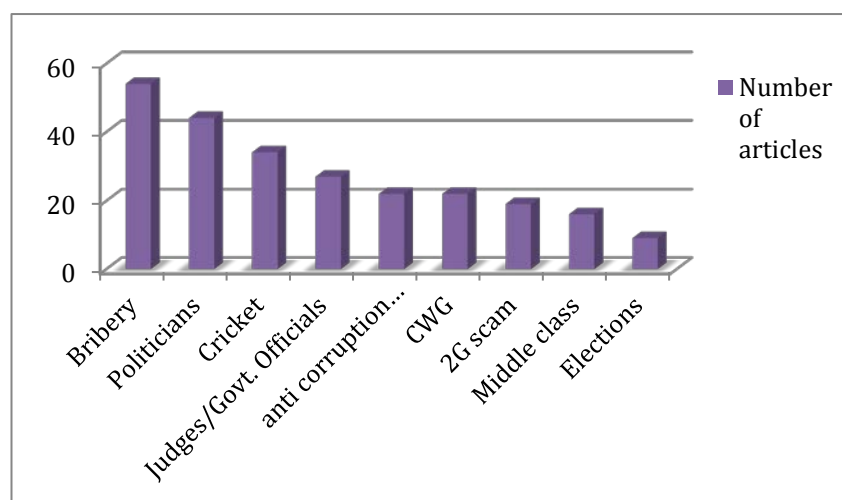
Figure. 7.56. Frequency of Themes Published by the Three

Newspapers RegardingCorruption in India

In the analysis of the frequency of themes, Figure 7.56 shows that most articles were on Bribery and Politicians. Although Cricket is high on frequency, most of the articles on Cricket did not mention India cricketers, although the majority were related to betting originating from the Indian sub-continent.

It was possible to continue this examination, contrasting the different types of articles with different papers, number of times each occurred, and attitudes, among others. Such analysis revealed the occurrence of different themes related to Corruption in India and provided a more detailed thematic consideration. Here, the relatively objective status of what was being recorded, the scope of press archive provided by Nexus, the consistent use of the coding system and the NVIVO software for qualitative analysis provided the study with evident strength and offered a strong descriptive grounding for thematic findings.

7.1.7.c.1 Attitudes
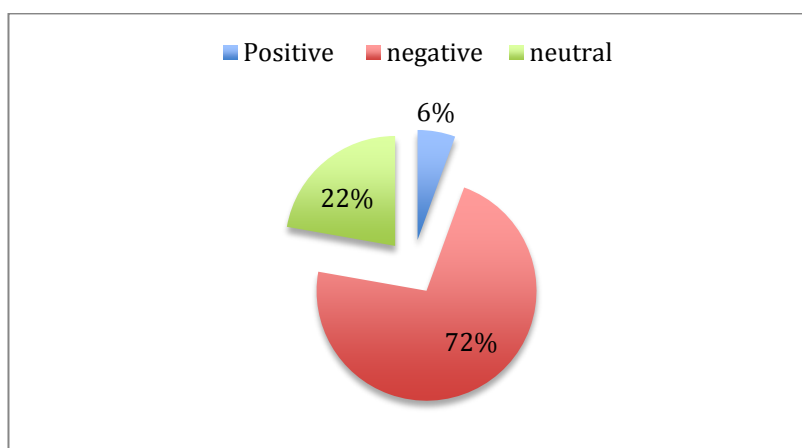
Figure. 7.57. Attitude Related to the Articles Published by the Three Newspapers on Corruption in India and its Themes

Figure 7.57 shows that 72% of articles had negative attitude towards India's Corruption-related news: 6% of the articles were positive while 22% of the articles had a neutral attitude.

Table: 7.14 Scale of negativity

1	2	3	4	5
Hint of negativity	Mild negativity	Medium Negative	Very negative	Extremely negative

Table 7.14 shows the scale of negativity on which the articles on corruption were measured. It has to be mentioned that all the decisions on the level of negativity were taken by the researcher after scrutinising each article. Articles which did not directly mention India but which mentioned a connection to India were labelled under scale 1. Articles which mentioned India but focused on other nations regarding corruption were labelled under scale 2. Articles which mentioned Indian corruption but also mentioned protests against it were labelled under scale 3. Articles which mentioned more than three Indian corruption scams were labelled under scale 4, and articles which mentioned various factors which occur in India because of corruption in an explicit way were labelled under scale 5.

157
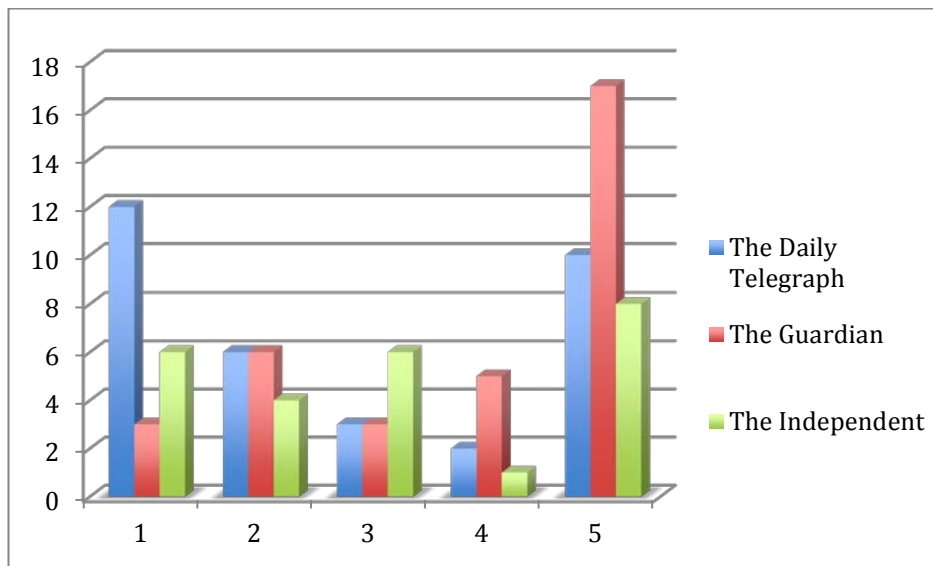
Figure. 7.58. Scale of Negativity Based on Number of Articles Mentioning Corruption in India and its Themes

Figure 7.58 shows that The Daily Telegraph published the maximum number of articles with a hint of negativity followed by The Independent. Further, both The Daily Telegraph and The Guardian had similar numbers of articles with mild negativity. The Independent had maximum articles with medium negativity, The Daily Telegraph and The Guardian published the same number of articles with medium negativity. The Guardian dominated with very negative and extremely negative articles followed by The Daily Telegraph and The Independent.

7.1.7.d Bribery

Figure 7.59 shows that The Guardian published 21 articles on bribery while The Independent published 18 articles and The Daily Telegraph published 15 articles. The majority of the coverage concerning perceptions on bribery was related to India's anti-corruption movement led by Anna Hazare.
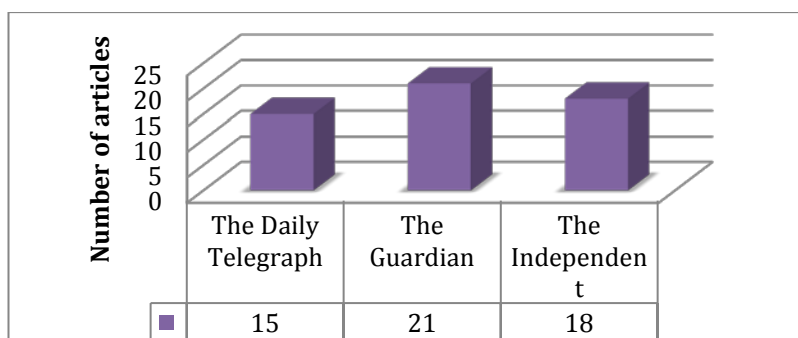
Figure. 7.59. Articles Which Mentioned Bribery

Figure 7.60 shows that The Guardian published 28 articles related to politicians of India while analysing the key words India + Corruption. This was significantly higher than The Daily Telegraph, which published nine articles and The Independent, which published seven articles.
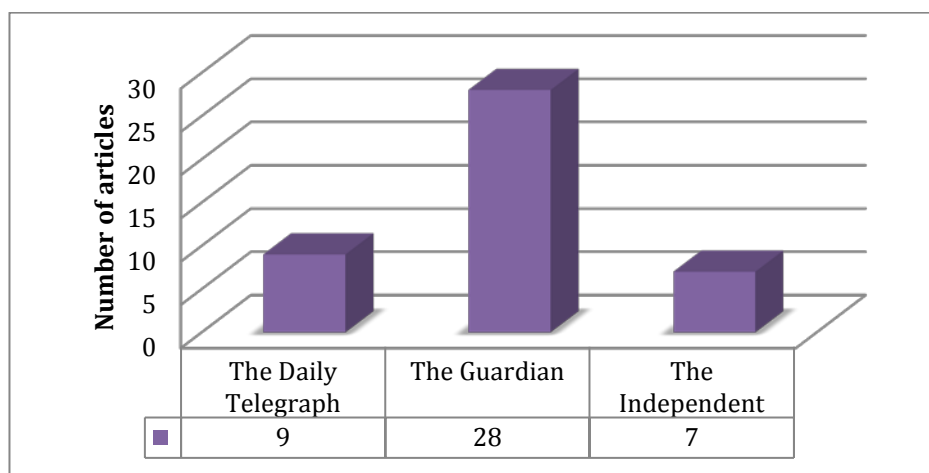
Figure. 7.60. Articles Which Mentioned Indian Politicians and Corruption

7.1.7.f Cricket

Figure 7.61 shows that The Daily Telegraph published 13 news articles related to cricket and corruption in India. The Guardian published 12 articles and The Independent published nine articles. However, closer examination reveals that the majority of the articles did not mention India's direct role; most of the articles were related either to betting in the local county matches in UK or to Pakistan. Some articles mentioned that betting entered the UK after the start of broadcasting of county matches in India.
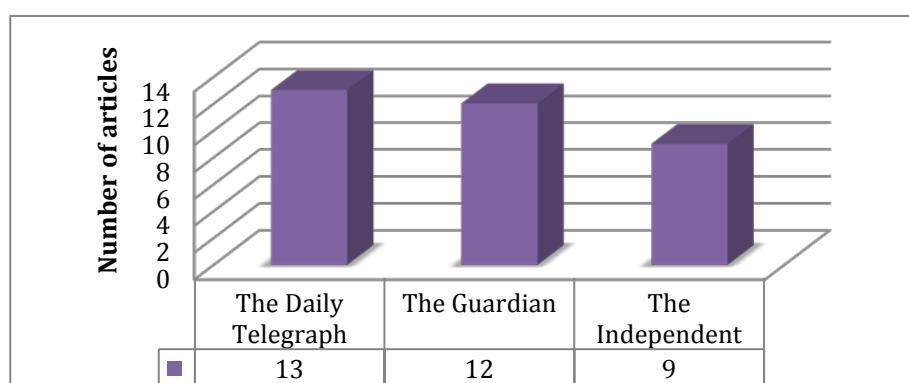
Figure. 7.61. Articles Which Mentioned Cricket and Corruption

7.1.7.g Judges / Government officials

Figure 7.62 shows that The Guardian published 11 articles that mentioned judges or Government officials. The Daily Telegraph published 10 articles and The Independent published six articles.

	The Daily Telegraph	The Guardian	The Independent
■	10	11	6
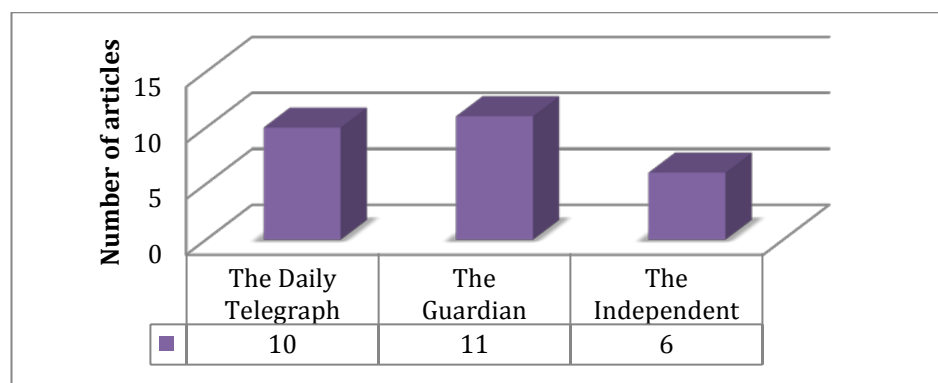
Figure. 7.62. Articles Which Mentioned Judges and Government Officials

7.1.7.h Protests

Figure 7.63 shows that The Guardian published 15 articles on protests against corruption in India. The Daily Telegraph published five articles and The Independent published just two articles. The protests gained momentum after major corruption scandals involving the UPA Government came to light. There were four major scams between the period of 1 January 2010 and 1 August 2014; these were the Commonwealth Games scam, the 2G Telecom scam, the Coal scam and the War widow apartment scam.

	The Daily Telegraph	The Guardian	The Independent
■	5	15	2
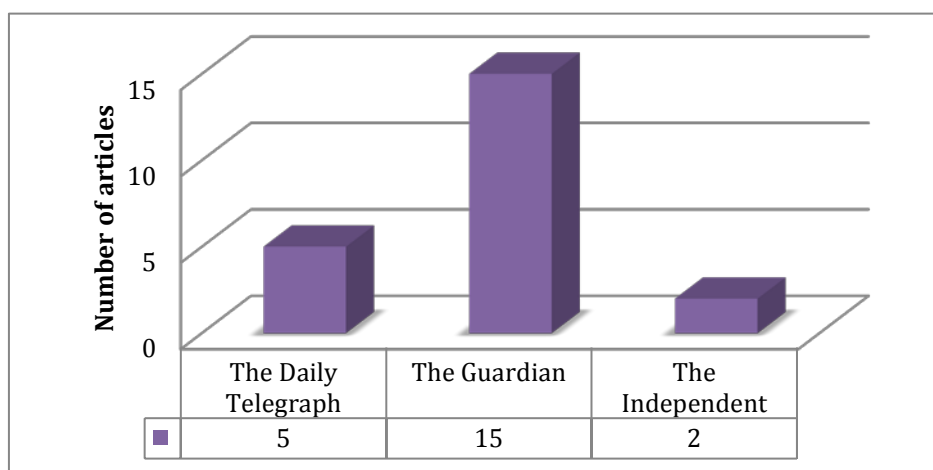
Figure. 7.63. Articles Which Mentioned Protests Against Corruption in India

7.1.7.i CWG (Common Wealth Games Scam)

Figure 7.64 shows that The Guardian published 11 articles that mentioned Commonwealth Games 2010 scam while The Daily Telegraph published six articles and The Independent published five. The issue came to prominence after anti-corruption agencies found gross

irregularities and corruption by officials responsible for the Commonwealth Games held in Delhi in 2010.
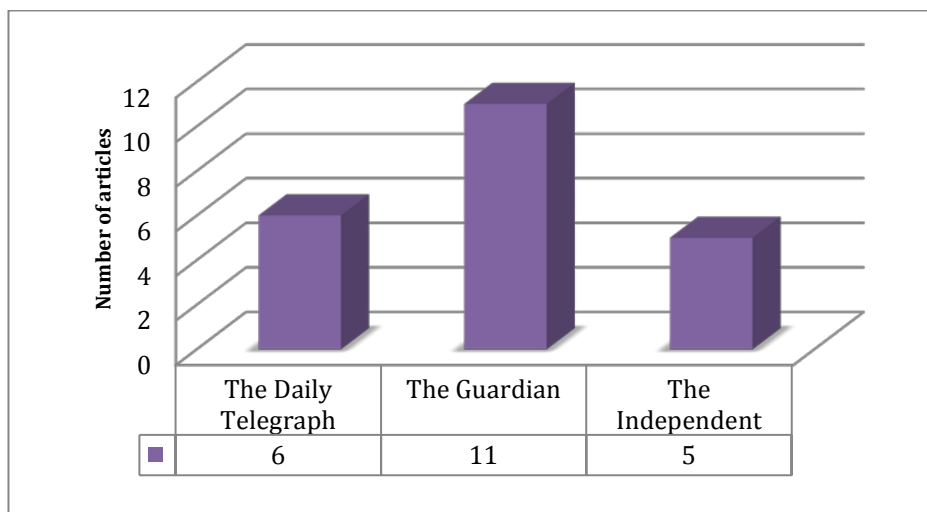
Figure. 7.64. Articles Which Mentioned Corruption during Common Wealth Games

7.1.7.j 2G-spectrum scam

Figure 7.65 shows that The Guardian published 11 articles on the 2G-spectrum scam while The Daily Telegraph published six articles and The Independent published two articles on the topic. The 2G-spectrum scam was an Indian telecom and political scandal in which politicians and Government officials undercharged mobile telecom companies for frequency allocation licenses, which they then used to create 2G-spectrum subscriptions for cell phones. Many prominent politicians and bureaucrats were involved in this scam. The articles published in the above-mentioned newspapers did not remark on the details of the scam; however the 2G-spectrum scam was given prominence in the number of times it was mentioned.
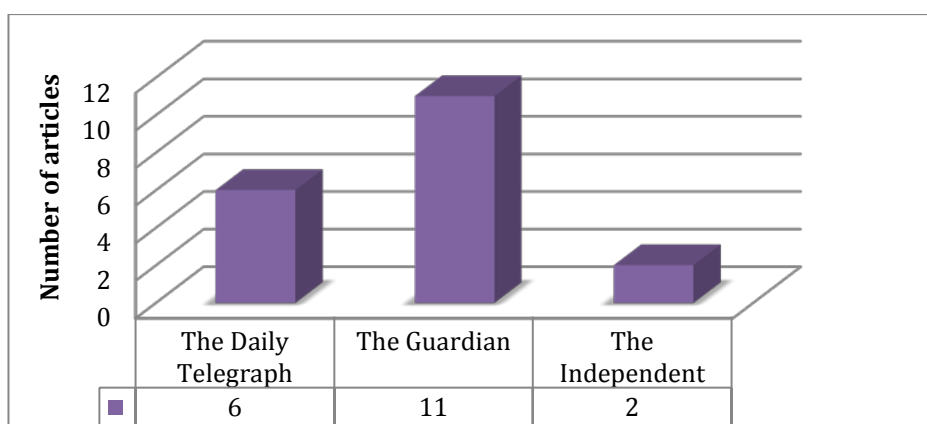
Figure. 7.65. Articles Which Mentioned 2G Spectrum Scam

7.1.7.k Middle class

Figure 7.66 shows that there were eight articles published by The Independent on the growing despair faced by the middle class of India. The Guardian published seven articles and The Daily Telegraph published only one article on this topic. The middle class of India was one of the prominent groups which supported the anti-corruption movement led by Anna Hazare and his team. The middle class was a prominent term, which came out in the articles published on corruption.
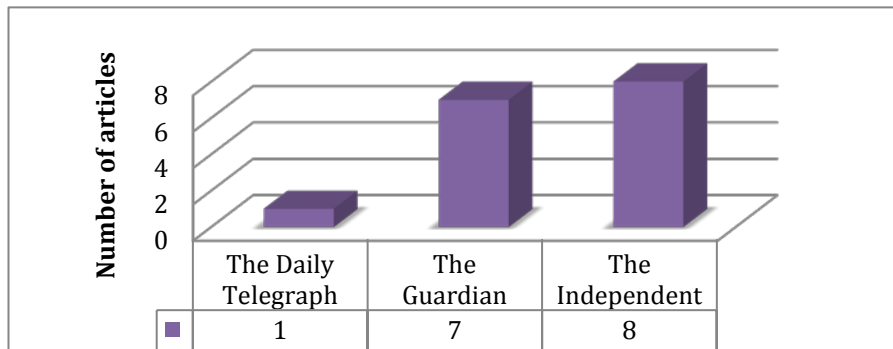
Figure. 7.66. Articles Which Mentioned Middle Class of India and Corruption

7.1.7.l Elections

Figure 7.67 shows that Corruption and elections go hand in hand in India. This was evident through the articles published by three newspapers. The Independent published four articles on elections and corruption in India. The Guardian published three articles and The Daily Telegraph published only two articles.
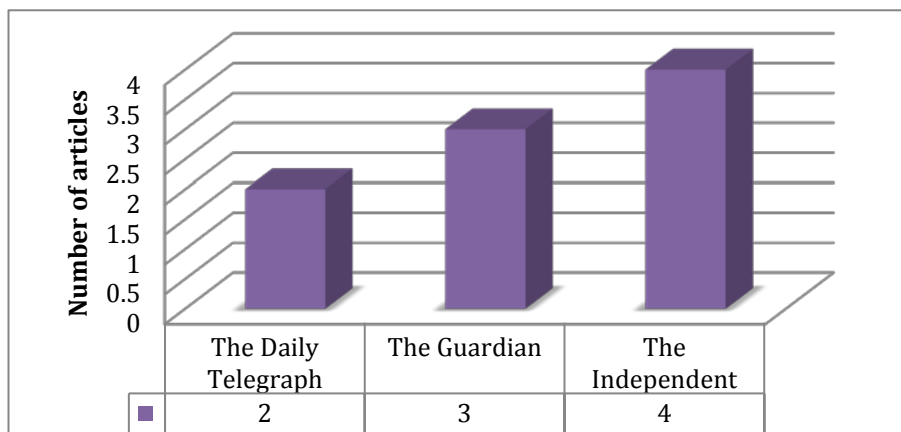
Figure. 7.67. Articles Which Mentioned Elections and Corruption in India

7.1.8 Poverty

All articles related to the keyword 'India + poverty' in the headline and released between 1 January 2010 and 1 August 2014 were examined in a detailed manner. Tables7.15 to 7.17 show how the information was categorised and coded, and provide a brief explanation for the choices made.

As an initial process, themes on Poverty and India were reviewed by the researcher. A structure of system coding was then formed in relation to the categories which came up during the identification of themes. A draftbook was created and field tested through a more detailed reading of the articles. The field testing sought to confirm whether the coding scheme could be applied consistently and reliably. The explanation and description were tightened through this process. Through this process a total of nine major themes emerged on the topic of poverty in India.

In addition to themes, the attitude of the article was also studied. Since poverty is one of the vicarious aspects connected to India, most of the articles were negative in nature. A separate scale from 1-5 with 1 being the least negative and 5 being the most negative was created to measure the degree of negativity of the article. Table 7.15 shows the attitude of the articles which were published on poverty and Table 7.16 shows the type of articles.

Table:7.15 Attitude of the article

Code	Notes
Positive	Whether articles had a positive attitude towards news on povertyin India.
Negative	Whether articles had a negative attitude towards news on povertyin India.
Neutral	Whether articles had a neutral attitude towards news on povertyin India.

Table: 7.16 Article type for Poverty in India

Code	Notes
News/Analysis/Feature/Debates/Comments	Articles published in the news and Feature pages
Leaders	Articles published in the Leaders section
Business	Articles published in the Business section
World bulletin/International/World news	Articles published in the International section of the newspapers.
Sports	Articles published in the Sports pages
Travel	Articles published in the Travel section
Film and Music	Articles published in the Film and Music section
Editorial / Opinion	Articles published in the Editorial and Opinion pages

7.1.8.a Extent of coverage

A total of 42 articles related to India and poverty were coded for this research. The analysis employed the objective aspects recorded (date, article type, cultural attributes, etc.) and combined them with the qualitative assessment of themes and attitudes identified. The articles published between 1 January 2010 and 1August 2014 were analysed in detail. Figure 7.68 shows the number of articles published by each newspaper.
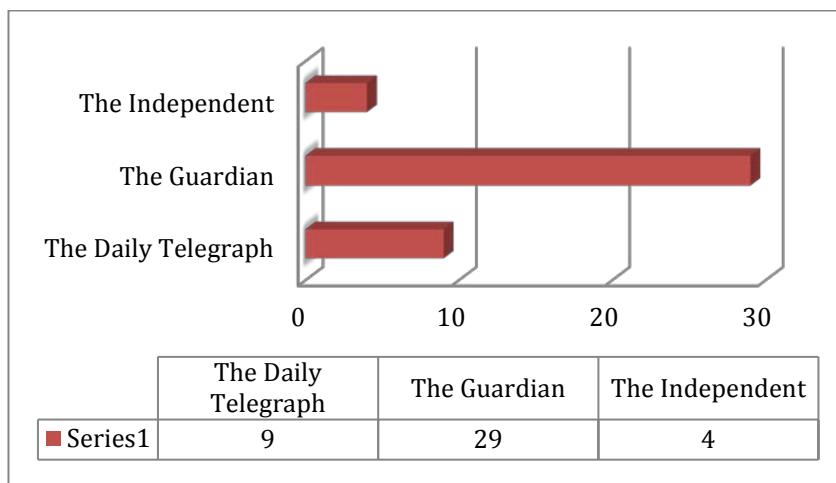
Figure. 7.68. Number of Articles Which Mentioned Poverty in India

Series1	The Daily Telegraph	The Guardian	The Independent
	9	29	4

Table: 7.17 Themes and issues on India and Poverty

Code	Notes
Globalisation/Economic growth	Articles mentioning the economic growth of India while having a large population of poor people.
Malnutrition	Articles mentioning India's food problem.
Corruption	Articles mentioning corruption and its effect on the economy.
Aid	Articles mentioning aid provided by first-world countries to India.
Politics	Articles mentioning the politics and politicians.
Caste system	Articles which mentioned the caste system.
Slums	Articles that mentioned slums.

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Slumdog Millionaire	Articles which mentioned Danny Boyle's Oscar-winning movie *Slumdog Millionaire*.
Formula 1	Articles related to Formula 1 track created in India.

7.1.8.b Frequency of articles
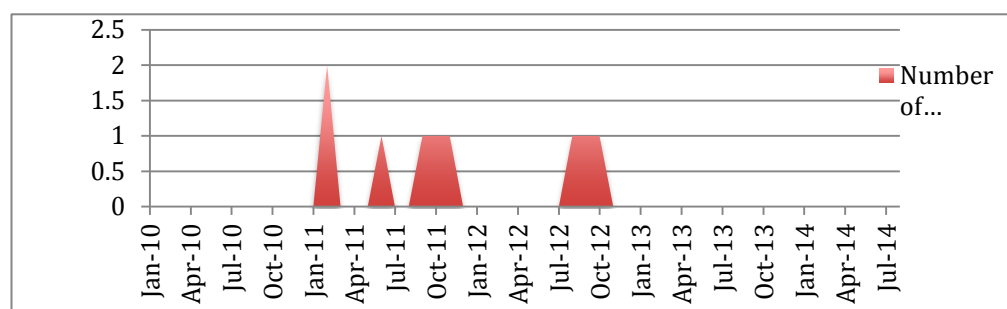
Figure. 7.69. Frequency of Articles Published by the Telegraph Regarding Poverty in India
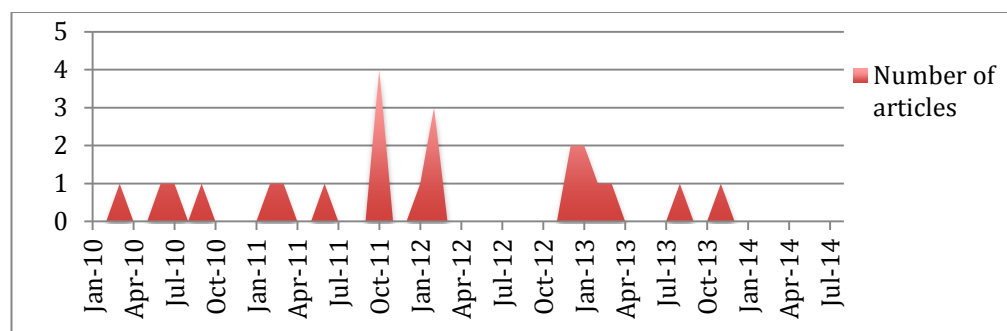
Figure. 7.70. Frequency of Articles Published by the Guardian Regarding Poverty in India
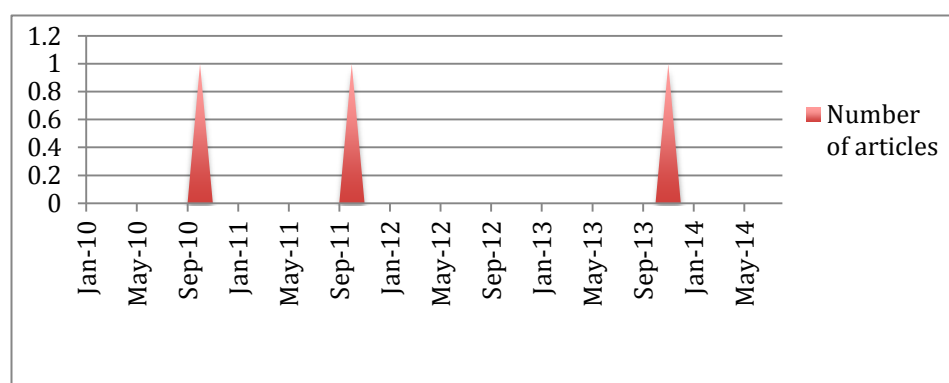
Figure. 7.71. Frequency of Articles Published by the Independent Regarding Poverty in India

Looking at the spread of coverage of time and the frequency of articles related to poverty in India and its themes in Figures 7.69-7.71, it is evident that The Guardian had the maximum frequency of publishing the articles on the given topic followed by The Daily

Telegraph and The Independent. The Guardian published four articles during October 2011. Three articles were on The Formula One Grand Prix, which was held in the city of Gurgaon near Delhi and one article was a comment on India's poverty. The Independent only published three articles related to Poverty in India. One article was on India's mission to Mars space programme. The article was quite positive in its attitude. The second article was on India's poverty line and how Indian Government put the minimum poverty line at 42p per day. The attitude of this article was very negative. The third and final article was on Double Gold Olympic winner Rebecca Adlington's view on India's poverty during her participation in the Commonwealth Games. Three articles published by The Daily Telegraph mentioned the aid provided by the United Kingdom to India. The Daily Telegraph also published six articles on India's economic growth.
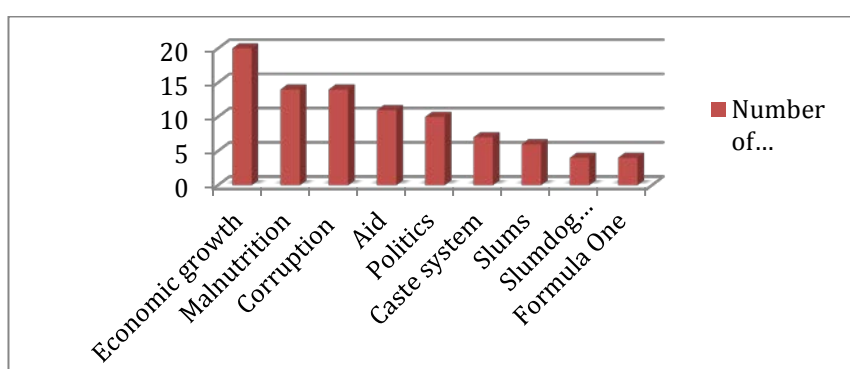
Figure. 7.72. Frequency of Themes Mentioning Corruption in India

In the analysis of the frequency of themes, Figure 7.72 shows that the maximum number of published articles were on Economic growth. The articles mainly focused on the rich-poor divide. While India is growing and becoming an economic power, it still has one of the highest percentages of poor people in the world. Malnutrition and Corruption were the other two themes which came out prominently during the analysis. There were 11 articles on Foreign aid; these discussed whether India needs foreign aid. Politics and Caste system were also mentioned. There were four articles which mentioned *Slumdog Millionaire.*

It was possible to continue this examination, contrasting the different types of articles with different papers, number of times each occurred, and attitudes, among others. Such analysis revealed the occurrence of different themes related to Poverty in India and provided a more detailed thematic consideration. Here, the relatively objective status of what was being recorded, the scope of press archive provided by Nexus, the consistent use of the coding system, and the NVIVO software for qualitative analysis, provided the study with evident strength and offered a strong descriptive grounding for thematic findings.

7.1.4.c.1 Attitudes

Figure. 7.73. Attitude Related to the Articles Published by the Three Newspapers on Poverty in India and its Themes

Figure 7.73 shows that 93% articles related to poverty and India had a negative attitude. There was no article with a positive attitude but, since poverty is a vicarious element of India, it was to be expected.

Table:7.18 Scale of negativity

1	2	3	4	5
Hint of negativity	Mild negativity	Medium Negativity	Very negative	Extremely negative

Table 7.18 shows the scale of negativity on which the articles on poverty were measured. It has to be mentioned that all the decisions on the level of negativity were taken by the researcher after scrutinising each article. Articles which mention India's poverty but also mentioned India in a positive way were allocated scale 1. Articles which mentioned India's poverty but mentioned India's positive aspects in a little less favourable manner were labelled under scale 2. Articles which mentioned India's poverty and mentioned India's prosperity in equal manner were labelled under scale 3. Articles which mentioned India in very negative ways with little positive attitude were labelled under scale 4 and articles

which mentioned various factors which happen in India because of poverty in an explicit way were labelled under scale 5.
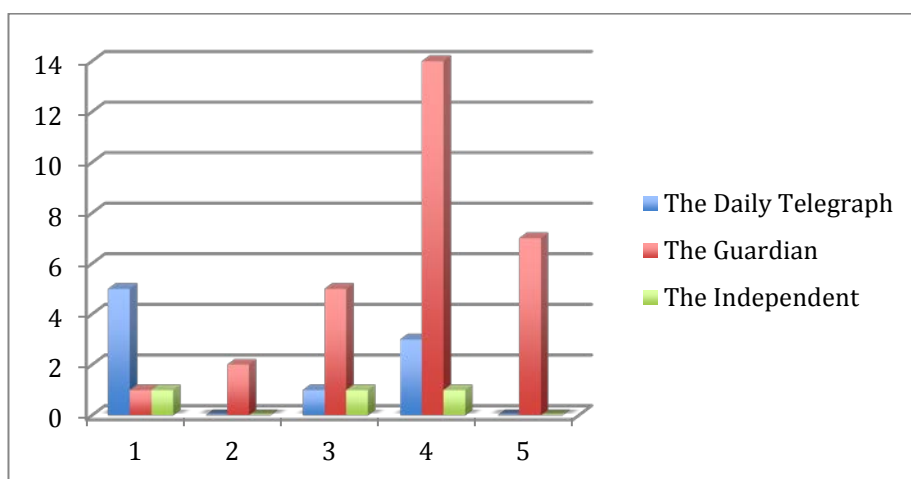
Figure. 7.74. Scale of Negativity Based on Number of Articles Mentioning

Poverty in India and its Themes

Figure 7.74 shows The Daily Telegraph had the maximum number of articles published which showed hint of negativity. The number of negative articles on the scale of negativity between2 and 5 was dominated by The Guardian's articles. This number is high due to the large number of articles published by The Guardian. The coverage gives a better picture in finding out which newspaper had the most negative attitude towards poverty in India.

7.1.8.d Economic Growth

Figure 7.75 shows that The Guardian published 12 articles related to India's economic growth and the divide between the rich and poor. The Daily Telegraph published seven articles and The Independent published only one article.

	The Daily Telegraph	The Guardian	The Independent
■	7	12	1
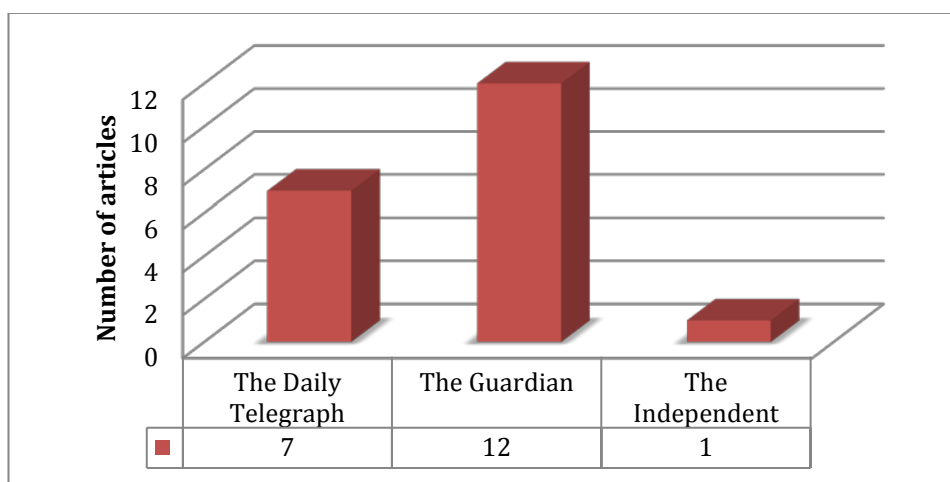
Figure. 7.75. Articles Which Mention India's Economic Growth and Poverty

One of the articles published on 15June 2011 in The Daily Telegraph mentioned that the Indian government paid for a nuclear weapons arsenal and a space programme, and that its aid to Africa is worth billions of pounds. At the same time, 450 million Indians (at the time of the article) lived on less than $1.25 per day (around 75p) and more than 40% of the population was classed as living in poverty. Another article published on 4 November 2011 mentioned that India was the second-highest growing economy in the world - and still its poverty level was higher than that of Pakistan. The article also cited that in recent years India has taken great pride in its rapid economic growth, but has failed to share the spoils with its poor.

7.1.8.e Malnutrition

Figure 7.76 shows that The Guardian published 11 articles on Malnutrition while The Independent published two articles and The Daily Telegraph just one.

	The Daily Telegraph	The Guardian	The Independent
■	1	11	2
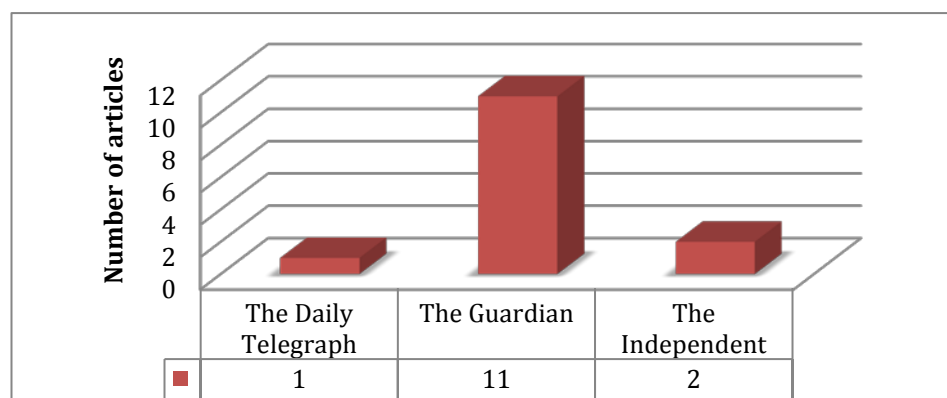
Figure. 7.76. Articles Which Mentioned Malnutrition in India

In one of the Guardian articles published on 4 October 2011 it was mentioned that, the previous year (2010), the Washington-based International Food Policy Research Institute ranked India 67 out of 88 countries listed in its global hunger index. It is not uncommon for local Indian newspapers to report people dying or being close to death from starvation. The Guardian published an article on 5 November 2013 about India's Mars mission expenditure. It was cited that such expenditure was, however, controversial, with some questioning whether India, where more than 40% of children are malnourished and half the population has no toilets, can afford the mission. One development economist called it a symptom of 'the Indian elite's delusional quest for superpower status'. In another article published in The Guardian on 11 January 2012, the then Prime Minister of India, Dr. Manmohan Singh said that child malnutrition was a national shame for India.

7.1.8.f Corruption

Figure 7.77 shows that The Guardian published 10 articles on issues related to Corruption and Poverty. The Daily Telegraph and The Independent published two articles each. The articles published showed direct connection between corruption and poverty in India.

	The Daily Telegraph	The Guardian	The Independent
■	2	10	2
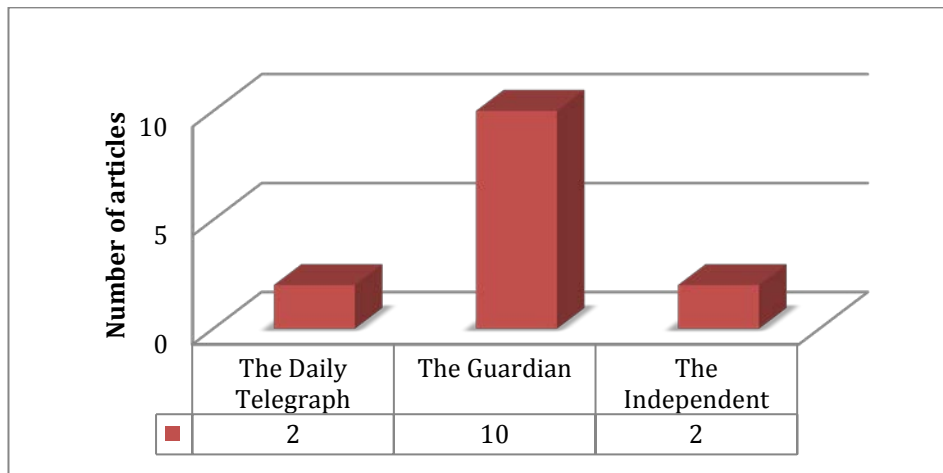
Figure. 7.77. Articles Which Mentioned Corruption in India

7.1.8.g Foreign aid

Figure 7.78 shows that The Guardian published seven articles related to Foreign aid provided to India while The Daily Telegraph published three articles and The Independent published one. The Guardian published an article on 8 February 2012 which stated that 'India did need aid: Most of its people are still poor. The row in Britain shows how rapid growth is confused with wealth'. The article also mentioned that Britain would be morally and politically wrong to terminate aid to India, home to the largest number of the world's poor. Giving aid not only acknowledges the injustice of colonial exploitation; it also arises from an obligation to redress the gross structural imbalances that continue to mark the world despite recent power shifts between states.

	The Daily Telegraph	The Guardian	The Independent
■	3	7	1
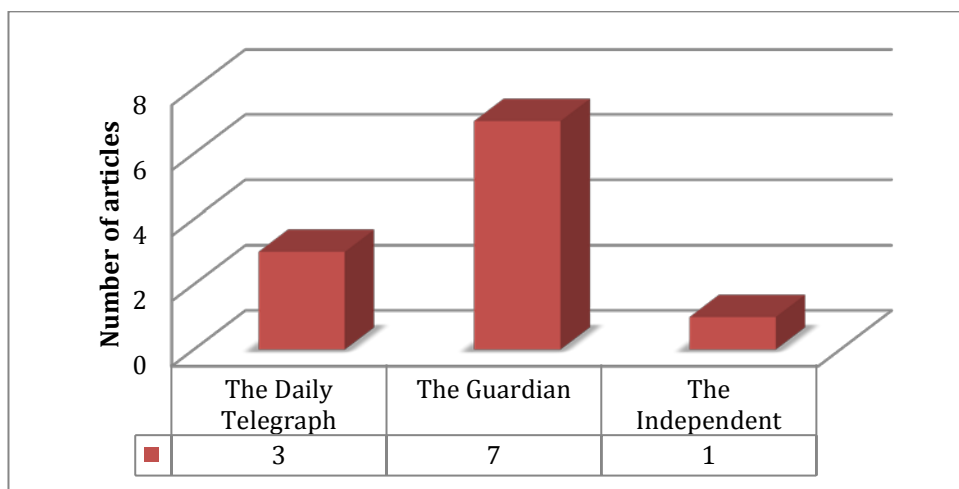
Figure. 7.78. Articles Which Mentioned Foreign Aid

The article published by The Daily Telegraph on 17 August 2012 was more sceptical and mentioned that 'India is heading for Mars: it doesn't need our money to pay the bills; Foreign aid doesn't help any poor countries-it just corrupts their governments'. The Independent's article was published on 2 November 2013 and it also revolved around India's Mars mission and whether India was doing the right thing by spending money in the scientific field rather than feeding its poor. However

> defenders of the mission say India's space programme, which dates to the late 1950s and has sent scores of satellites into space, has been hugely beneficial for research - especially in remote sensing, flood management, cyclone alerts (which helped people on India's east coast prepare for Cyclone Phailin) and even fishery and forest management (Daily Telegraph: 17 August 2012).

All three newspapers had an article related to India's poverty and aid after India's Mars mission announcement.

7.1.8.h Politics

Figure 7.79 shows that there were seven articles published by The Guardian regarding Politics and poverty. The Daily Telegraph published two articles while The Independent published one article.
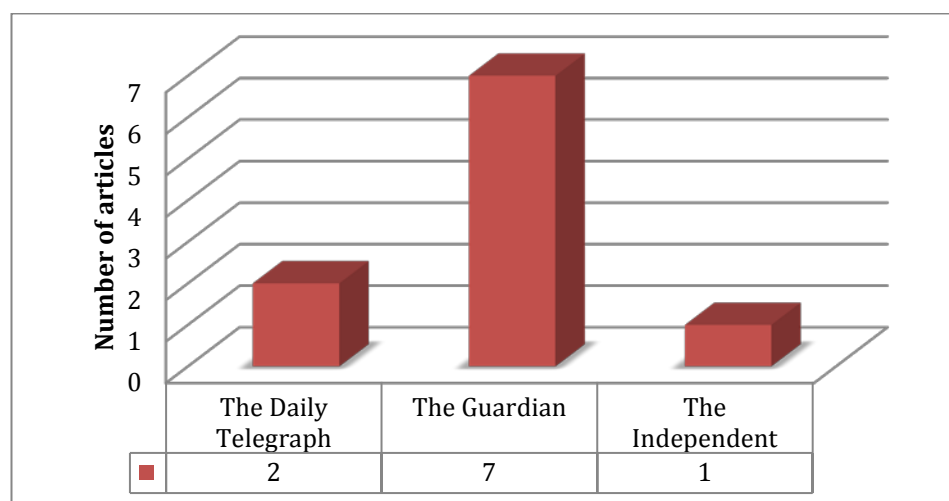
Figure. 7.79. Articles Which Mentioned Politics and Poverty in India

7.1.8.i Caste system

Figure 7.80 shows that The Daily Telegraph published four articles on poverty and India's caste system while The Guardian published three articles. The Independent did not publish any articles on the caste system and India's poverty.
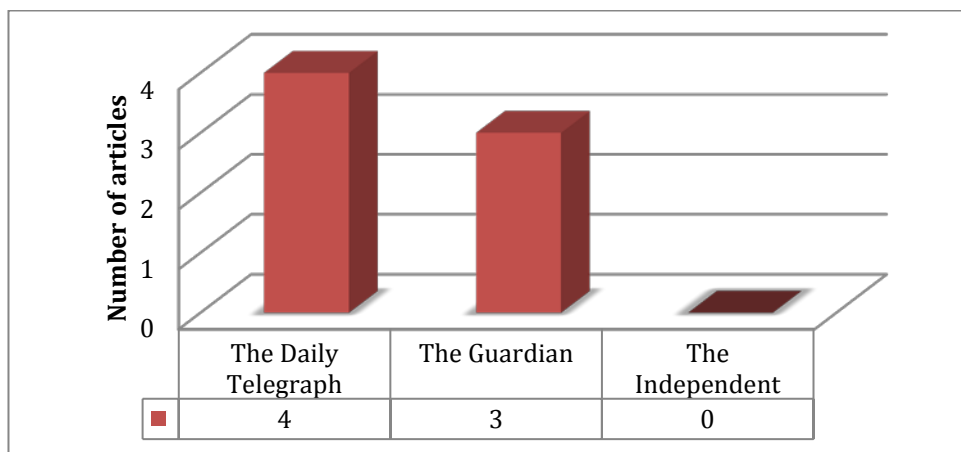
Figure. 7.80. Articles Which Mentioned Caste System and Poverty in India

7.1.8.j Slums

Figure 7.81 shows that The Guardian published five articles on slums and poverty. The Independent published one article. No articles were published by The Daily Telegraph.
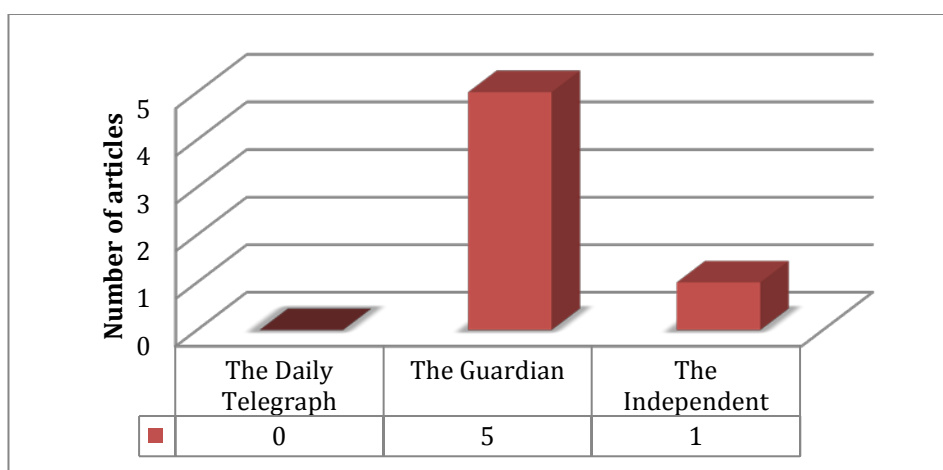
Figure. 7.81. Articles Which Mentioned Slums and Poverty in India

7.1.8.k Slumdog Millionaire

Figure 7.82 shows that The Daily Telegraph and The Guardian published two articles mentioning the *Slumdog millionaire* movie while analysing the articles on poverty. There were no articles published by The Independent on this topic.
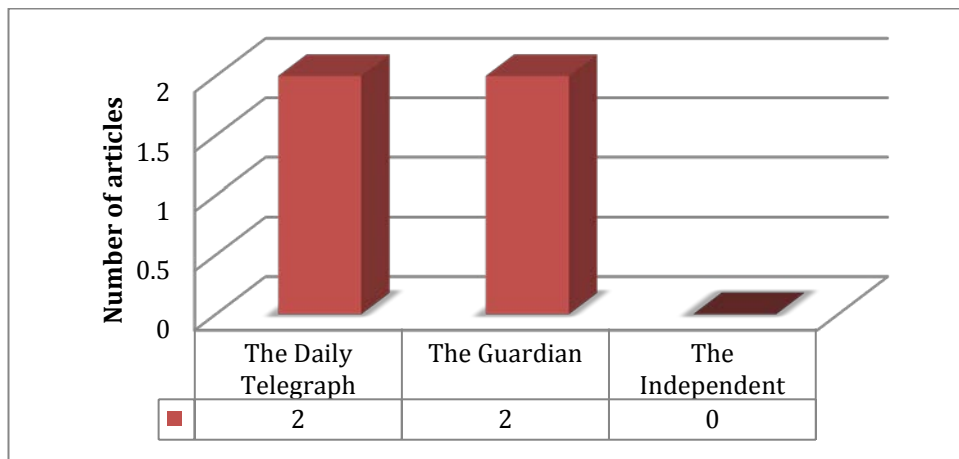
Figure. 7.82. Articles Which Mentioned the Movie *Slumdog Millionaire*

7.1.8.l Formula 1 Grand Prix

The Guardian published three articles related to the Formula 1 Grand Prix held in Gurgaon on 29 October 2011. There was only one article published by The Daily Telegraph, and the Independent did not publish any articles related to Formula 1. All the three articles mentioned the rich-poor divide in India.
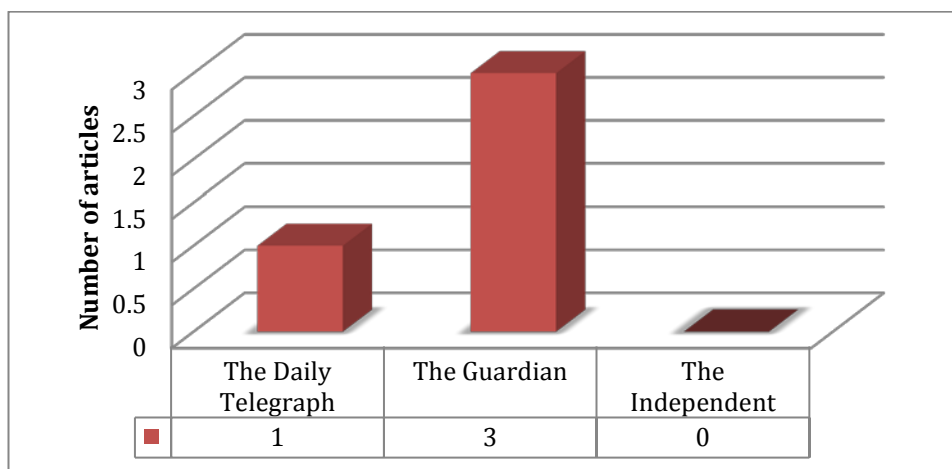
Figure. 7.83. Articles Which Mentioned Formula 1 and Poverty in India

7.1.9 Rape

All articles related to the keyword 'India + rape' in the headline and released between 1 January 2010 and 1August 2014 were examined in a detailed manner. Tables7.19 to 7.21 show how the information was categorised and coded, and provide a brief explanation for the choices made.

As an initial process, themes on rape and India were reviewed by the researcher. A structure of systematic coding was then formed in relation to the categories which came up during the identification of themes. A draftbook was created and field-tested through a more detailed reading of the articles. The field testing sought to confirm whether the coding scheme could be applied consistently and reliably. The explanation and description were tightened through this process. Through this process a total of eight major themes emerged on the topic of rape in India (Table 7.21).

Table:7.19 Attitude of the article

Code	Notes
Positive	Whether articles had a positive attitude towards news on rapein India.
Negative	Whether articles had a negative attitude towards news on rapein India.
Neutral	Whether articles had a neutral attitude towards news on rapein India.

Table: 7.20 Article type for Rape in India

Code	Notes
News/Analysis /Debates/Comments	Articles published in the News pages
Feature	Articles published in the Features section
Review	Articles published in the Review section
World bulletin/International/World news	Articles published in the International section of the newspapers

7.1.9.a Extent of coverage

A total of 56 articles related to India and rape were coded for this research. The analysis employed the objective aspects recorded (date, article type, cultural attributes, etc.) and combined them with the qualitative assessment of themes and attitudes identified. The articles published between 1January 2010 and 1 August 2014 were analysed in detail. Figure 7.84 shows the number of articles published by each newspaper.

	The Daily Telegraph	The Guardian	The Independent
■ Series1	11	31	14
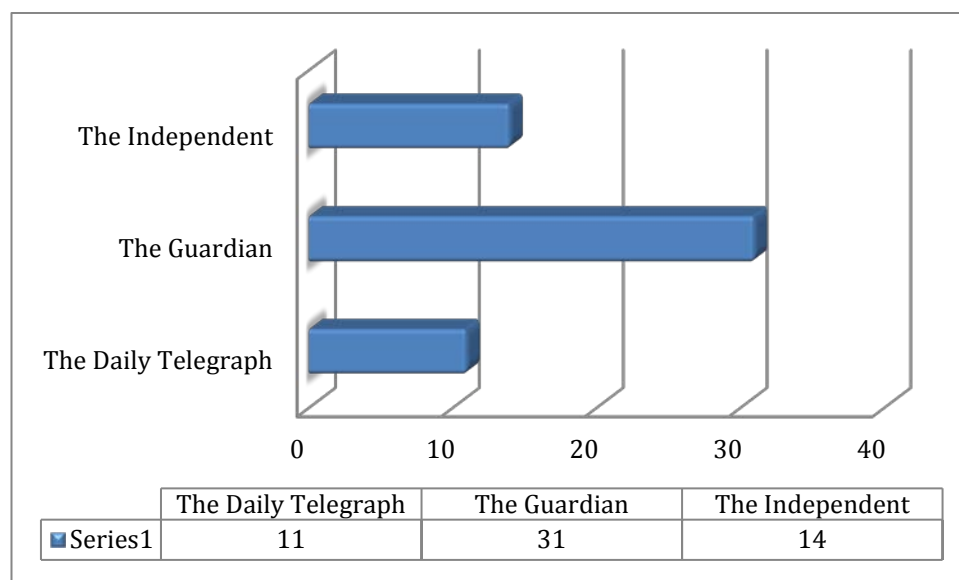
Figure. 7.84. Number of Articles which Mentioned Rapes in India

Table: 7.21 Themes and issues on India and Rape

Code	Notes
Nirbhaya case	Articles mentioning the horrific gang rape and subsequent murder of a Delhi-based student in December 2012.
Gang rape	Articles mentioning gang rapes in India.
Delhi	Articles mentioning Delhi, also known as the rape capital of India.
Women's safety	Articles mentioning women's safety.
Protests	Articles mentioning the protests carried out against the Government to introduce stronger laws.
Laws	Articles that mentioned the changing of laws related to rape after the Nirbhaya gang rape.
Justice	Articles that mentioned whether justice was carried out in the cases of rapists.
Tourism	Articles which mentioned that tourism in India was affected due to the Nirbhaya case.
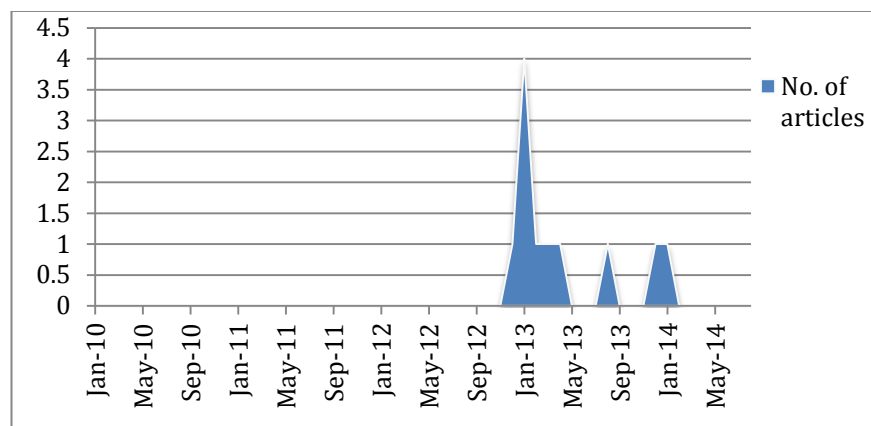
Figure. 7.85. Frequency of Articles Published by the Daily Telegraph Regarding Rapes in India
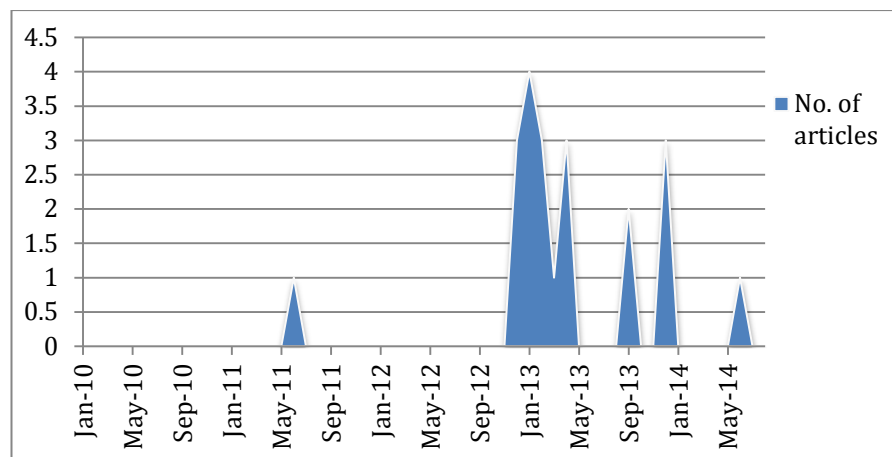
Figure. 7.86. Frequency of Articles Published by the Guardian regarding Rapes in India
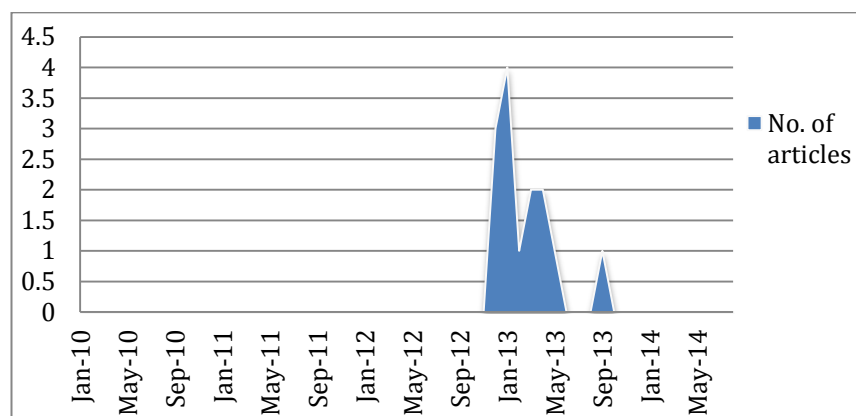
Figure. 7.87. Frequency of Articles Published by the Independent Regarding Rapes in India

Looking at the spread of coverage of time and the frequency of articles related to rape in India and its themes in Figures 7.85-7.87, it is evident that the frequency of articles related to India and rape increased following the Nirbhaya gang rape case. Apart from a single article published by The Guardian on 15 June 2011, there were no articles published on the said topic until the later part of December 2012.
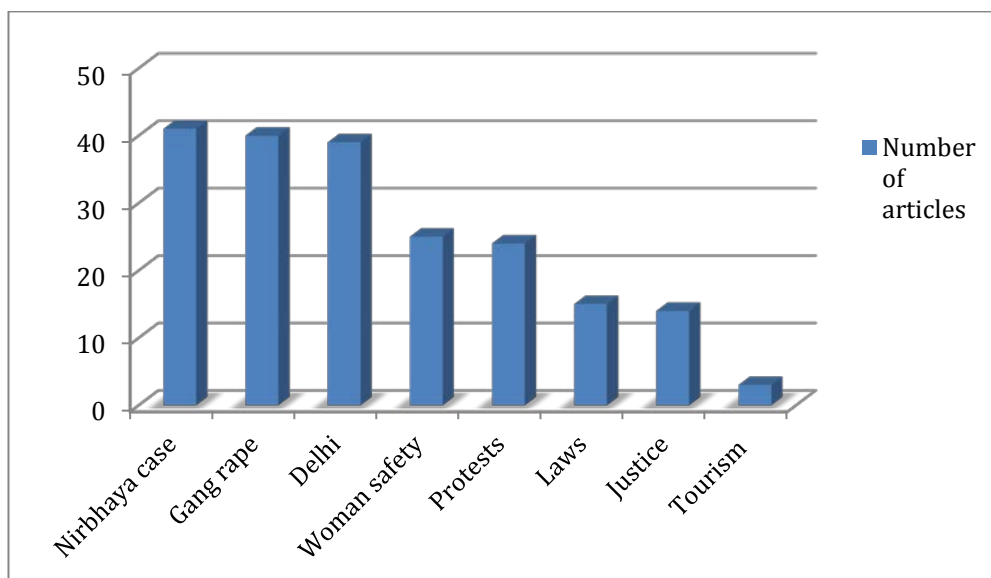
Figure. 7.88. Frequency of Themes Which Mentioned Rapes in India

In the analysis of the frequency of themes, Figure 7.88 shows that maximum articles were on the Nirbhaya case and Gang rape. The city of Delhi was also mentioned in 39 articles. It is evident that all the news articles related to rape were connected to the Nirbhaya case. There were wide protests across India and tougher laws were demanded by the people against rapists. There were three articles which mentioned how the news of rapes affected tourism.

It was possible to continue this examination, contrasting the different types of articles with different papers, number of times each occurred, and attitudes, among others. Such analysis revealed the occurrence of different themes related to Rape in India and provided a more detailed thematic consideration. Here, the relatively objective status of what was being recorded, the scope of press archive provided by Nexus, the consistent use of the coding system, and the NVIVO software for qualitative analysis, provided the study with evident strength and gave offered a strong descriptive grounding for thematic findings.
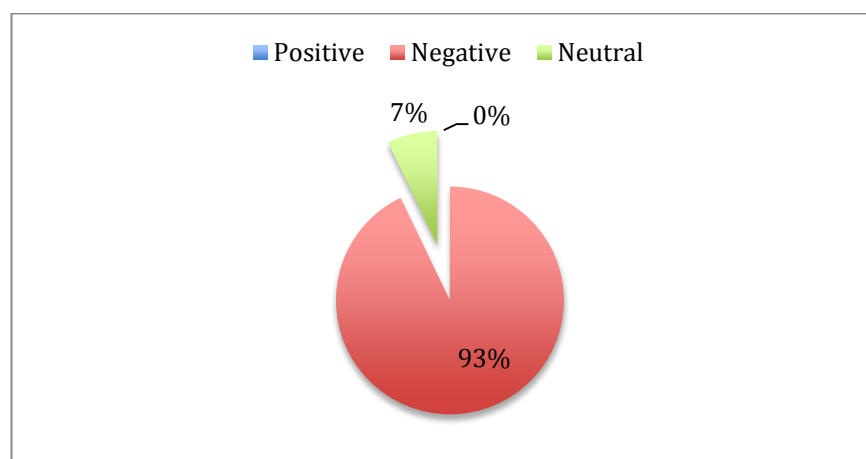
7.1.9.c.1 Attitudes
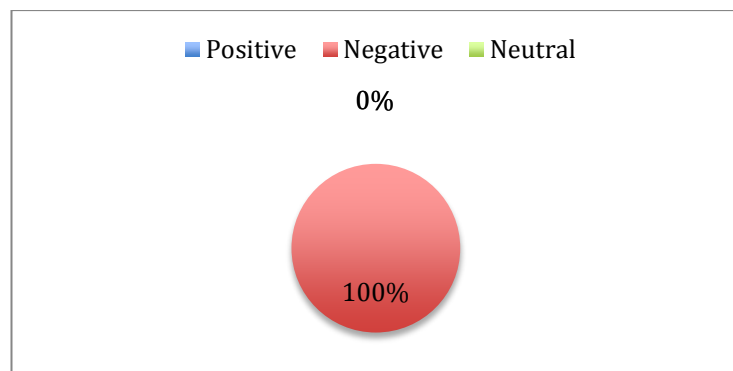
Figure. 7.89. Attitude Related to the Articles Which Mentioned Rapes in India and its Themes

Figure 7.89 shows that all the 56 articles published by the three newspapers had a negative attitude.

7.1.9.d Nirbhaya case

Figure 7.90 shows that The Guardian published 18 articles related to the Nirbhaya case. The Independent published 13 articles and The Daily Telegraph published 11 articles on the topic.
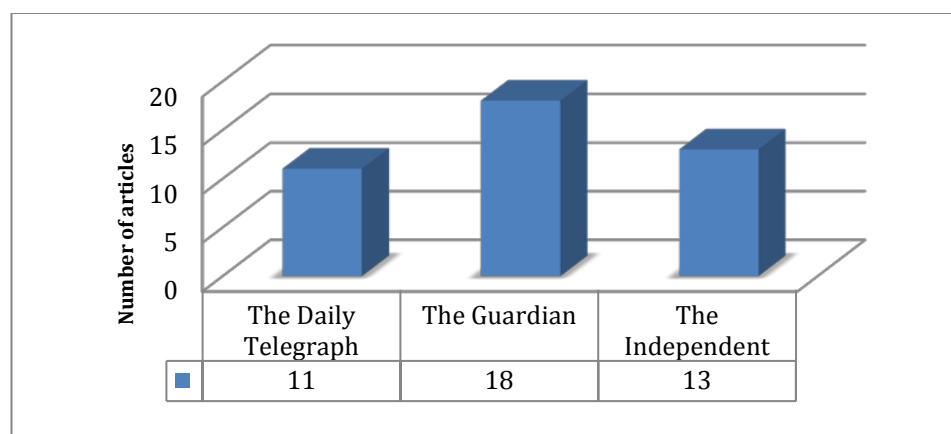
Figure. 7.90. Articles Which mentioned Nirbhaya Case

The Independent published two articles and The Guardian published one article comparing the British rape statistics with Indian rape statistics. All the three papers carried extensive and detailed articles on how the crime happened and how it affected the society at large.

The incident happened on 16 December 2012 and the three newspapers published the news only after the massive protests which took place across India.

7.1.9.e Gang rape

Figure 7.91 shows that there were 18 articles published by The Guardian on gang rapes in India. The Independent published 13 articles and The Daily Telegraph published nine.

	The Daily Telegraph	The Guardian	The Independent
■	9	18	13

Number of articles
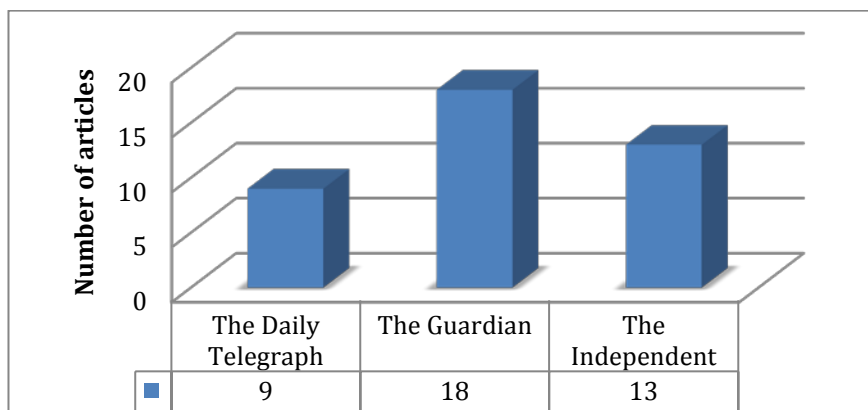
Figure. 9.91. Articles Which Mentioned Gang Rapes in India

7.1.9.f Delhi

Figure 7.92 shows that The Guardian published 18 articles related to rapes in Delhi. The Independent had 11 articles while The Daily Telegraph published 10 articles. All the articles related to Delhi mentioned the Nirbhaya case. Since it happened in Delhi, which is the capital of India, it caught the attention of the world. One prominent fact which was mentioned was there had been 1,098 cases of rape reported in Delhi in the first eight months after the Nirbhaya case.

	The Daily Telegraph	The Guardian	The Independent
■	10	18	11

Number of articles
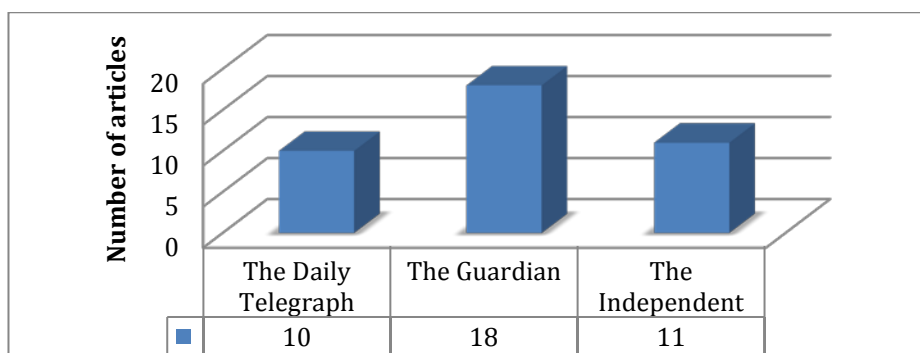
Figure. 7.92. Articles Which Mentioned Rapes in Delhi

7.1.9.g Women's safety

Figure 7.93 shows that The Guardian published 12 articles related to women's safety while The Independent published seven articles and The Daily Telegraph published six.
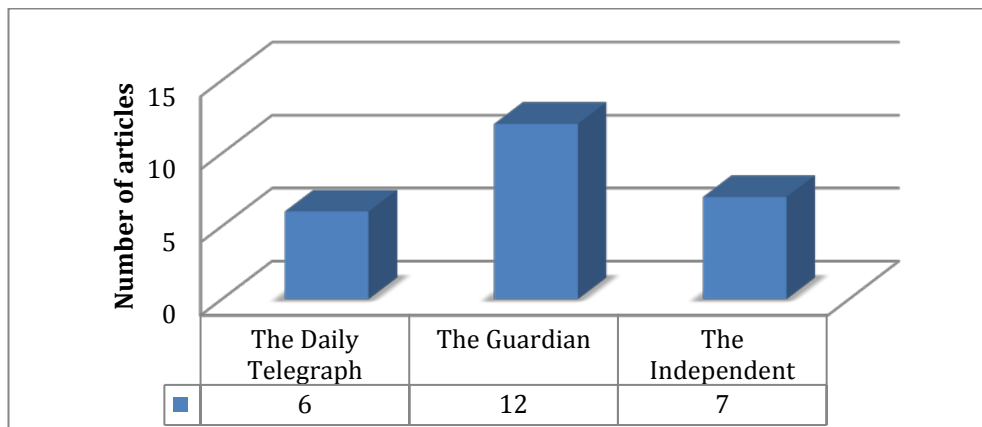
Figure. 7.93. Articles Which Mentioned Women's Safety in India

7.1.9.h Protests

Figure 7.94 shows that all the three newspapers published eight articles each related to Rape and protests in India. There were widespread protests across India following the Nirbhaya case. All the articles which mentioned protests also mentioned Nirbhaya case.
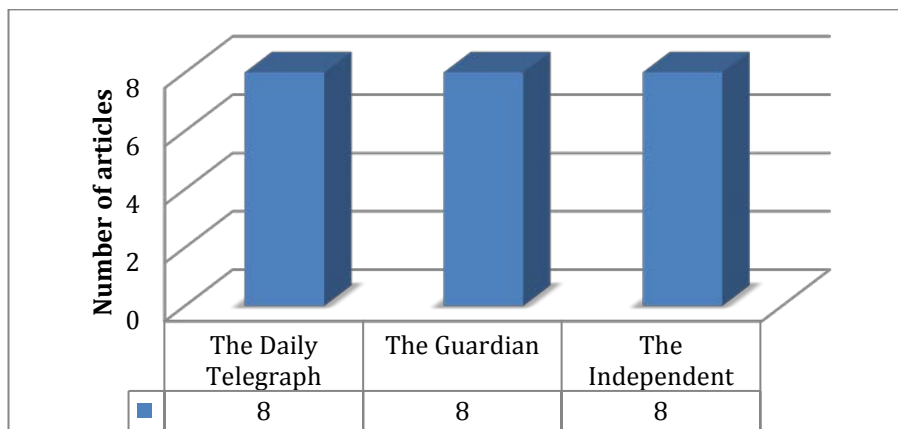
Figure. 7.94. Articles Which Mentioned Protests After Nirbhaya Case

7.1.9.i Laws

Figure 7.95 shows that The Independent published 7 articles related to changing of rape laws in India. The Guardian published 6 articles and The Daily Telegraph published only 2 articles.
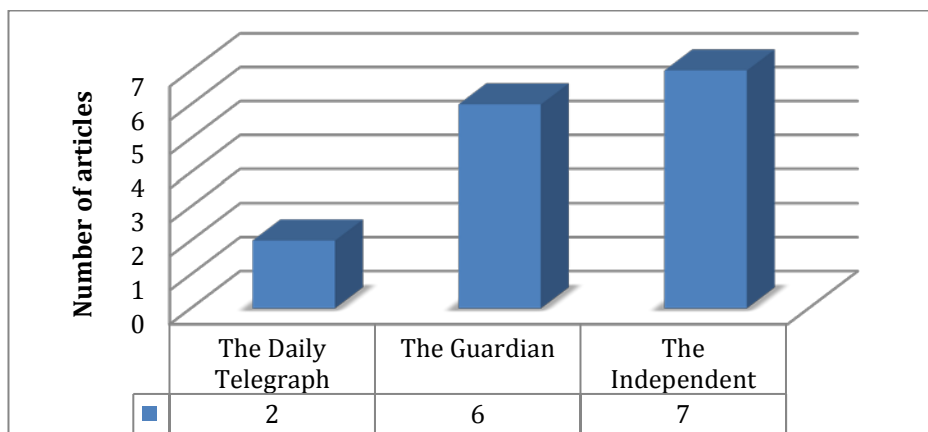
Figure. 7.95. Articles Which Mentioned Laws Against Rapists

The Guardian published an article on 14 September 2013 which mentioned that Indian laws on sexual assault and harassment have been tightened in the aftermath of the Nirbhaya incident, but that institutional reforms are going to take much longer.

7.1.9.j Justice

Figure 7.96 shows that The Independent published nine articles related to the justice provided to the rape victims. The Guardian published four articles while The Daily Telegraph published only one article.
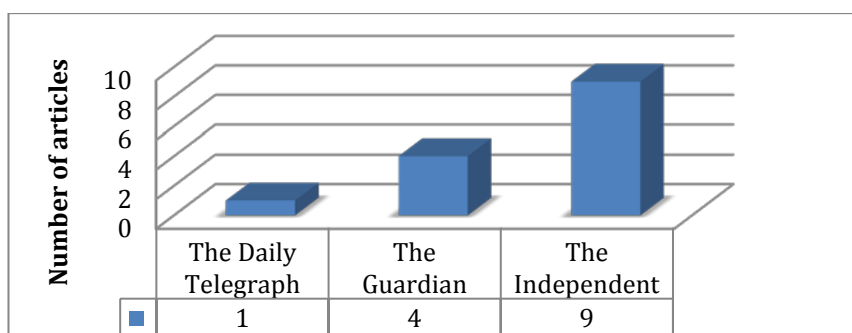
Figure. 7.96. Articles Which Mentioned Justice

The Independent had a significantly higher number of articles when compared to the other two newspapers on deliverance of justice regarding rape cases in India.

7.1.9.k Tourism

Figure 7.97 shows that The Daily Telegraph published two articles on the effect the rape cases had on tourism while The Guardian published one article. There were no articles published by The Independent on this matter. In an article published in The Daily Telegraph on 1 April 2013, it was mentioned that thousands of people who were planning holidays in India were no longer prepared to take the risk, according to the survey of tourist businesses by Assocham, the Associated Chambers of Commerce and Industry of India. Of 1,200 tourist businesses, more than 70% reported significant numbers of

cancellations from British, American, Australian and Canadian women tourists, and a 25% decline overall. A similar article was also published by The Guardian on the same date.
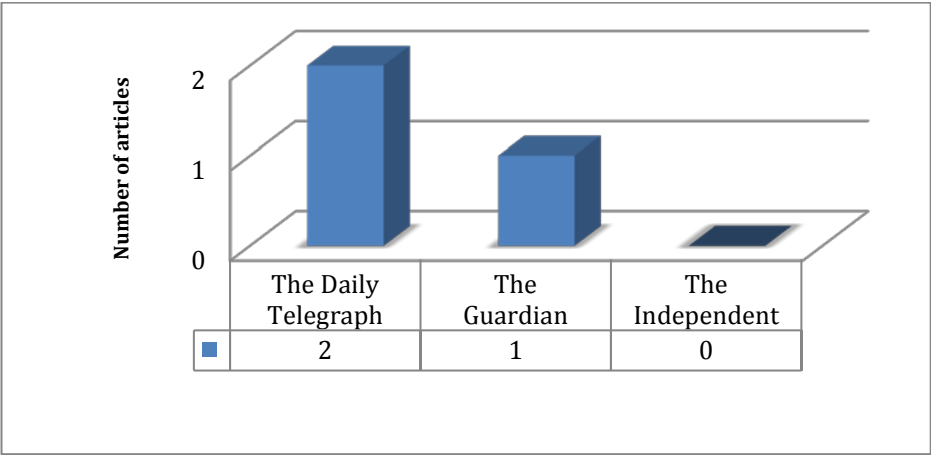
Figure. 7.97. Articles Which Mentioned the Impact Rapes had on Tourism Sector in India

7.1.10 Summary of content analysis

The beginnings of detailed qualitative approach to content analysis that emerged in this study – tracing differences between the attitudes of the three newspapers, detailing discourses, articulations and constructions about India's cultural and vicarious attributes – can be extended and deepened in its analysis. However, what provides this detailed analysis with its sound foundation is the basis of statistical justification on which it rests. The close readings are directed, and given backing and legitimacy by the overall structure of the approach taken to the press archives provided by Nexis. The comprehensive analysis and recording of material required for the quantitative analysis usefully informs and legitimises the selection of themes, and particular articles for more detailed analysis.
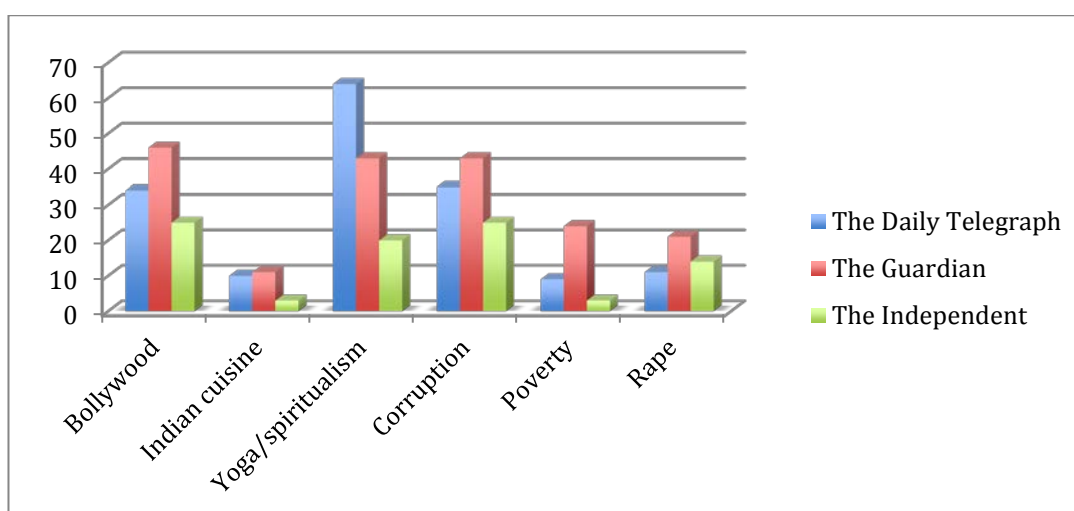
Figure. 7.98. Total Number of Articles Published on All the Themes by the Three Newspapers

In the analysis, Yoga/Spiritualism had the maximum number of articles among all the studied themes. Figure 7.98 shows that The Daily Telegraph had full interest in Yoga-related news articles followed by The Guardian and The Independent. However, 80% of articles did not mention India's connection to Yoga. Many places from around the world are explained as Yoga retreats such as places in Italy, South Africa, Spain and Portugal, but India was not mentioned anywhere. Bollywood and its themes followed Yoga with the second-highest number of articles. The Guardian showed more interest in Bollywood-related news than The Daily Telegraph and The Independent. There were maximum articles on Bollywood stars: 46% of articles on Bollywood stars were negative in attitude while 52% were positive. Controversy-related articles on Bollywood were also abundant. Corruption-related articles closely followed Bollywood-related news. The Guardian published the maximum number of articles on corruption and India. Articles related to bribes, politicians and cricket were dominant in the Corruption section. Poverty-related articles were dominated by The Guardian which had the maximum number of articles. Rape-related articles came second-last among all the themes. Although most of the articles

were published post 20 December 2012, after the horrific gang rape of Nirbhaya, the topic came to prominence. This was also the only time when The Independent had more articles than The Daily Telegraph. The theme on Indian cuisine came last with The Guardian and The Daily Telegraph publishing more or less the same number of articles. There were a couple of articles which mentioned that Indian food was healthy and nutritious.

7.1.10.a Positive attitude

Analysis was also done on the positive and negative attitudes of the three newspapers. Figure 7.99 shows that there were a maximum number of positive-attitude articles on Bollywood and its themes. The Guardian published the most number of positive articles followed by The Daily Telegraph and The Independent. Although there were relatively fewer articles published by the newspapers on Indian cuisine, it was significant that these articles were quite positive in nature. There were nine positive articles published by The Guardian, followed by The Daily Telegraph with four articles and The Independent with two articles. The Guardian published six positive articles on Corruption. The rest of the articles had negative attitudes. There were no positive articles published by any of the three newspapers on Poverty and Rape.
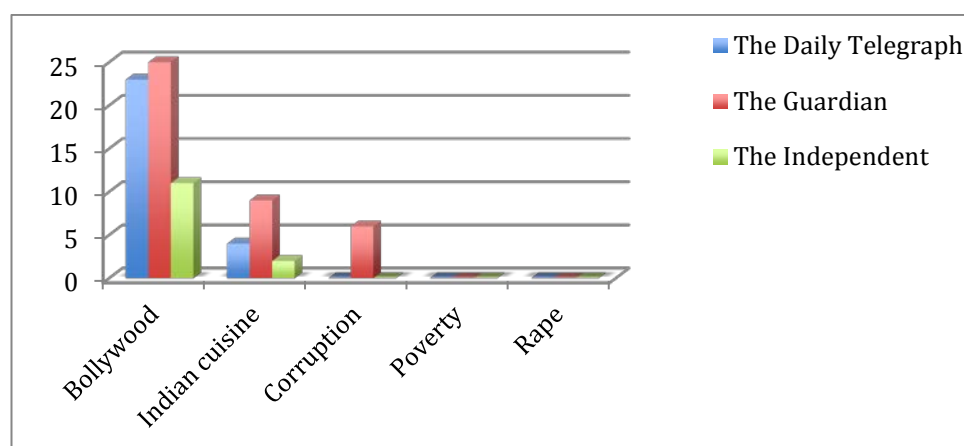
Figure. 7.99. Total Number of Articles With Positive Attitude

7.1.10.b Negative attitude

Figure 7.100 shows the total number of articles and themes which had a negative attitude. Articles related to Corruption and India had the maximum number of negative articles. The Daily Telegraph published 29 articles with negative attitudes while The Guardian published 26 articles and The Independent 23. The Guardian published 28 negative articles related to Poverty;this was significantly higher than the other two newspapers. Asimilar trend was also noticed in the case of negative articles on Rape. The Guardian published 20 negative-attitude articles while The independent published 12 articles and The Daily Telegraph published 11 negative-attitude articles. News related to Indian cuisine had the

minimum number of negative articles; however this was the only section where The Daily Telegraph had more negative-attitude articles than The Guardian.
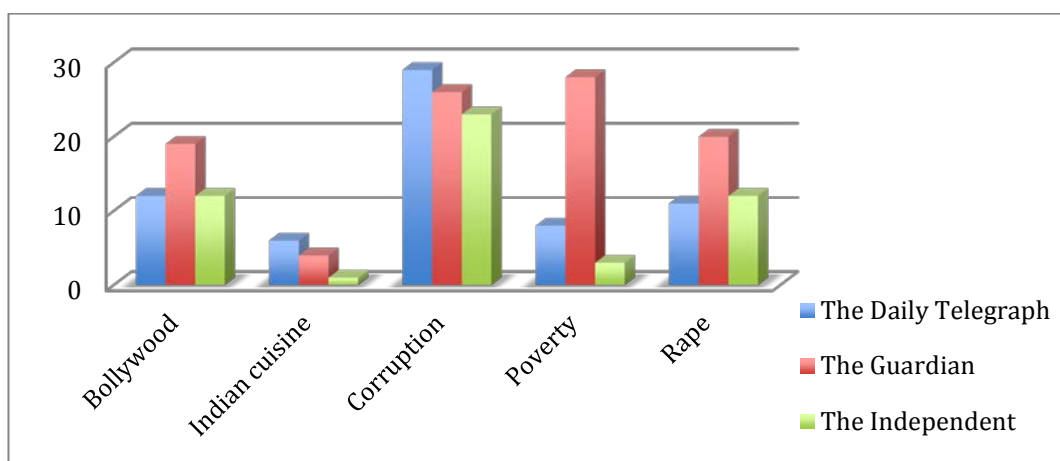
Figure. 7.100. Total Number of Articles Published With Negative Attitudes

It is evident that issues like corruption, poverty and rape had a significantly high number of articles with negative attitudes, but it was interesting to observe that cultural aspects like Bollywood and Indian cuisine also had articles which were negative in attitude. The reason for not including Yoga/Spiritualism in the positive- and negative-attitude figures was because the study carried out on Yoga/Spiritualism was done differently to the rest of the themes. In the case of Yoga/Spiritualism, all articles which mentioned India were marked as positive and all articles which did not mention India were marked negative.

While analysing the attitudes of the media towards India's cultural and vicarious attributes, it was noticed that majority of articles had negative attitudes. The Guardian had the maximum number of articles with a negative attitude towards India's cultural and vicarious aspects. It can be attributed to the fact that The Guardian published the majority of articles on all the issues, so the probability of publishing maximum negative-attitude articles was high for The Guardian as well. However, this doesnot mean that The Guardian has a negative image of India. Some media outlets like to take ethical directions while publishing news, and giving the right kind of information becomes a priority. It is possible that The Guardian as a newspaper wants to portray the news in an ethical manner and decides on content which is negative in nature but at the same time has to be offered for public consumption.

7.1.10.d Challenges and limitations

The approach which was taken for content analysis had its challenges and limitations. These can be distinguished as four main aspects.

- This approach required a large and comprehensive archive, which was provided by Nexis; however, selecting the best method to compile the needed information was difficult. It took a significant amount of time to identify the right key words so that a good amount of articles could be collected from the search.
- Care had to be taken while selecting the themes. Careful balance had to be maintained between letting themes emerge from the newspaper archives and the themes which were settled on earlier during the literature review. This was done to ensure consistency of approach.
- The system of numerical coding resulted in degrees of simplification. Complex issues were broken down into defined categories.
- Finally, the approach taken to numerically record the attitudes in terms of positive and negative reduced complex issues.

The acknowledgment of challenges and limitations of the approach employed in this project has been informed by the process of putting the method into practice in the context of press content analysis of India's cultural and vicarious attributes. Some of the results of this analysis reveal the implications of these limitations in practice. For example, it is possible that the distinction established between press discussion of 'positive and negative attitudes' reduces the discourse to an over-simplified binary opposition between perception and actuality.

As well as raising these questions, though, the practical experience of employing this methodology also begins to reveal the strength and successes of this approach. This makes it possible to identify four important advantages and opportunities.

- The approach provides the ability to comprehensively account for large-scale press collections in a manner that is not artificially reductive or immediately selective.
- The approach provides transparency to any subsequent selections that can be made for detailed analysis.
- This method also provides detailed analysis with strong description of the context of coverage, adding background and legitimacy.
- It also has the potential to be extended longitudinally to examine changing perceptions and discourse.

The approach to media archive that has been described in this content analysis is one where the quantitative scope of analysis allows for and, to a certain extent, counters some of the perhaps reductive aspects of numerical coding. The possible fault of the quantitative approach is provided with depth and detail by informed analysis and scrutiny of the qualitative element.

7.2 Focus Group Research

In their discourse on the analysis of focus group discussions, Barbour and Kitzinger (1999) argue that such data could be analysed in the same way asqualitative self-reported data. Whilst in one respect this could be true, given their qualitative nature, it is essential to maintain a sense of the whole group within the analysis in this research(McLafferty 2004). Subsequently, certain strategieswere undertaken while the discussion was in progress and after the data were collected.

Attention was paid to obvious doubts and concealed disagreements that arose in the course of the group session (Barbour and Kitzinger, 1999). The transcript was read through at least three times. This was in order to establishwhere there wasgroup consensus on an identified issue and to distinguish individuals' opinions expressed supporting - or otherwise - the group. At the same time, the transcripts were analysed with this in mind and an overview grid was used to provide a synthesis of the emerging themes.

The purpose of conducting these focus group interviews was to find out the participants'perceptions about India's cultural attributes and whether one's nationality and upbringing played a decisive role in the creation of this perception.

7.2.1 Procedure

Four focus groups were conducted in Southampton in the United Kingdom, between 20 November 2014 and 15 January 2015. In each focus group, five or six University students participated. The first group comprised of undergraduate students holding a British nationality and were British Caucasian students. The second group comprised of undergraduate and postgraduate Eastern European students. The third group was made up of Indian Diasporic undergraduate students and the final group was formed of postgraduate Latin American students. All four groups were selected by interviewing individuals at the University of Southampton campus. The researcher enlisted the help of the University of Southampton Erasmus society for recruitment of respondents.

7.2.1.1 Profile of participants

The focus group discussion with British Caucasian students involved five participants, whilesix participants joined the Latin American group. There were six participants in British Asian group and five participants in the Eastern European group. All the students were University of Southampton graduate and postgraduate students between the ages of 18 and 28.

Table:7.22 The profile of focus group participants

Type of Focus Group	Number of Participants	Gender of Participants	Average Age
British Caucasian	5	Male: 1 Female: 4	19
Latin American	6	Male: 5 Female: 1	26
British Indian	6	Male: 4 Female: 2	24
Eastern European	5	Male: 4 Female: 1	27

The interviews lasted for one and half-hour; an agreement on time durationwas made when setting up the groups. The researcher monitored the discussions while also paying attention to the time. Shifts in the direction of the discussion were introduced to try to ensure that all the areas were covered. Towards the end of the allotted time, participants were encouraged to raise any new issues or expand further on topics that had been covered earlier.

After each group, the researcher jotted down his impressions. These impressions included the dynamics of the group, which members participated most, the way the researcher moderated the groups, and the key themes that struck him.

The discussions started with general questions. This was followed by a set of transition questions that led to the key issues. The transition questions were the connection between the participants and the topics. The final step was introducing the groups to the key set of questions.

Focus group participants were initially given the chance to express their opinions regarding their perceptionsabout India following which more detailed questions were asked regarding their perception about Indian films, Indian cuisine, Yoga and spiritualism, religion and Indian culture.

The groups were audio-taped and transcribed verbatim. The transcripts were entered into NVivo, a software package especially designed for the analysis of qualitative research. All data that related to a particular topic or theme were categorised and given a code name. Data were coded through an initial creation of almost 200 free nodes, some of which were later revised and categorised according to the topic areas. 12 key themes came out of the focus group research.

Table:7.23 Key themes of focus group research

Indian cinema
Indian cuisine
Indian traditions
Tourism
Indian culture
First thoughts about India
Information about India
India's cultural ambassadors
Religion and spiritualism
Yoga
Scientific breakthroughs by India
Popular media's depiction of India

All the key themes were discussed in detail among each group. There were some themes which were picked up with more interest than others; the interest in themes also depended upon the type of group. For example, the British Caucasian group and the Latin American groups showed more interest in Indian religion than the other two groups.

7.2.2 Results

This section is divided into two parts. The first part looks into the perceptions of participants towards India on a general level. The second part focuses on specific cultural attributes of India. Alongside the findings of insights concerning inter-

relationshipsbetween the individual and his/her wider socio-cultural context,hidden processes and acknowledged conditions which contribute to individuals' perceptions on India are highlighted.

The focus groups have been allocated the following acrynomyms.

- FG LA – Latin American focus group
- FG BC – British Caucasian focus group
- FG EE - Eastern European focus group
- FG BI – British Indian focus group

7.2.2.1 First thoughts about India

This was the first section under which questions were asked to participants. Their perceptions about India's image were asked along with stereotypical attributes of Indians and whether they knew any famous Indians or not. This was done to have a general understanding of the participant's perceptions about India.

7.2.2.1.a Positive image

This section emerged when participants started to explain the positive attributes of India. Most of the participants had a positive image of India.

Participants felt that Indian people were warm, polite, helpful and open. Their perception about Indian culture was also positive. Participants from the British Caucasian group mentioned Indian family values and how Indian culture was an inclusive culture. Their observations were more on culture and family.

> *I think it's a very inclusive culture, because I haven't experienced it much but like Ca was saying, the British are very clicky, whereas India seems to be like a place where you go anywhere and feel welcomed.*

(FG BC– Am)

> *I think family in India is like all warm and coming in together. Loving people.*
>
> (FG BC – Je)

The Latin American group mentioned the positive characteristics of Indian people. Most of their opinions were formed after meeting Indians in the UK at university. It has to be noted that most participants from Latin America did not have any contact with Indians or its culture before coming to the UK.

One Eastern European participant mentioned India's rapid economic growth and how he was envious about it, and the other Eastern European participant mentioned the singing and dancing culture.

Poverty and a big rich-poor divide was a major reason for the negative image of India. The female participants were more vocal about it.

> *Unfortunately negative, it has to do with the country having a lot of poor people and rich people so there is a huge gap between them and you don't have a middle class, which is the basis for each country.You can see a perfect big house and next to the house people sleeping on the streets. So you can compare the situation to day and night. You don't have the middle ground. So because the population is growing you need to take care of it.*

> (FG EE – Mi)

The above extract points out how the perception about the rich-poor divide was prevalent across the groups.

> *Maybe religion, and maybe a big contrast among people; however I have read some news regarding some of the problems in India like bad behaviour against women, which also happens in Mexico. There is sexual violence against women.*

> (FG LA – In)

Another negative aspect was the treatment of women in India and India's patriarchal society.

7.2.2.1.c Stereotypes

There were two sections which evolved from this section. The first section was people-based, where the participants stereotyped people's looks and behaviour and the other section was culture-based where they mentioned about festive colours, religion, dancing and singing and Indian cuisine. The Indian accent came out as the most common attribute among all other stereotypes.

> *I sort of think of an Indian curry house owner as a stereotype. Or the Indian call centre guy.*
(FG BC – Am)

Most of the Latin Americans mentioned about the Indian accent along with a couple of British Caucasians participants. Some other aspects related to Indian stereotypes were the mention of family values, beards and moustaches, nodding of head, and Indians being loud. Crazy driving in India was also mentioned by a couple of Eastern European participants.

The adoration of cows was another stereotypical image which a couple of participants from Latin America shared.

> *Well, stereotype is that there is a master and slave and you know that the slave is always miserable, very thin and the master is huge and well dressed.*

(FG EE – Al)

A couple of Latin American students also mentioned about the rich-poor divide as a striking stereotype.

7.2.2.1.d Famous Indians

The participants were asked to name any famous Indian. Mahatma Gandhi was the most prominent name that came out. Eleven out of 22 participants mentioned his name; however only one British Caucasian mentioned his name. The second most prominent name was that of Aishwarya Rai; she was mentioned because of her appearance in the Hollywood movie *The Pink Panther 2*. One participant from the Latin American group and one from the British Caucasian group knew that she was crowned as Miss World and mentioned her blue eyes. The actors in the movie *Slumdog Millionaire* were the third-most named Indians by the groups, but most of the participants did not know the names of the actors Dev Patel and Anil Kapoor (Lead actors in Slumdog Millionaire). Anil Kapoor was however also mentioned due to his appearance in the movie *Mission Impossible 4* and American television show *24.* One of the Latin American participants mentioned Mother Teresa's name. Aamir Khan was mentioned by three British Indian participants and one Latin American participant. Although the Latin American participant could not remember Aamir Khan's name, he remembered his movie the *3 Idiots* and the name of the character he portrayed. The names Sachin Tendulkar, Shah Rukh Khan, Modi and Aamitabh Bachan came up as well, but they were mentioned by the British Indian group members only.

7.2.2.1.e First contact with India

This section mentions the very first contact of participants with India. British Indian participants came to learn about Indian culture through their families and visits to India. All the British Indian participants had strong family bonds and were inclined towards Indian culture. Some British Indian participants got to know about India through the stories which were narrated to them by their grandparents.

School was one of the first mediums through which British Caucasians came to know about India.

> *I think in school. Geography, learning about countries and I am sure that India was among the first.*
 (FG BC – Ca)

The British Caucasian participants also had fellow British Indian classmates while studying in schools. There were three participants who came to know about India and its

traditions through their British Indian friends in this context. Saree and Diwali were quite prominent in their descriptions.

> *There was this girl who went to primary school, I think she turned up in year one. I was quite young.I was probably five. I had never seen anyone of a different colour so I remember that thing. I grew up with her and she is a really great person and that was kind of my first interaction. I remember for prom she came in a saree and it looked so good. Everyone was in his or her prom dresses and she walkedin a saree and everyone looked at her open mouthed. She looked amazing and I think that was the first bit.*
>
> (FG BC – Je)

> *One of my best friends while growing up was from India and I remember in the assembly in the primary school, she came in a saree and talked about Diwali, all dressed up and everything so that's probably my first experience.*

(FG BC – Cl)

The Latin American group members' first contact with India was predominantly through books and video games.

> *I would say my first exposure to India was through books. I know this author, I know his Spanish name, he is Herman Hesse. He wrote a book called Sidhartha. I also read a comic book about Gandhi.*

(FG LA – Ju)

> *The street fighter from the video game. There is this character who is called Dhal Singh, he is from India. I played these games a lot; he is probably the first contact of Indians, which I had.*

(FG LA – Ma)

The Eastern European group member's first contact with India was through Indian movies and tea. Their family members would watch Bollywood movies and they would also catch a glimpse.

> *They put their hands closer to the neck and then they move their neck and hands in a particular way, I have no idea. This image comes from my childhood.*

(FG EE – To)

All the four groups had different mediums of getting in touch with India and its culture. The British Indians passed their knowledge of India to their British Caucasian friends. The Latin American group which did not have strong connections to India came to know about it through books and games while the Eastern European participants came to know about India because of India's and Russia's close ties. Indian movies were quite popular in Russia while the participants were growing up and due to this reason they got a chance to see and experience India through the films and family members who loved Indian culture.

From this section onward, more specific questions were asked related to India's cultural attributes. As seen in section 3.6, among all the soft power attributes of India, Bollywood is arguably the most glamorous one. The participants were asked about the role that cinema played in their opinion formation.

7.2.2.2.a Perceptions about Bollywood

The participants were asked about their perceptions of Bollywood. Almost all the participants from across the groups mentioned singing and dancing as a major feature of Indian cinema. Some participants mentioned it as singing and dancing for no particular reason. Another major theme was the unrealistic fight and special effect sequences.

> *No sense of physics, when you watch a movie, they stop a whole train with a bullet, cars flying. Or a guy slides through a truck on a horse.*

(FG EE – To)

> *Superpowers, the heroes being immune to anything. Fly, it's amazing how they portray them. It's crazy physics. I like them.*

(FG LA – Ma)

The male participants were keener to talk about the fight sequences and the low-budget special effects. Indian cinema was also perceived to be high on emotions and romance.

> *It's relationship based. A lot of movies I have seen have a concept of Romeo and Juliet. Like two different class systems coming together. A lot of controversies.*

 (FG BI – Ki)

> *The modern films are good but the older movies are not, based on how they portray relationships. Every story is about that, it's a love story.*

(FG BI – Ra)

The other aspect which caught the attention of the participants was the use of colors and costumes in song and dance sequences.

> *I was sometimes disappointed when the girl was dressed in European clothes. I wanted to see the saree, the traditional jewellery and dresses.*

(FG EE – Mi)

The British Indian group had more knowledge about Indian movies than the rest of the groups as most of the participants had seen Indian movies. There has been an inflow of more realistic films since 2013; however, none of the participants had any knowledge about them. The British Indian participants watched most of the Indian movies on Netflix. They hardly went to watch Indian movies at cinemas with friends.

In the beginning I thought that they were relationship-based, family-based, very family-friendly but then they started to break the stereotypes and you had films like Tarein zameen par*,* Black and Fashion,*and* breaking boundaries *but now again it has gone back to masala movies as if it's trying to keep the people happy because it was too controversial and Bollywood realised how much influence it had on the people and it was causing a bit too much trouble almost, and now it has gone back at making people happy.*

(FG BI – Ha)

The British Indian group also mentioned that Indian movies had good moral values and were family-oriented.

Most of the participants said that given a chance they would like to watch an Indian movie but they were not going to take them seriously. Most of the Latin American participants had never seen an Indian movie; they just had a notion about them through some video clips which were circulating on youtube.com. These video clips were the source of their information about crazy physics and low-budget special effects. There was only one member in the Latin American group who had watched Indian films and he loved them. He mentioned that on more than one occasion. Seeing his excitement, a couple of participants wanted to know about the movies he had watched.

7.2.2.2.b Bollywood song and dance

While discussing Indian cinema, there were two groups that showed particular interest in this topic. The British Caucasian and Latin American groups were not very keen on this subject; however, the same topic excited the Eastern European and the British Indian groups.

All the British Indian participants liked Indian film songs; however they were not attuned to with the recent releases. Most of them listened to songs from the late 90s and early 2000s.

I have grown up listening to Bhangra but I got introduced to Bollywood three years ago, and since then I have been listening to DDLJ soundtrack, kuch kuch hota hai, kabhi khushi kabhi gham*, like all of these songs are in my head and they genuinely make me emotional because it reminds me of when I was little and the first song that I heard was* bholi si surat from Dil to Pagal Hai. *Like even though I hadn't heard it I listened to it after 10 years and I remembered every single word just because I grew up listening to it.*

(FG BI – Ha)

Well a lot of Bollywood songs which I used to hear was when I was young, back in Gujarati school. So most of the parents used to play early music songs from Kal Ho Na Ho. *They are just from my childhood.*

(FG BI – Ki)

Most of the songs that I listen to are older songs while I was growing up rather than any new songs. Songs like Dil Chahta Hai, Kaho Na Pyar Hai*, stuff like that. I still have the playlist of those songs but no idea about the new songs.*

(FG BI – Ri)

It is evident that the British Indian group does not have any idea about the new age Indian movies. While carrying out the interview, the researcher asked what kind of cinema they liked. The participants mentioned that they liked more realistic cinema. They were more attuned to Hollywood movies and Western music than towards Bollywood. They were not aware of the new kind of cinema that is emerging from India and becoming recognised across the world.

The Eastern European participants spoke about old Indian songs which their family members used to listen to, while they were growing up. All the Eastern European participants remembered one particular song called 'Jimmy Jimmy' from the movie *Disco Dancer* (1982).

I grew up on Bollywood movies because my mom used to watch them, even when I was in University. I was just 20-21 years old - we used to have a channel just for Bollywood movies, so you could watch 24-hour Bollywood movies, but it's mainly for the elder generation and not the younger generation. But because my mom used to listen to those old songs I had to do the same thing.

(FG EE – Mi)

From the above extracts it is evident that the younger generation of Eastern Europeans are not interested in Indian movies anymore. Any interest they may have had was due to the interests of their elders. Most of the elders still watch the Indian movies. However, given a chance, the participants said that they would like to watch Indian movies again.

7.2.2.3 Indian Cuisine

Food was one of the most discussed topics during the focus group interviews. All the groups considered food to be a powerful cultural ambassador. Most of the Latin American participants were introduced to Indian food through their Indian friends outside of their own countries.

Oh, in my case, yes, I really love Indian food. The first time I tried Indian food was in Vancouver Canada, and the guy who invited me was also from India. He said, you know this place is really, really good. And, then I tried curries and bread, I don't know what you call them - reiti? I really love it. I was really surprised with naan, which is incredibly similar to tortillas but naan is made of wheat.

(FG LA – Er)

The British Indian group was most familiar with Indian cuisine as they had grown up eating Indian food. The British Caucasian group was also familiar with the Indian cuisine as there were quite a few curry houses and Indian restaurants in their locality. Most of the Eastern European participants experienced Indian food through their Indian friends in the UK. There was one Eastern European participant whose aunty was into India and she had introduced Indian food to her when she was young. All the participants loved Indian cuisine.

7.2.2.3.a Why is Indian cuisine liked?

Indian cuisine was liked by all the groups but for differing reasons. The British Caucasian participants and the Eastern European participants liked it because it was flavourful and different to plain British cuisine.

> *I like it, it's not boring if you know what I mean. Like in England, rice is plain rice and there is nothing in it but in Indian food, you can have yellow rice, brown rice and all those spices put in them, all kinds of rice and it's very savoury, it's nice, it's different.*

(FG BC – Co)

They also liked the vegetarian dishes and flavourful curries.

> *I don't remember the name of my favourite curry, but there is one with aubergines and okra, I really like the vegetarian dishes, butter chicken is super nice, and I know it's a lamb dish, but it's nice and spicy and that's how we get it. I like flavourful curry more than the spicy ones, like dopiaza and all. I also think of onion bhajis and stuff like that which are delicious, and samosas.*

(FG BC – Am)

The British Indian participants liked Indian food because they were used to eating Indian food at home. The Latin American participants mentioned that Indian cuisine was very similar to their own cuisine.

> *Ya for me, I really like Indian food. I think not only culturally are Indians and Mexicans very similar, but also food-wise. Even though probably the main flavour of food is different, in both countries, we share similar kinds of herbs and spices. I mean like we put our rice together with our meat, and we have tortillas in Mexico, and Indians have something similar. Poppadums, I guess, we have something very similar, which are tortillas, toasted or fried actually. Tostanas, which are practically the same but made of corn.*

(FG LA – Lu)

> *So after that I went to different places to taste the Indian food and I think it's really nice. I think that it is very similar to Mexican food because one thing that we share is that we are from the same latitude. So we have the advantage of growing various kinds of plants and spices. That's why I think the spices are very similar in both the countries. And I think cumin is also used; it is used a lot in Mexico.*

(FG LA – In)

There seems to be a huge scope for Indian food in Latin America. The Latin American group became very passionate while speaking about the similarities between Indian cuisine and Mexican cuisine. The Latin American participants were not exposed to Indian cuisine while they were growing up in their home countries, so it was a surprise for them to find Indian food to be so similar to their own. Once they ate it, they loved it and wanted to know more about recipes. Some participants knew about the kind of spices Indians use in their cooking.

7.2.2.3.b Where do they eat Indian food in the UK?

Most of the British Indian and British Caucasian participants cooked Indian food at home.

> *No, you have to cook curry from scratch. Obviously I can't get like a proper paste but you get like the paste from the store. Onions, then paste, then chicken, add all the veg and water, that's all you need. I don't know how often I make it and eat it but it is sort of when I can't be bothered to make anything else, so I make curry. So, I probably eat it like thrice a month.*

(FG BC – Am)

> *I cook it myself, not the takeaways. I don't cook proper curry, I have a bunch of spices and I buy a pre-made sauce, maybe cook the chicken in a different way, stir-fry and leave it for a few hours, it marinates.*

 (FG BC – Ca)

The British Caucasian participant's preferred to buy ready-made curry pastes from stores like Tesco. One of the major reasons for cooking at home was that eating out turned out to be an expensive option for them.

The British Indian participants usually cooked Indian food from scratch. Most of them were taught basic cooking by their mothers. They also had Indian spices with them.

> *For me it's about once a week as I can cook a bit. Usually we make chapattis in the house. My mom makes potato and she taught me how to make it. A daal as well, and achar, easy stuff.*

 (FG BI – Ra)

> *I cook a bit. I am not very good at it but my mom gave me readymade powders as well so I can make paneer. I tried to make an aloo sabji earlier and it tasted like tomato soup. Ya that's my dinner tonight!*

(FG BI – Ri)

Most of the participants ate Indian food at least once a month. The Latin American participants usually went to Indian restaurants. The Eastern European participants did not eat Indian food that often.

Indian food was considered to be predominantly healthy by all the participants. A lot of credit was given to vegetables.

> *A lot of Indian food is lentil-based, vegetable-based and bread-based. In England it's more popular to get the lamb and chicken and king prawn kind of thing. So we sort of ignore the existence of vegetables.*

(FG BC – Am)

> *Because you have rice and it's mainly boiled or stewed and it doesn't have oil so you don't fry many things, this is just from what I have tasted. How we cook the meat and sauce, it is also mainly stewed so there is not much oil or butter or fat so I think it's healthy and ya, it has a lot of vegetables and we consider rice healthy as well.*

(FG EE – Mi)

> *I think it is healthy; it includes many vegetables, and many ingredients, which provides you with nutrition and value.*

(FG LA – Er)

> *I think the way my mom makes it is very healthy. I also think that it's a bit easier to be healthy while being a vegetarian in India.*

(FG BI – Ri)

The British Indian participants were also vocal about the benefits of some spices, which are used for Indian cooking.

> *I have seen my grandparents use lots of turmeric when you are ill, also ginger garlic; all these spices are meant to be good for you. So I say, ya, they are good for you.*

(FG BI – Ki)

> *I say it's good for your metabolism!*

(FG BI – Ja)

The health benefits of Indian cuisine were known across the groups. It shows that there is a huge scope of positioning Indian cuisine as a healthy option. Although most groups considered Indian food healthy because of vegetarian options, they were not aware of the role of different spices. Indian cuisine uses a lot of ginger, garlic, onions and spices like

turmeric, chilli, and cumin, among others. There is a possibility that once people learn the benefits of these spices, they can be even more interested in the Indian cuisine.

The food available at Indian takeaways was not considered to be healthy as these places used a lot of oil and spices. The British Caucasian participants were not in favour of takeaways.

> *The takeaways in England use a lot of oil because they can.*

(FG BC – Am)

> *If I think of English food then I normally think of English Indian food. It is spicy, they try 'over the top' a little bit. I wouldn't say the takeaway ones are healthy.*

(FG BC – Ca)

The Eastern European participants considered the takeaways to be unhygienic and unhealthy as well.

> *Well it's definitely healthy but from where I come from our hygiene standards are very high. That's why I don't order any takeaways here because I don't think they follow high hygienic standards. I need to see how it is prepared.*

> (FG EE – Mi)

7.2.2.4 Yoga

Yoga represents a body of practices, with an ancient history originally derived from India. However, its association with India is gradually decreasing, as it has become a global phenomenon.

During the interviews, it was found that most of the participants from the British Indian group and British Caucasian group didnot associate Yoga with India. All the British Indian participants said that there was no connection between Yoga and India; however some elders in their families practiced Yoga on a regular basis. The British Caucasian participants mentioned that Yoga originated in Asia but they were not sure about the country of its origin.

> *Yoga is a Western thing and I wouldn't connect it to India. I don't really know, like the cross-legged poses and all and then I think that the Western world took it and kind of evolved it, so I don't think that Yoga came from Asia, it developed in the Western world.*

> (FG BC– Cl)

I sort of think of East, sort of Asian kind of thing. I can't exactly point out the location, but the shapes of Yoga come out of religious god poses that they saw in artwork and sort of imitate that, from sort of Indian gods and Eastern gods, but it's definitely not of Western origin. It hasthese complicated Indian-sounding names as positions.

(FG BC– Am)

The British Caucasian participants also mentioned that they felt that Yoga was adapted by the Western world.

I do think of India when I think of Yoga, it always comes back to have originated in India. It's definitely been adapted.

(FG BC– Ca)

Most of the Eastern European and Latin American participants believed that Yoga was an Indian practice.

The first thing that I relate to Yoga is the flower of the lotus and I know that it is like one of the symbols of India. So I think there should be a connection. I know that Yoga is from an ancient region. Exactly I don't know - whether it's from India or another part of Asia.

(FG LA– In)

There was a picture of an old guy doing Yoga and meditating. His head was buried underground and the guy was upside down. And that is a very famous image and that's the first thing that I remember when I hear about Yoga. I have never done Yoga in my life but that's the image, which I remember and definitely relate it to India for sure.

(FG LA– Ma)

The first association with Yoga is a very thin Indian guru, meditating for two to three days.

(FG EE– Al)

The British Indian and British Caucasian participants had somewhat similar take on Yoga. The Eastern European and Latin American participants based their connection of Yoga to India on the images they had seen of yogis or postures, so it is evident that the image plays an important role. It is also interesting that, although the Eastern European and Latin American participants had less exposure to Indian culture than the other two groups they were the ones who associated Yoga with India.

All the participants knew about the mental and physical benefits of Yoga but none of them practiced it on a regular basis.

Religion and spiritualism was widely discussed among British Caucasian and Latin American groups. The Eastern European and the British Indian participants were not keen on this topic; the researcher tried to steer the conversation towards religion with the Eastern European and British Indian groups but they did not show much interest or enthusiasm. Most participants felt that Indians were both religious and spiritual people. The British Caucasian and Latin American participants were also fascinated with Indian gods and goddesses. The British Caucasian group found Hinduism more welcoming than Christianity. Most of the British Caucasian participants did not like the idea of Christianity.

> *I know every religion has its bad points, but because I live in a Christian country, I have become so jaded with what people do in the name of Christianity, because some of it is so stupid, the fact that Hinduism and Islam seems to be so welcoming religions, and now that all this stuff in America going down. Christianity in England is like a hobby, if that makes sense, you sort of go through your daily life and then once a week you go to church. With Indian culture, religion is part of their culture, because the amount of diversity in their religion is so vast, and there is a predominant religion in the country but it seems that it doesn't matter, it just becomes part of your town or region, and you can go and visit other places to get more experience, you just talk about it but in England it's so separate. Yes I pray to God every night maybe, and then I will go to church and listen to the pastor saying things that I learnt in secondary school about don't be a prick.*

> (FG BC– Am)

> *I remember that my Indian friend - she never pushed her religion on any one. I know plenty of Christians who keep on saying you have got to go to the church, and they keep on saying God loves you. I like the fact that it is a part of their lives, ya it's like a norm kind of thing, so it's not like a hobby but it's part of daily life, I just imagine it as being very rich. Christianity is a bit pushy; this is why I don't choose to go to church.*

> (FG BC– Je)

> *I actually quite like the idea of Hinduism. I feel like as a person who doesn't really believe in anything, and looking at it from outside, it seems like it's really imaginative; like when you compare it with Christianity, Christianity is tediously boring. Its like this guy died for our sins and all. And then when I think of Hinduism, there are different gods with different parts of animals, Vishnu and Krishna and stuff like that, I just think that it's really rather interesting. It doesn't seem to be invasive; I don't think many people will be offended if you say I don't really believe in it. You can't really say that it's a bad thing. I also think about this documentary which I saw, there is this monkey god, I can't remember the name though.*

> (FG BC– Ca)

British Caucasian participants felt that Hinduism was not an invasive religion like Christianity. They felt that Christianity was pushy and invasive. They were also aware about reincarnations and karma, which are at the core of Hinduism. They got interested in

Hinduism and started to read and watch documentaries on it, which is where most of their information came from. They were also fascinated with gods like Ganesha and Hanuman.

> *There is meditation and stories that kind of guide you and teaches you. I did a project on India, and I kind of remember a story where one god chopped off his son's head and then put an elephant's head on top of it. I remember that one story but can't remember the reason as well. So ya ... meditation... and they also have this belief in reincarnation where you better yourself with each life.*

> (FG BC– Cl)

The Latin American participants were also very fascinated with the idea of Hinduism and spiritualism.

> *About Hinduism I know they have many gods. It makes me think how the religion was structured. I know the story about Ganesh, when they cut his head and put the head of an elephant on him. I don't know what he represents but it's more joyful, so the balance that comes to the world, to spiritualism, is probably something that people also take inside and understand that there needs to be perfect balance in body and mind. This is reflected in people who have gone beyond traditional living; when they are spiritual, you can sense it when you talk to them because you feel that they have got some kind of enlightenment and brightness from inside them that reflects outside.*

> (FG LA– Er)

> *More like, I don't want to use the word 'strict' but it seems that people follow the religion that they chose to follow. I am ignorant about the religions, but what you mentioned, it's the same in Brazil, cows are sacred for a group of people. I heard Indian people respecting the cow. Or like the other group who wear turbans on their head. Also, I feel that the culture hasevolved around the religion.*

> (FG LA– Fe)

> *My perception is that people are really spiritual. I have a friend who stayed in India for a year and she was on Facebook all the time uploading pictures about that time and how she went to pray, I don't know if they are like churches or something, and I know there were many people praying wearing beautiful dresses. She used to write on her timeline that she was very close to her spiritual part and I would like to experience that as well.*

> (FG LA– In)

The difference between the Latin American group and the British Caucasian group when it comes to Hinduism is that the Latin American group spoke more about spiritualism while the British Caucasian group compared it to Christianity and liked the religion because of its non-invasive nature; they also found the idea of different gods and incarnation interesting.

The Latin American group considered Buddhism to be an important religion of India. One Latin American participant found out about Indian religion through old comic books which were written in Spanish and had stories from different religions.

7.2.2.6 Festivals and traditions

Indian festivals and traditions have become quite well known around the world. It was evident from the focus group interviews that the participants knew about the festivals of India and became animated while discussing this topic. One of the most prominent festivals, which was mentioned in all groups, was Holi.

> *Ah! The Holi festival. That's true, I have a friend, she was in India during the time of Holi and she said it was incredible. Since then they have tried to make a Holi event around other places in the world, similar to Holi, but the feeling is not the same and the reason for doing that is just for fun.*

> (FG LA– Er)

> *The same celebrations with the colored powder, throwing at each other and then you need to wear something old because it's going to get spoiled.*

> (FG EE– Mi)

The idea of a festival of colors had universal appeal for all the groups; however apart from a couple of British Indian participants, nobody had actually celebrated Holi.

Most of the British Indian participants celebrated Diwali.

> *Well because my grandparents live in Leicester, I go there and celebrate Diwali with them. It's amazing, lots of food, lots of fireworks. We also exchange gifts at Christmas, even my grandparents come and join us at Christmas which is quite surprising as they are quite religious but they still celebrate Christmas. I feel Diwali is more in touch with me. I still prefer Diwali over Christmas although Christmas is a lot of fun, but still it's Diwali for me.*

> (FG BI– Ki)

> *Well ya, because I am Sikh, I don't really get to celebrate Holi and stuff. So Diwali is kind of the only overlap which we have and it's because it's a separate Sikh festival but it comes during that time so we celebrate it anyway. So, ya, it's for the family and food, it's like a Christmas basically but you get two Christmases. So you get an Indian Christmas and an English one.*

> (FG BI– Ha)

> *For me the religious part is not that important. The fact that the whole family comes together is good. For me, Diwali is the time when I meet with family and friends. I also like the fireworks.*

(FG BI– Ra)

The above excerpts highlight the fact that Diwali was considered to be a family get-together event for British Indian participants. The religion of the British Indian participants did not matter; they still celebrated Diwali as they celebrated Christmas. The British Caucasian participants also knew about Diwali. They had been taught about festivals of the world and Diwali was one of the prominent ones. Participants who had Indian friends knew about the significance of the festival as they were informed about it by their Indian friends.

> *For example Diwali, I have not participated in Diwali but I know the tradition and I have seen the pictures, they look absolutely amazing. Most of the colleagues of friends who are from India mention that it's a very special time. All the streets have lights and look beautiful. People feel that they are reborn, they feel beautiful. It is like Christmas.*

(FG LA– Er)

It is evident from the above description that participants from Eastern Europe and Latin America did not have much knowledge about Diwali. The British Caucasian participants knew about it because it was taught to them in schools.

Indian marriages was another tradition which caught the imagination of the female participants.

> *I like the traditional Indian weddings because they go on for ages. I haven't been to one, it saddens me greatly because I want to attend one, I have heard about it from my friends and they would be texting me and these guys will be dancing and sending pics and videos. My dad has been to one of his boarding school friend's wedding and it sounded great.*

(FG BC– Am)

> *The weddings are really, really good. One of my mom's friends married, she is an English woman and she married an Indian man, and they did this whole three-day wedding thing. It was real fun, we all went to this rented out place and there was henna done, it was really nice. Its not like an event or tradition but in the monsoon season, like the streets gets so flooded, you see all these kids running, it's not hygienic but it's fun to watch.*

(FG BC– Co)

> *Weddings, like a lot of colors and especially the red color; I think the bride needs to be in red color.*

(FG EE– Mi)

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Latin American participants did not discuss much about the Indian weddings. Apart from one Brazilian participant, who had seen an Indian wedding depiction in one of the Brazillian soap operas, none of the other participants had much idea about Indian weddings. The researcher felt that people from Latin America, especially Mexico, would love the idea of an Indian wedding celebration, since culturally both countries are quite similar in nature. However this is something which needs further research.

The British Indian participants did not discuss weddings as much as the Eastern European and British Caucasian participants did.

7.2.2.7 Information about India

One of the important aspects of this research was to find out how the participants belonging to different regions get their information about India.

Almost all British Indian participants got their information about India from their families.

> *I have got relatives back home and they just tell me if there is something important.*
>
> (FG BI– Ja)
>
> *Mostly the Internet - my grandparents told me about some websites.*
>
> (FG BI– Ki)
>
>
> *Also my grandparents inform me about the news and all because they are very computer literate.*
>
> (FG BI– Ra)

The British Indian participants also watched news channels like Star plus and BBC. It is evident that their family members want them to be in touch with Indian culture as well as Indian current affairs. The British Indian participants were quite aware about what was happening in India, whether it was the elections or the scientific achievments.

Almost all the Latin American participants and a couple of the Eastern European participants said that they got their information about India through their Indian friends. Those who did not have Indian friends did not pay that much attention towards India.

As all the participants were students, they did not have television sets. They watched the movies and television shows online; most of the British Caucasian and British Indian

participants had Netflix subscriptions. The participants got their information from the BBC as well.

> *Online media and blogging - there are couple of people that I follow on tumblr and wordpress who live in India and who give their opinions from there. Some of the blogs are about awareness and social changes that are going on, but a lot of them are fashion blogs and personal blogs.*

(FG BC– Am)

One British Caucasian participant followed blogs related to India. She was interested in the fashion scene of India.

Media played a major role as well. Media included documentaries, movies, articles, video games, and animations, among others.

> *Films, documentaries, I don't necessarily read many books about it. I don't like books in general. I can't really say videogames either because there are not too many based on India that I played, but I am sure if there was one it will be quite informative. It's really so strange about Slumdog Millionaire because it was so big, everybody just thought that India was like that but I am pretty sure that it isn't exactly like that. But that's really from where people got most of their opinions. Well I learned arranged marriages from the Simpsons! The character Apu has an arranged marriage and then he has eight children, and owns a KMart.*

(FG BC– Ca)

> *I'll say it's through people and the media. Well, media means everything and not just news. Cinema, music, videos, all of it. There is this character who is called Dhal Singh,from the video game Street Fighter, he is from India and the whole scenario of his stage is set against an Indian background.*

(FG LA– Ma)

The Latin American participants remembered the Dhal Singh character quite distinctively. They grew up playing arcade games and Street Fighter was one of the most popular games of the early 90s. The average age group of the Latin American participants was higher than their British Caucasian counterparts, which is why they knew about this particular game while the British Caucasian participants did not. The British Caucasian participants were avid video game players and they would have liked to play a game based on India. Hollywood movies also played a major role in perception creation. A lot of the participants were influenced by India's portrayal in these movies. However, the British Caucasian and British Indian participants were not very positive of the way India was portrayed in the movies.

> *The slum thing, it's probably picked out from Slumdog Millionaire, I think there is also these charity things like Sports Relief and Red Nose Day, where they would occasionally*

show Indian slums side by side with the African villages, and I remember thinking that's not quite fair, but it used to happen anyway and obviously that was about 10 years ago. So I think probably that's where that came from. We are not really good at making things clear in England.

(FG BC– Am)

It's really so strange about Slumdog Millionaire because it was so big, everybody just thought that India was like that but I am pretty sure that it isn't exactly like that. But that's really from where people got most of their opinions.

(FG BC– Ca)

I think there is one line in Bride *and* Prejudice*, where Darcy's mom summarises the whole debate about America and India perfectly: she says India is good for Yoga, good for famous authors, good for food but that's like kind of it and you can only sell India as an entity, based on these superficial themes and I think it's a shame that even in Slumdog Millionaire and stuff, there was a superficial portrayal of India; it's just like its all about the color, all about the fun, but there is so much more to India, like the tradition, intrinsic family values, the diversity, multiculturalism I guess, that's completely wasted.*

(FG BI– Ha)

I know people who do not want to go to India, because they say its dirty, there is too much poverty, and from a girl's side they say that they are afraid of getting raped, of getting stared at and looked at and that's sad, and I have to admit that Slumdog Millionaire's representation of the entire country was not good at all. That movie was harmful.

(FG BI– Ji)

It is evident that *Slumdog Millionaire* was considered to be harmful for India. British Indian participants mentioned that the portrayal of India in Hollywood was very stereotypical and superficial. They wished that India's intrinsic family values, multiculturalism and diversity were also depicted in movies.

Another interesting aspect was that in Britain, there are many charity organisations that continuously advertise on television and online. One of the most common images is that of a poor Indian malnourished child near the slum. These kinds of images create a perception in the mind of the viewer that in India there are many children who have malnutrition and dying of hunger. This came out rather strongly from the British Caucasian group interviews.

A couple of female participants also stated that they did not want to visit India because of the negative portrayal of India through *Slumdog Millionaire*.

I don't want to go now, maybe when it's more developed, safer. I don't know, maybe it's from the documentaries, I always think that India is quite gang-related, like I have seen in Slumdog Millionaire, like proper gangs and I don't know, it doesn't seem very safe. There are also slums, so when you put the slums and the city where probably Western people go, I probably got that from my mom. Just go to the Western side and support people living in the slums.

(FG BC– Cla)

I think that movie was very close to reality, how it is now in India but when I finished watching the movie, I started to think about all the actors, because some children were acting in that movie and I thought, wait a minute, did they pay them? (I thought that it was an Indian movie and not a Hollywood movie at that time). So it made me think about this difference between the poor and the rich. I had very different ideas about India after watching the movie and I still remember feeling very sorry because the way the guy was explaining about how he came to know about the answers was not at all positive, it was always a struggle and fighting for his life and it was like, how hard can it be on a person from such a young age to fight for his life.

(FG EE– Mi)

It is evident that the movie had an adverse effect on the above two participants. The Eastern European participant initially thought that *Slumdog Millionaire* was an Indian movie and because of that she had a perception that the child artists were not paid. That inherently shows that the image of India is not very positive, particularly when it comes to issues related to poverty, crime, transparency and ethics. Some other movies which were mentioned during the interviews were *Bend it like Beckham, Life of Pi, Indiana Jones* and *Bride and Prejudice*. All the participants also mentioned that the BBC was the most followed news channel when it came to world current affairs.

7.2.2.8 India's cultural ambassadors

Participants were asked to name the most prominent cultural attribute of India. Most of the Latin American, British Indian and British Caucasian participants named Indian cuisine as one of the best cultural ambassadors.

For Britain it would be food, that's generally what we steal from others and then make it our own in our own way.

(FG BC– Am)

Definitely food, when anyone thinks of India, they think of food.

(FG BC– Ca)

Most of the Latin American participants also mentioned spiritualism as an effective cultural ambassador.

India is a spiritual place. It's part of the nature of Indian culture.

(FG LA– Lu)

The participants mentioned India's cultural festivals as well. They wanted the world to experience India's cultural festivals. One participant mentioned that the real leverage is when people can go to India and participate in the festival; something like the Tomatino festival in Spain, where people play with tomatoes. It was evident that they were mentioning the festival of Holi.

The British Caucasian participants made reference to India's brainpower. They said that India produced very smart people and that the Indian education system was very good.

> *I think India has a lot to offer in terms of people and students; they are very intelligent people, the parents do push them a lot for it, and I am not entirely sure, but the curriculum there seems to be more maths-oriented, that's what puts them at an advantage, and computers also, they are really good at that as well. I know that a lot of students leave India for other places and end up with scholarships because they are so good and they end up in really good universities. I think if they get to internationalise their education a bit more then they will benefit.*

(FG BC– Co)

The Eastern European participants mentioned about India's strength in science and technology. They said that there were a lot of collaborations between former Russia and India in this regards.

> *I have a Russian side as well so I understand Russian, I can read in Russian. So, Russia on a political front has a very good relationship with India. So most of the time you can hear positive things about India through the Russian media. News like joint military exercise, or some research being done together. For example, Russia is collaborating with India on missile development and also the latest fighter jet which they built. So, from university I realised that India is producing a lot of researchers. People like programmers, doctors and other scientific fields from India are doing well and Russia is co-operating with them, so my opinion changed through this.*

(FG EE– Il)

Interestingly, there were only three participants from Eastern Europe who mentioned cinema as a good cultural medium; apart from them none of the other group members mentioned cinema.

The female participants mentioned Indian dance, particularly the Bollywood dance, as a cultural promoter.

You can create this Indian dancing, it's something which I would love to go and try and love it. I would like to know more.

(FG BC– Je)

Dancing because everyone likes it, maybe something that can combine everyone to bring them together.

(FG EE– Mi)

From the above excerpts, it is seen that Indian cuisine was one of the most popular cultural ambassadors. The Latin American participants predominantly mentioned Indian cuisine and spiritualism. The British Caucasian and the Eastern European participants mentioned Indian cuisine and India's brainpower. The British Indian participants mentioned Indian cuisine and family traditions.

7.2.2.9 Portrayal of India in British newspapers

The participants were asked to name any recent scientific breakthrough or news story from India. None of the participants apart from the British Indian participants were aware about India's successful mission to Mars. British Indian participants were not happy with how British newspapers reported news related to India.

I think I read everything in the news with a pinch of salt because it's mostly negative news that comes up; there is hardly any news on major scientific breakthroughs and all.They have a fairly low threshold for negative news about India, but it has to be extraordinary news in a positive sense to appear in the media here.

 (FG BI– Ha)

The above statement resonated with other British Indian participants and they also felt that negative news about India was more prominently published than positive news.

7.2.2.10 India visit

Most of the participants wanted to visit India. The participants wanted to experience Indian culture.

I think I would quite like to go to India. Because here when we go for holidays it's to the places which are nearby, for example in Europe, or to get sun and the culture is quite similar so it will be nice to go to a place which has this different and diverse culture for a change. As I live here it's quite boring but it will be great to go and see how someone else lives. How the markets are there and buy clothes and all.

 (FG BC– Je)

One of my friends told me about the different cultures inside the country that we also talked about. I would like to see the difference, which is there from North to South and East to West. How different can people actually be in terms of customs and in terms of food, it probably tastes different. I would also like to go to one of the stadiums, which I believe is in Bangalore, which is one of the largest stadiums in the world. It is a cricket stadium. Someone told me that hundred and twenty thousand people can be seated over there. (Gasps and wows among members). *It gets full when people watch cricket. I would really like to go and see one match over there and see a hundred and twenty thousand people cheering.*

(FG LA– Ju)

India's multicultural amalgamation attracted the participant's interests. They wanted to travel across India and experience these cultures. They were fascinated with a country which had many languages, food habits and people.

I don't really know too many regions in India actually, I would probably love to go to a city and experience the culture there. I would also love to go and see the wild life because that's definitely one of the things that I like and I would like to experience that. So when I hear about India, it's mostly from documentaries and there is so much wild life. I would also like to visit a slum, somewhere that is quite deprived, because that way I can measure the culture and possibly the barriers and stuff.

(FG BC– Ca)

[There have been media reports in India, where a new term known as 'slum tourism' emerged after the popularity of the movie *Slumdog Millionaire*. The above excerpt mentions that the participant wants to visit an Indian slum and see how deprived people live.]

I would like to go to Delhi, Bangalore, and the Taj Mahal. Also a friend went to an elephant park. Well it was not a park but a place where one can literally live besides an elephant.

(FG LA– Er)

Some of the most talked-about places to visit were the wild life sanctuaries and the Taj Mahal. There were, though, a few participants who were sceptical of visiting India as well.

I want to go to India but only with a local friend who can show me where to go because you can have a culture shock and get lost. I had some friends who visited India and they advised me that it's always better to know someone local who can tell where to stay, where to eat and where to travel. So don't travel on your own. I still have friends who would like to go back and I have friends who don't want to go back because it was too much for them. The difference between the poor and rich, the difference between cultures and what's going on.

(FG EE– Mi)

Overall, the participants were keen on visiting India and many knew the places where they wanted to go. Some of the mentioned places were Goa, Delhi, Mumbai, Bangalore, Ganges, Tibet and temples.

> *I would like to go to Mumbai, I know it is a big city, but also because when I was a child I liked a Spanish music group and they had a song which mentioned Mumbai. So it said something like Hawai Mumbai, these are two paradises.*
> .

(FG LA– In)

One participant wanted to visit Mumbai because one of her favourite bands had a song on Mumbai.

There were a couple of participants who did not want to visit India.

> *I don't really want to go to India; I know that if I have to go to India I will have to do a lot of vaccinations. So I don't want to go through that process.The other thing is that if I would like to go somewhere then I would rent a car to visit places. But it's so scary in India because of total chaos on the streets. So I wouldn't do that. When you drive in Europe it's already scary to go back to Greece and imagine driving in India is even more stressful.*

(FG EE– Il)

[The apprehension of the crazy driving in India was mentioned in the stereotypes section 7.2.2.1.c.]

7.2.3 Summary of Focus Group Interviews

The unique characteristics of the focus group method enabled this research to build further on the content analysis stage. The groups provided insight into the creation of perception. Each group had its own way of looking at India through the lens of culture.

There were no guidelines to follow in this research as, to the best of the author's knowledge, this research is the first of its kind. Topics discussed in the group were not typical of cultural studies discourse but it appears that the focus group was successful in uncovering attitudes and beliefs that usually remain unarticulated. The socially interactive nature of the group was particularly helpful in facilitating the exploration of ideas regarding soft power study through culture. Streams of thoughts were evident where one person picked up on an idea initially put forward by another and this was subsequently developed by the third person, and so on. Individuals compared and contrasted their opinions; sometimes they agreed and provided further supporting evidence for an assertion, sometimes they diasagreed and provided examples which would challenge or require amendmends of a developing thought. There were instances where one disussion

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led to another discussion. Participants drew on a wide range of experiences - their own recent and past ones, and those they had witnessed others having. Bringing together four different groups with different cultural upbringing opened up many possible avenues of thought. Sharing experiences allowed an idea to be developed and fleshed out more than would be likely outside a group discussion. Although there were different opinions and perceptions, the focus group provided clear indication of the prevailing cultural norms of soft power study.

The active involvement of group participants resulted in a sharing of the interrogatory process, rather than this being the sole prerogative of the researcher. This was particularly helpful when participants picked up on points and asked questions which the researcher might not have considered. However, as moderator, and having an overview of all the groups, the researcher could introduce ideas which had been raised in other groups.

7.2.3.1Evaluation of Focus group

7.2.3.1.a Latin American Group

The Latin American participants had, overall, a positive image of India. The participants believed that there were a lot of cultural similarities among Indians and Latin Americans. Indian cuisine and spiritualism were two cultural attributes which had a very positive impact on them. The participants had very little exposure to Indian cinema and music although they were fascinated with them and did not mind watching a film or listening to Indian music. Most of the perceptions about India were derived from the media which included Hollywood movies, books and world news. The Latin American participants loved Indian festivals like Holi and Diwali. Although none of them had celebrated these festivals, they loved the idea of festivals dedicated to colors and light. All the participants wanted to visit India and experience its culture. This was one of the two groups which believed that Yoga originated from India. A couple of participants referred to the rich-poor divide in India and also about the corruption. One Brazilian participant compared the corruption in India to that in his own country. From the study it is evident that there has been very little cultural interaction between India and countries like Mexico, Brazil and Colombia; however countries like Mexico, Brazil and India are collectivist cultures. People from collectivist cultures tend to be family-oriented, loud, and community-based (Marchese, 2001).There is huge scope for India and Latin America to build international and diplomatic relationship through culture.

7.2.3.1.b Eastern European Group

Participants from the Eastern European group had mixed perceptionsof India. They had been exposed to Indian culture while they were growing up as their family members used

to watch old Indian movies. Some of the participants had not seen any Indian movies but got a chance to watch some movies which were recommended to them by their Indian friends. Another factor that reminded the participants of India was the Indian tea. The participants were not interested in spiritualism and religion, although they mentioned that Yoga may have originated from India. They found Indian cuisine to be spicy but they liked it. The Eastern European group was very positive towards India's scientific and economic achievements. According to the participants, Eastern European media had mostly published positive news about India. One of the participants mentioned that, due to the close ties between Russia and India, there was much strategic collaboration between the two countries and this was highlighted in their media and in scientific journals as well. They were the only group that mentioned that Indian cinema can act as a good cultural ambassador.

7.2.3.1.c British Caucasian Group

The British Caucasian participants had positive perceptions about India and its culture. They were aware about Indian traditions and festivals, and most of them had studied about Indian history and culture at school. They loved Indian cuisine and were fascinated with Indian religion. The participants also mentioned the strong family bonds which Indians share with their families. They believed that India had a very inclusive culture. The British Caucasian participants were predominantly fascinated with Indian cuisine and religion. They compared Hinduism and Islam with Christianity. They also loved Indian gods and goddesses; Ganesha was one of the most popular Hindu gods. There was this belief that India had a big rich-poor divide and a couple of participants wanted to visit India to experience India's culture as well as slums and see how people survived. The participants also mentioned about India's brainpower. They felt that India's education system was very good, and science- and maths-specific. None of the participants had seen any Indian movies. Some of the perceptions were created by the British and Hollywood cinema and documentaries which they watched online. One thing was evident; if something caught their attention, then they were willing to look for the information online.

7.2.3.1.d British Indian Group

Among all groups, the British Indian group had the most negative perception about India. Most of the participants were aware of major developments happening in India. British Indian participants were very close to their families, especially to their grandparents. They celebrate Indian festivals with family members. Most of the participants knew how to cook basic Indian food and had a few Indian spices with them. The participants did not talk much about religion but they were vocal about Indian cinema. They liked Indian movies but had not seen any new age cinema which started to be released in the last couple of

years in India. None of the participants thought that Yoga originated from India – instead they thought of it as a foreign entity. They also did not like the way the media portrayed India. The participants felt that the British media always gave more importance towards negative news related to India and the positive news was never given enough prominance. They gave the example of India's Mars mission and how the media had not written much about it. They also felt that Hollywood movies showed a very stereotypical portrayal of India. According to the participants, the movie *Slumdog Millionaire* was very harmful for India's image. One of the major reasons for having a negative view on India was its patriarchal society and the big rich-poor divide. In spite of all these observations, they still wanted to visit different parts of India and experience the culture.

7.3 Visual Case Study Analysis

The visual case study analysis started with 22 participants from the focus group being asked to draw their impressions about India. This activity took place before the start of the focus group research. The participants were given one drawing sheet each with different sets of colors. They were given 20 minutes to draw anything that came to their mind related to India. The participants' profiles are given in section 7.2.1.1.

Critical visual analysis offered the researcher an interdisciplinary method for understanding and interpreting images. The participants drawings were treated in the same way as an art historian treats pictures and analyses them (Schroeder, 2007).

The analysis was done in two parts. In the first part, different sets of artworks were analysed by the researcher, and an effort was made to understand whether there was any similarity in the kind of images that different groups portrayed when asked to draw their impressions of India. It has to be noted that the analysis was undertaken on a general basis. Images which were more prominent than others were also analysed.

The second part was an in-depth analysis of the drawings where the color schemes, words used in the drawings for explanations, and the saturation and value of the color were studied in detail.

7.3.1 Latin American Group (Appendix C.1)

7.3.1.a. Analysis of themes

Six participants from this group drew their impressions about India. Figure 7.24 shows the most common images drawn by the Latin American participants. The highest number of drawings were related to religion; there were seven images on this aspect. The participants had drawn images of Indian gods and godesses with many hands. There was also an image of a man praying to a holy cow. There was a drawing of Lord Ganesha (God with an elephant's head) along with a drawing of Buddha. The second most common drawing was related to Indian cuisine. Five out of six participants drew spices. The third most common image, drawn by four participants, was that of elephants, while the fourth most common drawing was that of tigers, three participants drew tigers in their drawings. Some of the other prominent images that were drawn by the Latin Amercian participants were images related to the Taj Mahal (two drawings), Bollywood (two drawings), Rich-poor divide (two drawings), and India's population (two drawings). All the drawings listed above were bigger than other drawings. This could mean that they ascribed greater prominence to these attributes than other characteristics. The participants also drew about the multicultural

aspect of India, Indian traffic, woman dressed in a saree, arranged marriages, a snake charmer and a man sleeping on a bed of nails. There was one participant who depicted India's male-centric society and another who captured the Indian call centre scenario.

Table: 7.24 Key themes of Latin American visual analysis

Themes	No. of images
Religion	7
Indian cuisine	5
Elephants	4
Tiger	3
Taj Mahal	2
Bollywood	2
Rich-poor divide	2
India's population	2
Traffic	1
Woman in saree	1
Man sleeping on bed of nails	1
Call centre	1

There were 17 images which were more prominent than other images (each participant drew many drawings in one sheet, some of the images were bigger and more colorful than others). These were:

1. Drawing of Indian curry
2. God's statue with many hands
3. Elephant
4. Multi culture, many people, many climates (human chain)
5. Drawing related to vast pantheon and mythology
6. Taj Mahal
7. Rich-poor divide
8. Woman in a saree
9. Spices

10. Image depicting one billion people
11. Holy cow
12. Pyramid showing huge hierarchical differences in Indian society.
13. Diwali – beautiful tradition and culture
14. Elephant
15. Ganesha
16. Taj Mahal
17. Bollywood – drawn like it is written on a mountain, just like Hollywood in Los-Angeles.

From the above analysis it is obvious that the Latin American participants were interested in Indian religion, particularly gods and goddesses, mythology and were fascinated with the adoration of cows. They were also fascinated with India's cuisine followed by its exotic animals like elephants and tigers. The stereotypical image of a snake charmer and a man lying on a bed of nails was also visible. There were two images which depicted the rich-poor divide and both these images were quite prominent. Bollywood was drawn by only a couple of Latin American participants.

7.3.1.b. Color schemes, word meaning, saturation and value analysis
In this section the images were analysed in a more detailed manner.

7.3.1.b.1: Color analysis

Table: 7.25 Colors used by Latin American group

Color	Number of times used
Brown	29
Black	19
Yellow	15
Red	11
Orange	9
Blue	9
Green	8
Burgundy / Purple	5

From the above table 7.25, it is seen that brown and black were the most preferred colors among the Latin American participants. However, these two colors were predominantly

used as outlines. Care was taken to ensure the difference between drawings which used colors as outlines and drawings which used colors in a predominant manner. Amore detailed association of the colors with drawings is given below:

- **Brown**: Brown was mostly used to portray Indian people and animals. There was one image depicting Rich-Poor divide. The Poor side of the drawing was drawn in brown color and the rich part was drawn in yellow color. There was another image showing hierarchical pyramid depicting rich poor divide and drawn in brown color. Another brown image showed traffic jam. Brown color was used to depict Indians and animals in a positive way but it was also used to portray negative imagery such as rich-poor divide, slums and traffic jams.

- **Black**: Black was predominantly used as an outline base for most drawings, however there were some instances when it was used to show traffic, snake charmer, spices, and cuisine.

- **Yellow**: Yellow was mostly used in combination with other stronger colors. Yellow was used to portray a man throwing fire from his mouth, multi culture, mythology, spices, animals like elephant, deer and cow. Yellow was also used while depicting Indian gods. Yellow was mostly used illustrating positive images.

- **Red**: Red color was used to depict spices, fire, animals, women and god. The use of red was positive in nature.

- **Orange**: Orange color was used in depicting tigers, Buddha, woman in a saree and tea cup. It was associated with positive aspects of Indian culture.

- **Blue**: Blue color was used in combination of other colors. The color depicted Taj Mahal, multi culture, mythology, elephant, and gods.

- **Green**: Green was used to show multiculture, rich side of rich-poor divide drawing, Bollywood, woman in a saree and Ganesha.

- **Burgundy / Purple**: Both these colors were used to depict, lotus flower, elephant, woman in a saree and meeting of two hands. All positive depictions.

7.3.1.b.2: Saturation and Value

Table: 7.26 Saturation and Value by Latin American group

	High	**Low**
Saturation	5	1
Value	5	1

Table 7.26 shows that majority of drawings by the Latin American group had high saturation and value. As mentioned in chapter 6, saturation refers to purity of color in relation to its appearance in the color spectrum and value refers to lightness and darkness of a color. High saturation and value means that the drawings were colorful and positive in nature. It depicted the mood of the participants towards India and its culture in a positive way.

There were 34 words used to explain drawings by the Latin American participants. Given below is the list of words written by the participants:

- *Wtf traffic!, curry, tacos, call centre, many cars, multi culture, many people, many climates, big, vast pantheon and mythology, colors everywhere, animals considered exotic in developed nations, colorful spices in food, 1000 000 000 + people, bed of nails, belly dancing, DVD bollywood, spices, cow, hierarchical society, too much difference, beautiful traditions and cultures, male centric, Diwali, arranged marriage, very poor people, polytheist, spicy food, friendly and polite, big country, sub-continent, chaotic, Bollywood, Buddha.*

Most of the words were accompanied by drawings. There were five words which can be considered negative aspects of India, while majority of words were positive in nature.

7.3.2 Eastern European Group (Appendix C.2)

7.3.2.a. Analysis of themes

There were five Eastern European participants who drew their impressions about India. Table 7.27 shows the key themes on which drawings were made. The most common image drawn by this group was that of elephants; four participants drew an elephant. The second most common drawing was on bollywood with 3 drawings. There were two images depicting religion (gods with many hands), rich-poor divide, woman in saree and wearing bindi, jewellery, and Indian cuisine. Some other images which were drawn by the participants were related to monsoon, lion, motorcycles, coconut tree, singing woman, dancing man, exploding cars, flying cars depicting no sense of physics, caste system, trains with people on top, Mumbai, the river Ganges, tuk-tuk, sword, snake charmer, Taj Mahal, slaves, 1.3. billion people, and the Himalayan mountains.

Table: 7.27 Key themes of Eastern European visual analysis

Themes	No. of images
Elephants	4
Bollywood	3
Religion	2
Rich-poor divide	2
Woman in saree and wearing a bindi	2
Indian cuisine	2
Jewellery	2
Monsoon, Lion, Motorcycles, Coconut tree,Singing woman, Dancing man, Exploding cars, Flying cars depicting no sense of physics, Caste system, Trains with people on top, Mumbai,River Ganges, Tuk-tuk, Sword, Snake charmer, Taj Mahal, Slaves, 1.3. billion people, Himalayan mountains.	1 (each)

There were 9 images which were more prominent than others. These were

1. Depiction of sun and sand, (probably Goa)
2. Monsoon
3. Elephant
4. Elephant
5. 1.3 billion people depicting India's population
6. Elephant
7. Taj Mahal
8. Tuk-tuk

From the above depiction of images, it is evident that elephants were quite prominent in the drawings by the Eastern European particpants. Bollywood drawings also depicted India but not in a major way.

7.3.2.b. Color schemes, word meaning, saturation and value analysis
In this section the images were analysed in a more detailed manner.

Table: 7.28 Colors used by Eastern European group

Color	No. of times used
Blue	11
Orange	7
Brown	6
Black	6
Burgundy / Pink	5
Yellow	2
Red	2
Green	1

Table 7.28 shows that blue and orange colors were used the most, however they were mostly used to outline drawings. Care was taken to ensure the difference between drawings which used colors as outlines and drawings which used colors in a predominant manner. A more detailed association of colors with drawings is given below:

- **Blue:** Blue color was mostly used as a outliner. It was used to portray train with people on top of it, couple of images were of elephants. There was image with a woman wearing a saree and singing. Couple of drawings depicted cars exploding and cars carrying out physics defying stunts, which depicted bollyood. Some other drawings which used blue color were, a man dancing, river Ganges, Himalaya, and bollywood. Most of the images drawn with blue color were positive in nature, however, the images depicting flying cars and physics defying stunts were used to make fun of bollywood.

- **Orange:** Orange color was also used mostly as an outliner. It has to be mentioned that there was one particular participant who predominantly used orange color, almost all images drawn by that participant were orange. There was one image which depicted people on top of a train. Another image had an outline of Taj Mahal. There was one drawing which showed the caste system of India. Orange was used to show bollywood and a woman wearing a saree and bindi. One image drawing portrayed jewellery while another showed a sign of no money.

- **Brown:** Brown color was also used predominantly as an outliner. It was used to depict an elephant, banana, snake charmer, and sword. Brown was also used to show mumbai and a drawing of no money sign.

- **Black:** Black was used to outline an elephant. It was also used to depict a population of people with the words 1.3 billion people. Black color was also used to show bollywood, tuk-tuk, and god with many hands. Black was interestingly used to draw a chain of people as slaves. It was interesting to see that slavery, huge population and drawing of god was drawn together, which may show that the participants considered these aspects as negative aspects of Indian culture.

- **Burgundy / Pink**: There were five drawings which used these colors. These colors were used to depict cars, god with many hands, a banana, curry, and a mixture of color, drawn to show that India is a colorful country. All the above drawings were positive in nature.

- **Yellow**: There were only two drawings which used yellow color. One showed jewellery and another showed a banana.

- **Red**: Red was used to depict two drawings. One drawing showed a red bindi and another was used to write orange color.

- **Green**: Green color was used in only one drawing. It was used as a part of an ensamble of colors drawn to show that India was a colorful country.

Unlike drawings drawn by Latin American participants, most of the Eastern European participants used mono colors. There were only couple of participants who used multiple colors in their depiction of India and its culture.

7.3.2.b.2: Saturation and Value

Table: 7.29 Saturation and Value by Eastern European group

	High	Low
Saturation	3	2
Value	1	4

Table 7.29 shows that majority of drawings by the Eastern European group had almost same saturation, however, value was mostly on the lower side of the spectrum. As mentioned in chapter 6, saturation refers to purity of color in relation to its appearance in the color spectrum and value refers to lightness and darkness of a color. Fluctuation in Saturation showed that some drawings had strong outlines. However low value also means

that the drawings were light in nature, which depicts that the mood of the drawings were not entirely positive.

There were 24 words used to explain the drawings by the Eastern European participants. Given below is the list of words used by Eastern European participants.

- *People, train, singing woman, dancing, jewellery, flying cars over obstacles with no sense of physics, big explosions in films, bollywood, 1.3 billion, curry, Mumbai, elephant, banana, monkey, caste system, bollywood, sari, India, bindi, orange, tuk-tuk, slaves, bollywood, Ganga.*

Five words were written to explain negative aspects of Indian culture.

7.3.3 British Caucasian Group (Appendix C.3)

7.3.3.a. Analysis of themes

Five British Caucasian participants drew their impressions about India. Table 7.30 shows the key themes drawn by the participants. All five drew the Taj Mahal and it was also one of the most prominent images among other drawings that they produced. The second most common drawing among the British Caucasian participants was that of elephant and kites; three participants drew elephants and kites, and three participants drew a saree. Two participants drew about Diwali, the festival of lights, shops, India's population, tigers and sunny weather. Some other images which were drawn by British Caucasian participants were of jewellery, beggars, tuk tuk, mehndi (Indian tatoo), Holi - festival of colors, Indian slums, Lord Ganesha and rich-poor divide.

Table: 7.30 Key themes of British Caucasian visual analysis

Themes	No. of images
Taj Mahal	5
Elephant	3
Kites	3
Saree	3
Diwali	2
Shops	2

India's population	2
Tiger	2
Sunny weather	1
Jewellery, beggars, tuk tuk, mehndi (Indian tatoo), Holi-festival of colors, Indian slums, Lord Ganesha, rich-poor divide	1 (each)

There were 8 images which were more prominent than others, these were:

1. Taj Mahal
2. Woman wearing a saree
3. Statue of a goddess
4. Taj Mahal
5. Woman in a saree
6. Taj Mahal
7. Sunny weather
8. Taj Mahal

From the above list of prominent images, it is clear that the Taj Mahal and woman in a saree were two of the most common depictions of India through images by the British Caucasian participants. They were also quite fascinated with elephants, kites and sunny weather. Most of the drawings were very colourful.

7.3.3.b. Color schemes, word meaning, saturation and value analysis
In this section the images were analysed in a more detailed manner.

7.3.3.b.1: Color analysis

Table: 7.31 Colors used by British Caucasian group

Color	No. of times used
Orange	13
Black	13
Blue	10
Yellow	6
Red	5

Burgundy / Purple	5
Green	2
Brown	1

Table 7.31 shows that black and orange colors were used the most, however they were mostly used to outline drawings. Care was taken to ensure the difference between drawings which used colors as outlines and drawings which used colors in a predominant manner. A more detailed association of the colors with drawings is given below:

- **Orange**: Most of the drawings by the British Caucasian participants used orange color to depict Indian culture. Orange color was used to show people celebrating the fetival of colors, Holi. It was used to show a woman wearing a saree, people flying kites, henna hands (Indian tatoo), elephant's head (Ganesha), Taj Mahal, shops, Diwali lamps, and tiger. The color was moslty used in combination with other colors.

- **Black**: Black was used to show henna hands, outline statue of a godess, Taj Mahal, Jewellery, an elephant, motorcycle, slums, kites, rich-poor divide, and hands begging for money. As seen from the list, black was used to depict both positive as well as negative aspects of india.

- **Blue**: Blue color was used to show animals such as tigers and elephants. There was one drawing of lord Ganesh in blue as well. Blue was one of the colors to show a woman wearing a saree. It was also used to show people flying kites, Indian population, Taj Mahal, Diwali lamps, and a train. Blue was mostly used with other colors.

- **Yellow**: Yellow color was mostly used in combination with other colors. Yellow was used to draw people celebrating Holi, Indian cuisine, Taj Mahal, shops, Diwali lamps, and sun. All the associations with yellow color depicted positive association with India.

- **Red**: Red color was used in collaboration with other colors. It was used to depict people celabrating Holi, woman wearing a bindi, women in sarees, and people flying kites. All the associations with India were positive.

- **Burgundy / Purple**: Both these colors were used to show Kurkurre (Indian snack), shops, tuk tuk, shops, Taj Mahal, and a girl wearing a bindi.

- **Green**: Green color was used to show Goa, and people celebrating Holi.

- **Brown**: Brown was only used in one instance where a hand was drawn with henna.

The drawings were quite colurful and full of life.

Table: 7.32 Saturation and Value by British Caucasian group

	High	**Low**
Saturation	5	0
Value	4	1

Table 7.32 shows that both saturation and value were high in the drawings by the British Caucasian participants. Saturation refers to purity of color in relation to its appearance in the color spectrum and value refers to lightness and darkness of a color. When both saturation and value are high, it can depict that the mood of the drawings were positive in nature.

7.3.3.b.3: Words association

There were only five words written to explain the drawings by the British Caucasian group. The list of words is given below:

- *Kurkurre, Goa, Woo!, Ganesh, Diwali.*

7.3.4 British Indian Group (Appendix C.4)

7.3.4.a. Analysis of themes

There were six British Indian participants in the drawing activity. Table 7.33 shows the key themes. The most common drawn image among this group was that of Indian cuisine. Five participants drew images related to Indian food and spices, while bollywood and tuk tuk were drawn by three participants. Some other common images that were drawn were elephants (two drawings), Taj Mahal (two drawings), rich-poor divide (two drawings), cows (two drawings), colors (two drawings), traffic (two drawings), coconut trees (two drawings), cricket – bat and ball (two drawings), gender inequality (one drawing), the south part of India (one drawing), brainy people (one drawing), the river Ganges (one drawing) and family values (one drawing).

Table: 7.33 Key themes of British Indian visual analysis

Themes	No. of images
Indian Cuisine	5
Bollywood	3
Tuk tuk	3
Elephant	2
Taj Mahal	2
Rich-poor divide	2
Cow	2
colors	2
Traffic	2
Coconut tree	2
Cricket	2
Gender-inequality, banana leaf, South part of India, TATA, brainy people, family values, monsoon, river Ganges, train, lizard	1 (each)

There were 11 drawings which were more prominent than others, these were

1. Cinema hall
2. Colors
3. Tuk tuk
4. Taj Mahal
5. Taj Mahal
6. South Part of India
7. Tuk tuk
8. Stray dog
9. Bollywood dance number on television
10. Birthday party with food
11. Train with people on top of it.

From the above list, it is evident that Indian cuisine, the Taj Mahal, tuk tuk and bollywood resonated the most with the British Indian participants. It was interesting to note that British Indian participants did not draw any images of gods and goddesses, something which was very prominent among the other groups. This was also the only group which

did not have any tiger or saree images. There was one drawing showing multiculturalism but apart from that there were no images related to any of the Indian festivals.

7.3.4.b. Color schemes, word meaning, saturation and value analysis

In this section the images were analysed in a more detailed manner.

7.3.3.4.b.1: Color analysis

Table: 7.34 Colors used by British Indian group

Colors	No. of times used
Brown	21
Black	21
Blue	13
Green	12
Red	9
Yellow	8
Orange	8
Burgundy / Purple	1

From the above table 7.34, it is seen that brown and black were the most preferred colors among the British Indian participants. However, these two colors were predominantly used as outlines. Care was taken to ensure the difference between drawings which used colors as outlines and drawings which used colors in a predominant manner. A more detailed association of the colors with drawings is given below:

- **Brown:** Brown color was heavily used by the British Indian participants. The color was used to portray Indian people, multiple faiths, call centre guy, cows, traffic jam, coconut tree, bollywood on television, birthday party with food, a lizard, cricket bat and ball, sunset, monsoon, rich-poor divide, motorcycle, bad driving, fish and a man throwing litter. The color was used to show stereotypical drawings such as the color of the skin, and some negative aspects such as litter, rich-poor divide, bad driving, and traffic jam.
- **Black:** Black color was also used a lot by the British Indian group. It was used to show slum area, traffic jam, rich-poor divide, Taj Mahal, South part of India, Buddhist monk, elephant, tuk tuk, stray dog, bollywood on television, pharmacy, man on top of elephant, and buffalo. Just like brown color, black was also used to depict stereotypical images and negative aspects of India.

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- **Blue:** Blue color was used to show cinema theatre, multiple faiths, Indian cuisine, open field, gender-inequality, safety while driving, river Ganges, and monsoon.

- **Green:** Green color was used by the participants to show multiple faiths in India, population, open field, banana leaf, coconut trees, pharmacy, rich-poor divide, and religion.

- **Red:** Red color was used to show multiple faiths, red chilli, bollywood on television, cricket bat and ball, traffic jam with people fighting, monsoon, and rich-poor divide.

- **Yellow:** Yellow color drawings showed Indian cuisine, open field, rich-poor divide, tuk tuk, sunset in Goa, and a chicken in a farm.

- **Orange:** Orange color was used to show gender-inequality, safety while driving, tuk tuk, Indian sweets, bollywood on television, birthday party with a birthday cake and Indian cuisine, a tiger, and Taj Mahal.

- **Burgundy / purple:** There was only one drawing which used this color and it was used in combination with other colors to show Indian sweets.

It was an interesting use of colors. Almost all participants used these colors to show both positive as well as negative aspects of India.

7.3.4.b.2: Saturation and Value

Table: 7.35 Saturation and Value by British Indian group

	High	Low
Saturation	2	4
Value	2	4

Table 7.35 shows that both saturation and value were low in the drawings by the British Indian participants. Saturation refers to purity of color in relation to its appearance in the color spectrum and value refers to lightness and darkness of a color. When both saturation and value are low, it can depict that the mood of the drawings were not very positive and dullin nature.

7.3.4.b.3: Words association

British Indian participants used the most number of words to explain their drawings. The participants used 47 words. Given below is the list of words:

- *Multiple faith, pind, parathe!, crowding, food + family values, gender-inequality, safety?, Open fields, culture, color, yash raj presents, gold, India, poverty, shanti town, river Ganges, call centre, A+ - 100%, banana leaf, Bollywood love scenes,*

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stray dogs, pressure cooker, plate of jalebis and gulab jamun, traffic, birthday party, plate of food, bollywood, TATA, religion, paddy fields, farm, shit driving, motorcycle, driving, money please!, woof!, litter, family, food, religion, buffalo, tiger, pharmacy, brown people.

7.3.4 Summary of visual analysis case study

The visual analysis in the first part, illustrates that Indian cuisine was one of the most popular topics drawn by all the groups. There were 14 drawings related to Indian food and spices closely followed by drawings of elephants. There were 13 drawings of elephants by the participants from all groups. Drawings related to religion (12 drawings), Taj Mahal (10 drawings) and Bollywood (8 drawings) were next in line. The difference between rich and poor in India was also quite prominent through the drawings; there were seven drawings related to the rich-poor divide in India.

It was evident that different groups showed different patterns in terms of drawing India. The Latin American group was fascinated with religion, Indian cuisine and exotic animals like elephants and tigers. The Eastern European participants concentrated more on drawings related to elephants and bollywood. The British Caucasian participants were captivated by the Taj Mahal and sarees while the British Indian participants seemed to be more interested in Indian cuisine, the Taj Mahal, tuk tuk and bollywood.

In the second part of analysis, where colors, word explanations and saturation & valuewere studied in detail, it was found that there was a similar pattern between Latin American participants and British Indian participants. Both the groups used Brown, and black colors strongly. However saturation and value were high among British Caucasian and Latin American participants. The saturation and value were low in the drawings drawn by the British Indian and Eastern European participants.

Almost all groups depicted the negative aspects of India through the use of brown and black colors. These colors were also used by all groups to show stereotypical images such as Indian people, cows and traffic.

All the groups used colors to depict things differently. For example the use of red color was positive in case of Latin American participants and British Caucasian participants, however, Eastern Europeans didn't use this color a lot and the British Indians used the red color to depict some negative aspects of Indian culture such as traffic jam with people fighting and rich-poor divide.

The use of words to explain the drawings were also analysed and it was found that the British Indian participants used maximum number of words to explain their drawings followed by Latin American, Eastern Europeans and Britsh Caucasians who only used 5 words. This proves that different cultures look at colors and drawings differently as well.

8.1 Introduction

This chapter concentrates on the discussions and conclusions of research. The key findings from the content analysis, depicting UK media's perception on India's cultural and vicarious attributes, focus group research among four different cultural groups and visual case study analysis, among Individual participants from four different cultural groups are presented and discussed. Comparisons are also drawn between the findings. The impact of India's cultural factors such as Bollywood, Yoga and Spiritualism, Indian cuisine, India's festivals and India's vicarious factors is also addressed. This chapter also re-evaluates the soft power communication model proposed in chapter 5.

The purpose of the study was to find out how India is perceived as a soft power. From the research, four cultural factors - Bollywood, Indian cuisine, Yoga and Spiritualism along with India's festivals - emerged which had a universal influence on four different cultural groups that participated in the focus group research. However some cultural factors had more influence on a particular group than others.

8.2 Triangulation

Method triangulation was used to get a more credible and dependable result while researching perceptual impact of soft cultural attributes that key individuals/stakeholder groups associated with the nation brand of India. Figure 8.1 shows the three methodologies used for this study.
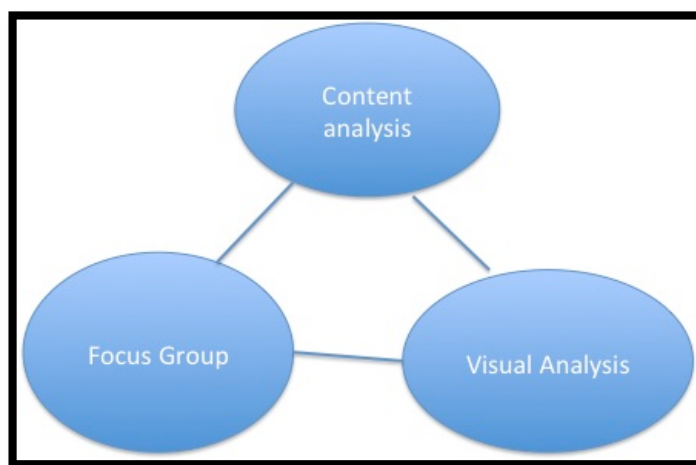
Figure. 8.1. Method Triangulation

8.2.1Common Themes& Learnings

<u>*8.2.1.a.Bollywood*</u>

Bollywood had the second highest number of articles published by the three newspapers subject to content analysis. News related to stars, controversies, music and dance were the most published topics.

All the four groups had different perceptions about Bollywood because they came from different cultural backgrounds. The Latin American participants had very little exposure to Bollywood. One Brazilian participant mentioned a successful Brazilian Telenovela *Caminho das Indias* (India – A love story); however, that did not influence his perceptions on Bollywood. Most of the participants were amused by the special effects used in Indian cinema. None of the Latin American participants, particularly the Mexicans, knew about Barbara Mori's 2010 Bollywood movie *Kites*. Barbara Mori is a popular Mexican-Uruguayan actress and model. The Latin American participants were not exposed to Indian cinema which was doing well across the globe. They were also quite influenced by the Hollywood movies. Indian movies, which have been successful overseas such as *My name is Khan* (2010) and *3 idiots* (2009) had not released in Latin American countries; therefore Bollywood's impact on Latin Americans is still not clear. The Latin Americans were also not influenced by the songs and dances of Bollywood. The exposure to Indian cinema may create an interest.

The Eastern European participants were more familiar with Bollywood than their Latin American counterparts. Most of the participants had grown up watching Indian movies at home with their families. They were also acquainted with old Indian songs. However none of them followed Bollywood movies after leaving home. Indian films still attract interest in Russia and other Baltic countries; however, they are predominantly watched by the older generation. The new generation likes watching Hollywood movies which have bigger budgets and more realistic storylines. The participants were not aware of the new face of Indian cinema and could not name any of the recent big stars; however they knew about Aishwaria Rai, Anil Kapoor and Dev Patel because of their appearances in the Hollywood movies. There was one participant who liked watching Indian movies. He was re-introduced to Indian cinema through one of his Indian friends who suggested some Indian movies, and he liked them. This just shows that when exposed to current Indian cinema, people from Eastern Europe will like them - they just have to be exposed to them.

The British Caucasian participants were not very keen on Bollywood. None of them had seen any Bollywood movies. Their perception was that such movies had a lot of songs and dances, like a musical. They also thought that Indian movies were 'cheesy' and did not have Hollywood-type budgets. One British Caucasian participant who had lived in Bangalore, India for a couple of years thought that Indian movies had bad special effects and portrayed a mixture of romance and action sequences. Her mother was a big fan of Bollywood cinema; however the participant did not like them. It was evident that the participants did not have any idea of new Bollywood cinema that had come to the fore in the last two years. Even the articles published in the UK newspapers did not mention much about new age Indian cinema. There were only seven articles published in the span of the last four years on new age Bollywood cinema; six articles were published by The Guardian and one article by The Independent. Even the review section in these newspapers did not publish many articles on Indian movies. Out of nine articles published in the review section related to Bollywood, only two articles had reviews on Indian movies. These movies were *Mary Kom*(2014) and the *Lunch box* (2013). The rest of the reviews were on Broadway musicals influenced by Bollywood. In comparison, notably, there were 828 articles published in The Guardian alone on Hollywood in the last four years.

The British Indian participants were the most familiar group with Bollywood. All the participants had seen Bollywood movies; however, they had only seen movies which had big Bollywood stars like Shah Rukh Khan, Aamir Khan, Salman Khan and Hrithik Roshan. They were only exposed to big budget movies with big stars which were released in UK. They had not seen low-budget realistic movies which did not get a chance to be released in the UK. On enquiry, most of the participants wanted to watch more realistic movies. They felt that Bollywood cinema was full of romance and drama. There was a spate of realistic movies released, which were produced by big production houses like *Tarein Zameen Par* (2007), *Fashion* (2008) and *Black* (2005) but according to the participants, that stopped and there was a re-emergance of Bollywood formula cinema. The problem is that these participants do not have any platform from which to watch low-budget realistic cinemas which have been winning awards at international film festivals because they do not get released in the UK. Movies like *Tarein Zameen Par* were big budget productions with big star casts and were released in the UK because they had backing from big production houses. It is evident that given a chance, the participants may like the new age Indian cinemas.

Almost all British Indian participants liked listening to Bollywood songs; however, they were more familiar with songs from their childhood, which was early 2000 and did not listen to Bollywood hits released in the last two or three years.

One of the most interesting aspects to come out of the research was that, apart from three Eastern European participants, none of the other participants from other groups considered Bollywood as a good cultural ambassador for India. Even in the visual analysis, drawings related to Bollywood were not very prominent among all groups.

8.2.1.bIndian Cuisine

According to the focus group participants, Indian cuisine was the most popular and effective cultural ambassador for India. All the participants had experienced Indian cuisine. The Latin American participants were introduced to Indian cuisine through their Indian friends and once they had a taste of it, they fell in love with it. The Latin Americans felt that there was a lot of similarity between Indian and Latin American cuisine. Surprisingly, they had never eaten Indian food in their home countries. Another observation was that the Latin American participants had mostly eaten Indian food prepared by their Indian friends, who used authentic recipes and spices. Some of the participants had also eaten at high-end Indian restaurants in the USA and Canada, so their perception of Indian food was based on home cooked and high street Indian food. The Latin American participants also felt that Indian cuisine was a healthy option since it consisted of a variety of vegetables and nutritious ingredients. This positive impact of Indian cuisine was also visible in the visual case study analysis, where Indian cuisine was one of the most drawn images among the Latin American participants.

Some of the Eastern European participants from the focus group research were also introduced to Indian cuisine by their Indian friends. There were a couple of participants who had eaten Indian food in the Indian restaurants where they worked. Indian cuisine was considered to be an healthy option. The Eastern European participants felt that Indian cuisine had a range of vegetarian options, and they also perceived that Indian cuisine was cooked using little oil. Rice was boiled and hence healthy. On the other hand, they did not like the Indian takeaway food: they felt that it was unhygenic and unhealthy.

The British Caucasian focus group participants loved Indian cuisine. They had grown up eating Indian food, although this related more to the British Indian style of cooking. Most of the participants cooked curry at least twice a month. They were keener on buying Indian spice pastes from the supermarket and cooking curries at home than going to restaurants or

ordering from takeaways. Cooking at home was a cheaper option, since all of them were on student loans and they did not want to spend their money eating out. British Caucasian participants were also more aware of Punjabi-based cuisines and terms like chicken tikka masala and naan. The participants felt that the British cuisine was more lamb-, chicken- and fish-based whereas Indian cuisine had a range of vegetarian options which was considered to be healthy.

The British Indian participants were the most familiar with the variety of Indian cuisines. All of them had grown up eating Indian food at home. Most of the participants had learnt basic cooking from their mothers and had spices that they cooked with. The British Indian participants ate Indian food at least once a week. Indian food was perceived as a healthy option because of the benefits of the various spices it contains, along with numerious vegetarian options. One participant had seen his grand parents use turmeric and ginger to get well from sickness so he felt that Indian spices were very good for health.

There were a couple of participants who were South Indian diaspora; both of them were used to having South Indian cuisine at home and the only North Indian cuisine which they had was from Indian restaurants in the UK. All participants preferred home-cooked Indian food to that available in the restaurants. They felt that the food prepared in the restaurants used too much oil and spices and was not healthy. It was observed that even during the visual case study analysis, Indian cuisine was the most drawn element by the British Indian participants.

Indian cuisine was the topic which was talked about the most by all the groups. Every participant was excited about food. However, Indian cuisine was the least written-about theme in the content analysis of newspaper articles published in UK. There were only two articles about benefits of Indian cuisine and how it was an healthy option. Most of the articles were on Indian restaurants. There is massive scope for Indian cuisine as it has a universal appeal across cultures. Latin America has a huge opportunity for Indian cuisine. There are very few Indian restaurants in countries like Mexico, Brazil and Colombia. People like eating spicy food with strong flavours. Coriander and cumin are some of the common ingredients used in Indian and Mexican cuisine. The Latin American participants felt culturally closest to India while discussing food.

One of the key findings was also the love for Indian sweets; all the participants who had eaten the sweets loved them. However, Indian sweets do not come across while discussing Indian cuisine. In Indian culture, sweets are related to happy and auspicious occassions (Sukhadwala, 2011). Some participants had eaten Indian sweets when they had an

opportunity to celebrate traditional Indian festivals like Diwali, so in their minds it was the combination of celebration and sweets. The participants who had not eaten Indian sweets wanted to taste them after hearing positive comments from their fellow participants who had eaten them. So, there is scope for the Indian sweet market as its products are a cross between a snack, a dessert and confectionary (Sukhadwala, 2011).

It is no wonder that Indian cuisine is not readily available in Eastern Europe and Latin America since there are very few South Asian diaspora living in these countries; however the Government of India has not done much to popularise Indian cuisine and it has been more of a private drive by individuals. This study has shown that Indian cuisine can be at the forefront of cultural integration and can play a major role as a soft power ambassador for India.

8.2.1.cReligion & Spiritualism

This was one theme which had two contrasting points of interest. The British Caucasian group and the Latin American group showed extreme interest in, and held discussions on religion and spiritualism, while the British Indian and Eastern European participants were not very keen on this topic.

The British Caucasian participants liked the fact that Indian religion was not intrusive in nature and they co-related the nonintrusive aspect of religion to the culture as well. The British Caucasian participants were quite sceptical about Christianity. One participant said that Hinduism was a very imaginative religion while in comparison, Christianity was boring. They were also fascinated with mythologies and various gods. Ganesha was mentioned on many occasions. All the British Caucasian participants got to know about Indian religions through their schools where they were taught about world religions. Later they started to read books on spiritualism and Indian mythologies. They also started to watch documentaries related to Indian gods and goddesses. The British Caucasian group was also interested in incarnations. There were a couple of prominent drawings of Ganesha and a goddess statue in the visual case study analysis by the British Caucasian group. One interesting aspect which came out of the content analysis was that there were 20 articles published by The Daily Telegraph, The Guardian and The Independent on the theme of religion and there were three articles which mentioned the protests by the Christian groups to not practice Yoga because it was a Hindu practice. This was the same kind of intrusive attitude by Christians that the British Caucasian participants did not appreciate.

The Latin American participants spoke more about spiritualism. They also knew that for Indians, religion is a way of everyday life. They also knew that Indians prayed to many gods. On enquiry it was found that most of the knowledge about Indias' spiritualism and religion was obtained from an old Spanish comic book series called 'Kaliman'. One participant got to know about Hinduism through one of her friends who travelled to India and became spiritual. The Latin American participants were also fascinated with India's worshipping of cows. They also wanted to know the reason as they had been unable to get any satisfactory answer from their readings.

There can be many reasons for the lack of interest in spiritualism among Eastern European participants and British Indian participants. There was no interest in or knowledge about Indian religions or spiritualism among most of the Eastern European participants; only one participant had some idea about it as she had been informed about spiritualism and Hinduism by one of her aunts. The participant knew about an Indian God called Krishna. There is a popular image of baby Krishna; in this image the baby is blue in color, and she wondered why the baby looked blue in all the images.

One British Indian participant mentioned that Indian religion can be one of the cultural ambassadors of India, but apart from him, not much was suggested in this regard. One reason can be the fact that all those who participated in the British Indian focus group belonged to different regions and religions. There was one Sikh participant, two Christian participants, one Jain and two Hindu participants.

Indian religion and spiritualism has a great deal to offer to the world, and even the Latin American participants mentioned that spiritualism can be a very successful cultural ambassador for India.

8.2.1.dYoga

Yoga is arguably India's greatest cultural export, which has morphed into a mass cultural phenomenon across the globe (White, 2011). During the content analysis, Yoga/spiritualism had the maximum number of articles among all other themes. This goes to show how popular Yoga has become. However, 80% of those articles did not mention Yoga's connection to India in any way. Most of the articles were about various Yoga retreats in exotic places: interestingly, India was only mentioned in two articles as a Yoga destination.

This trend of not connecting Yoga with India was also visible among the British Indian and British Caucasian participants during the focus group interviews. None of the participants

from these two groups mentioned that Yoga was an Indian practice. The British Caucasian participants strongly felt that Yoga may have originated from the Eastern part of the world, but that it was definitely adapted and developed by the Western world. The British Caucasian particpants were aware of Sanskrit-sounding names of various postures and yet they did not connect Yoga to India. Not a single British Indian participant connected Yoga to India although, interestingly, their family members practiced Yoga on a regular basis. However, the Latin American participants and Eastern European participants had a different view. Participants from both these groups knew that Yoga was an Indian practice. The Eastern European and Latin American participants based their connection of Yoga with India on the images of Indian yogis and Indian postures that they had seen. Overall, there were very few participants who practiced Yoga. Most thought that it was a painful practice; however they knew that it was good for mental and physical health. Only a couple of participants from the British Caucasian group and Latin American group had practiced Yoga and meditation before the exams.

The British Indians' and British Caucasians' views on yoga resonate with how it is addressed in the three researched British newspapers.The Indian Government has been trying to safeguard Yoga's cultural legacy and its connection to India (Thussu, 2013); however it seems that it has not been completely successful in doing so, particularly in countries like the USA and the UK, where yoga has become extremely popular. This study proves that even the young Indian diaspora is unaware of Yoga's connection to India. There is a concern that Yoga, with its roots in ancient Indian history, may lose its connection with India. During the study, it was found that Yoga and India's spiritualism were not viewed through the same prism, and British Indian and British Caucasian participants saw both as different entities. The Latin American participants showed a lot of interest in spiritualism but were not very keen on Yoga although they knew about its benefits. The Eastern European participants were not keen on spiritualism or Yoga.

8.2.1.e Festivals & Traditions

Indian festivals and traditions have become quite well known across the world. Festivals like Holi and Diwali have been of particular interest. During the focus group interviews it was found that the idea of festival of colors and festival of lights appealed to all participants. The British Indian participants and British Caucasian participants spoke more about the Diwali festival. For British Indian participants Diwali was an occasion which they celebrated with their families. Even though some participants were not Hindus, they still celebrated Diwali. They also liked the firecrackers and the sweets. Holi was

particularly popular across all groups. The Latin American participants had heard about Holi celebrations taking place in Mexico, although none of them had participated in Holi. The Eastern European participants also knew that Holi was festival of colors and people usually wore old clothes while playing Holi. Holi as a festival has the potential to become a global phenomenon. There are already various groups organising Holi events across the world; one such group organises the Holi One color festival. The festival aim is to bring together the entire human race to celebrate the festival of color and togetherness. The festival has already been organised in places like Johannesburg, Cape town, Costa Ricca and is going to be organised in 47 other places around the world. Various artists come and perform during these events (Subramonian, 2014). There are many similar event organisations that are promoting Holi. The popularity of Holi is growing every year and so far it is known as an Indian export. During the focus group research, India was associated with bright colors and, since Holi is the festival of colors, people do associate the spirit of celebrating Holi with India. However, as the popularity of the Holi event becomes more prominent globally, the organisers of Holi events do not provide information about the origin of this festival or what it stands for in their websites and brotchures. Due to this fact, it has to be seen whether the association of Holi with India will remain in the near future.

Indian marriages was another topic of interest among all the female participants. Marriages were of particular interest for Eastern European and British Caucasian female participants. Indian destination weddings are becoming popular across the world. Among international celebrities, Katty Perry and Russell Brand had an Indian style wedding (Headline Today, 2012). The Indian wedding industry is estimated to be worth $25 billion and it is growing at an annual rate of 30% (Kannan, 2013). The popularity has also gone up due to an unprecedented rise of Indian diaspora across the world. India has the world's second largest diaspora after China (Thussu, 2013). Some of the most lavish weddings have been done by rich Indian diasporas; for instance, the Hindujas spent £15 million on a destination wedding at Indian city Udaipur and Lakshmi Mittal spent £33 million on his daughter's wedding (Jha and Drurry, 2015). The weddings received a great deal of press coverage across the world. It is little wonder that Indian weddings are becoming popular; they have a mix of Bollywood-style glamour, dancing and singing, gorgeous costumes, mehndi and jewellery.

8.2.1.f India's Vicarious Attributes

India remains very low in all nation branding indexes. Issues such as high child malnutrition rate, infant mortality rate, lack of basic health and education, safety of

women, corruption at highest levels and huge divide between rich and poor are hampering India's soft power image. During the content analysis, there were many articles published by the three selected newspapers related to corruption, poverty and rapes in India. In the Poverty section of content analysis, articles related to rich poor divide were the most prominent ones, similarly among all the negative comments given about India during the focus group interviews, the rich-poor divide was the most prevalent one. There were a couple of female participants who did not want to visit India because of the image of India portrayed by documentaries and international movies. Even the visual case study analysis showed that many participants drew slums and depicted the rich-poor divide through their drawings while depicting India. The Latin American participants spoke about the red tape and corruption in the system and compared it to the case in their own countries. The British Indian participants were more vocal about India's patriachal society. All the British Indian participants were up to date with India's current affairs; they also believed that the British media was very negative about news related to India. They felt that positive news was not shown or published as much as negative news was. They could deduce this because they usually watched Indian news channels and websites.

The rest of the participants were influenced by the media, which included: news, articles, movies, television shows, blogs and documentaries.*Slumdog Millionaire* was found to be particularly harmful for India's image. Almost all participants from across the groups were influenced by the movie's portrayal of slums, gangs and poverty, and agreed that it was more negative than positive for India. During the content analysis, four articles in the poverty theme mentioned *Slumdog Millionaire*.

From the research it was found that India's vicarious attributes were mentioned by the British media and all participants; however, the tone of negativity was much lower than the positive cultural attributes of India. In such cases when India is facing this negative backlash, remedial action to tackle the real problems needs to be taken before any branding work can be undertaken. It is important to monitor and evaluate existing country image perceptions and then manage them effectively. If image mapping is not done, then historically skewed and stereotypical images may obscure the present-day reality of the nation (Dinnie, 2008).

Sometimes a country's image is strongly positive, but only in one direction; for instance, from the research it was found that India's image as a culturally strong nation is one of its most positive aspects. The growing economy has contributed to its positive image as well; but at the same time, the constant news of corruption and rape cases are having a negative impact on the wider view of India's image.

All the participants were influenced by the media's portrayal of India. Media vehicles such as Hollywood/international popular movies had an universal influence in creation of perception. Participants mentioned portrayal of India in movies like *Slumdog Millionaire, Mission Impossible 4, Bend it like Beckham, Life of Pi, Indiana Jones and Bride* and *Prejudice*. The Internet also played a major role, as all the participants were heavily dependent on it for their daily dose of information and entertainment. The participants mentioned on several occasions that they watched online videos circulated across the web. The idea about Indian cinema using low budget and bad special effects was also cultivated through online videos. The British Indian participants mentioned that the news related to India, which were published in UK, were not always positive. They gave an example of India's successful launch of satellite to mars. They felt that due credit was not given to India's mars mission where Indian scientists managed to send the satellite at one-thirtieth cost of American Mars Mission 'Curiosity'. The budget of Indian space mission Mangalayan was £45 million while the budget of Curiosity was£1.56 billion. In fact the British made oscar winning movie *Gravity's* budget was £56 million (Nelson, 2014). At the same time, negative news related to Nirbhaya rape cases and India's corruption case were more prominently published across British media. This was also evident in the content analysis. There were 41 articles related to Nirbhaya case, 22 articles related to Common Wealth Games and only 9 articles related to India's mission to Mars.

Currently, the content circulating on Internet is westernisedin nature, and this content is viewed by majority of young people across the globe. This was evident in this study as well, however, according to a study by a communications expert at the University of Buffalo suggests that, at least when it comes to the Internet, Western cultural influence is waning, not expanding. George A. Barnett says that despite its centralization and apparent domination by the West, the Internet has given distinct "civilisation clusters" a vehicle to communicate more effectively and promote their respective interests. Other communication experts have also suggested that emerging media (the Internet, and satellite television, for example) might serve as a megaphone for voices from smaller economies. The Arab-language Al-Jazeera television station is one example (Radley, 2003). Internet access in countries like China and India has been growing at an exponential rate. For example, the number of Indian Internet users is expected to cross 546 million users by 2016. By 2011, there were 10 million Internet-enabled smart phones in India, but industry estimates suggest that smart phones could reach 264 million by 2016. (Thussu, 2013). This can mean that the content, which is westernisedin nature, will gradually change to content

which is Eastern in nature. More videos created in China and India will emerge and consumed by the global audience. This will have an effect of creation of perception as seen in this research.

Another interesting insight that came out of research was that many participants were interested in gaming and were avid gamers themselves. The Latin American group's first contact with India was through a character named 'Dhal Singh' from the arcade game 'street fighter'. One reason for Latin American participants to connect yoga to India was also because of this character. Dhal Singh was an Indian yogi who used yoga to increase his powers. The British Caucasian participants were younger in age than the Latin American participants, therefore they had not played street fighter, however, couple of participants mentioned that India had an interesting mythology and culture and it would be great if a game can be created with that in mind. A game to promote a nation might sound out of the box, but the worldwide software game business is expected to grow 59 percent to $100 billion worldwide by 2018. About 1.75 billion people have smart phones (Nick, 2014). With such an unprecedented growth, gaming industry can influence the perception of people about cultures and countries as were seen during this research.

8.2.2 Contradictions

One of the major contradictions in the research was that on Indian cuisine. It was observed that during the content analysis, there were limited numbers of articles published on Indian cuisine, especially related to its health benefits. However, during the focus group and visual analysis, Indian cuisine was the most discussed and drawn topic. All the participants felt that Indian cuisine is one of the strongest cultural attributes of India. It was also considered healthy. There were 5 articles published, which mentioned the healthy aspect, and only three articles that mentioned the vegetarian aspect of Indian cuisine.

The second contradiction was related to Yoga and Spiritualism. In the content analysis, there were maximum number of articles related to Yoga and Spiritualism. However, 80% of the articles didn't mention Yoga's connection to India. Similarly, participants belonging to British Indian and British Caucasian groups didn't consider Yoga as an Indian entity, while participants belonging to Eastern European and Latin American groups felt that Yoga was an Indian practice. During the visual case study analysis, it was found that the most common images drawn by the Latin American participants were related to Indian Gods and religion.

8.2.3 Importance of Triangulation as a Research Tool

The main reason for choosing triangulation method was to get a credible and dependable result (Denzing, 1978). One thing, which has to be seen is that, no such research related to soft power has been carried out (As per the researchers knowledge). Since there were no references based on which the research could be formed, the next best thing was to create a design which could be robust and reliable. Studying the newspaper articles through the content analysis, the focus group interviews and the individual visual case study analysis fulfilled the objectives set in chapter 1. Combining the three views from these three different methodologies, allowed the researcher to come up with new insights on how people perceived nations through culture and hence how soft power was formed. This becomes clear in the next section where the proposed soft power model is discussed in detail.

8.3 Testing of Proposed Soft Power Communication Model

In chapter 5, a new soft power communication model was proposed. The research findings from the focus group was used to test the model and see whether any modification was required. One aspect which came out of research was whether the perception was more on a positive or negative scale. The noise depicts the negative elements. Another insight was that the cultural factors were different for different groups.
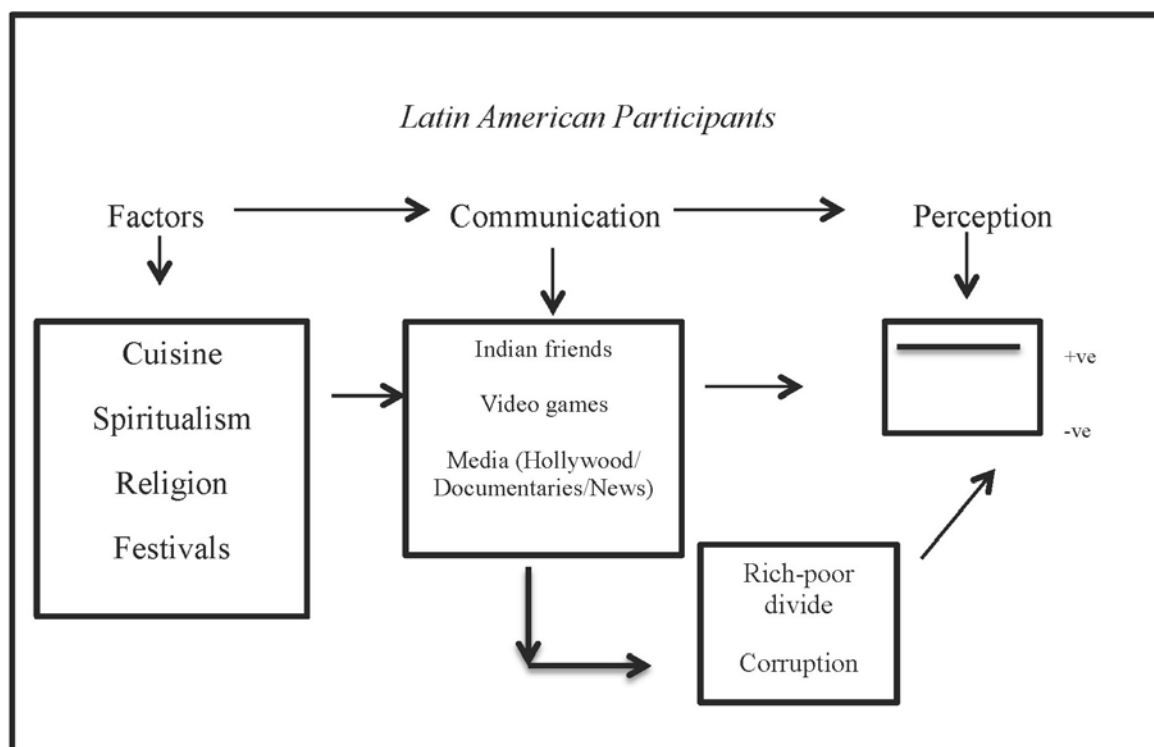
Figure. 8.2. Soft Power Communication Model for Latin America

Figure. 8.2 shows that for the Latin American participants, Indian cuisine, spiritualism/religion and festivals like Holi were the most interesting cultural aspects from India. They were introduced to these cultural attributes through their Indian friends, Indian restaurants, media and video arcade games. The noise or the vicarious cultural aspect which was discussed the most by the Latin American participants was the rich-poor divide and caste system. The over all perception about India was on a positive scale.
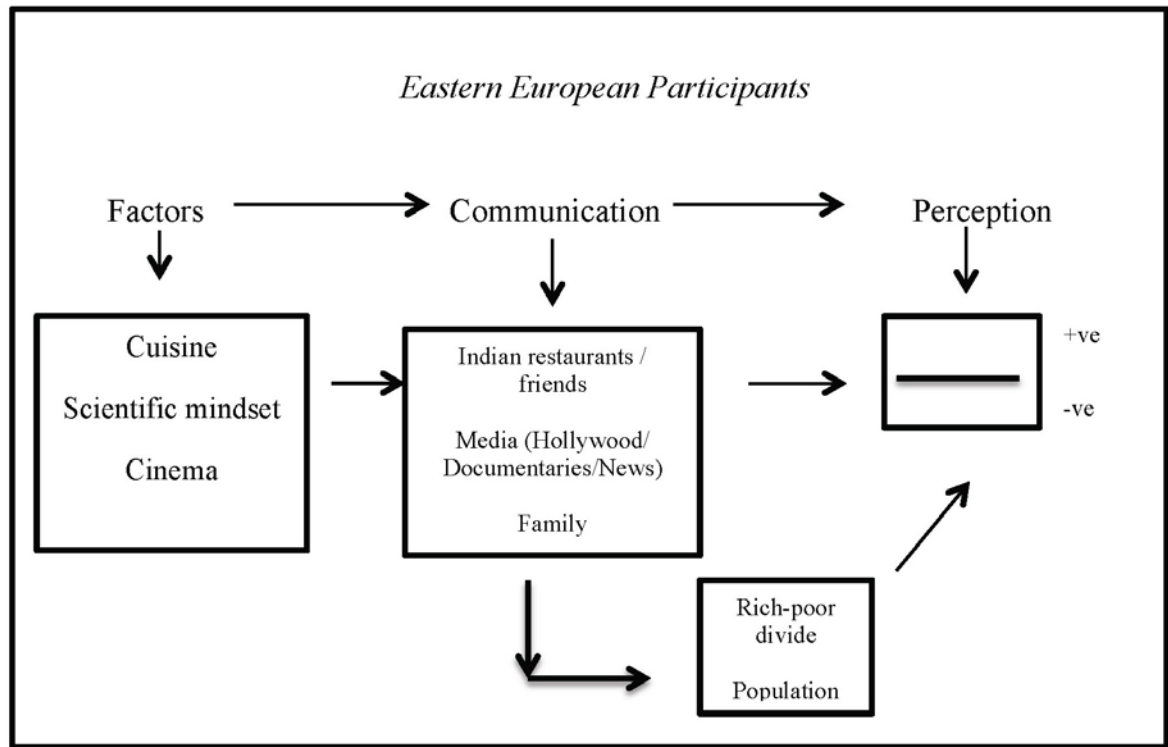
Figure. 8.3. Soft Power Communication Model for Eastern Europe

Figure. 8.3 shows that for the Eastern European participants, Indian cuisine, India's scientific mindset and cinema were the most interesting cultural aspects from India. They were introduced to Indian cuisine by their Indian friends and Indian restaurants in UK. The notion that India was scientifically strong was due to India's close proximity to Russia. The Eastern European media published positive news about Indian and Russian scientific collaborations. The information about Indian cinema was mostly from their family members who were keen on watching bollywood movies. The noise or the vicarious cultural aspect which was discussed the most by the Eastern European participants was the rich-poor divide and India's population. The over all perception about India was mostly on a neutral scale.
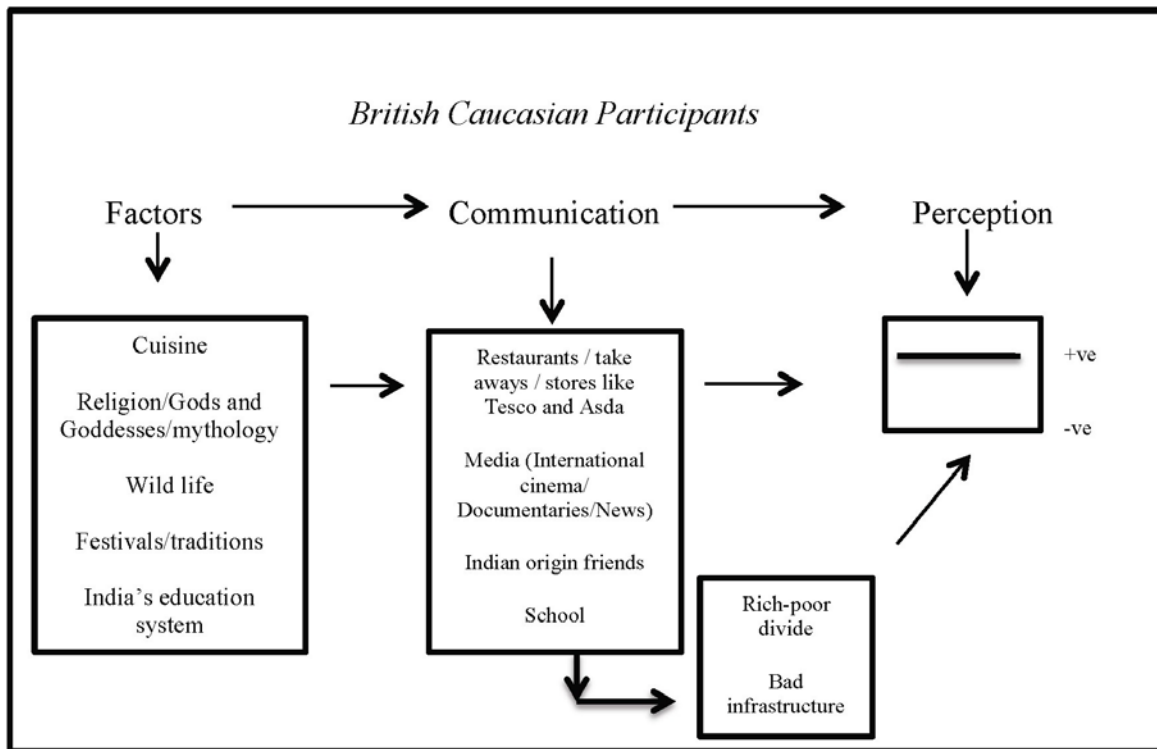
Figure. 8.4. Soft Power Communication Model of British Caucasians

Figure. 8.4 shows that British Caucasian participants were interested in Indian cuisine, India's traditions and festivals such as Holi, Diwali and Indian marriages and India's exotic wild life and Indian education system. They felt that India produced smart people. They were introduced to Indian cuisine through Indian restaurants, take aways and convenience stores like TESCO and ASDA. They were introduced to Indian religion through their school. The participants then watched documentaries regarding Indian religion and mythologies. They got informed about India's festivals and traditions through their Indian origin friends. They also got informed through Hollywood movies and various blogs which they followed. The noise was majorly the divide between rich and poor people in India and bad infrastructure, especially related to internet. Overall perception about India was positive.
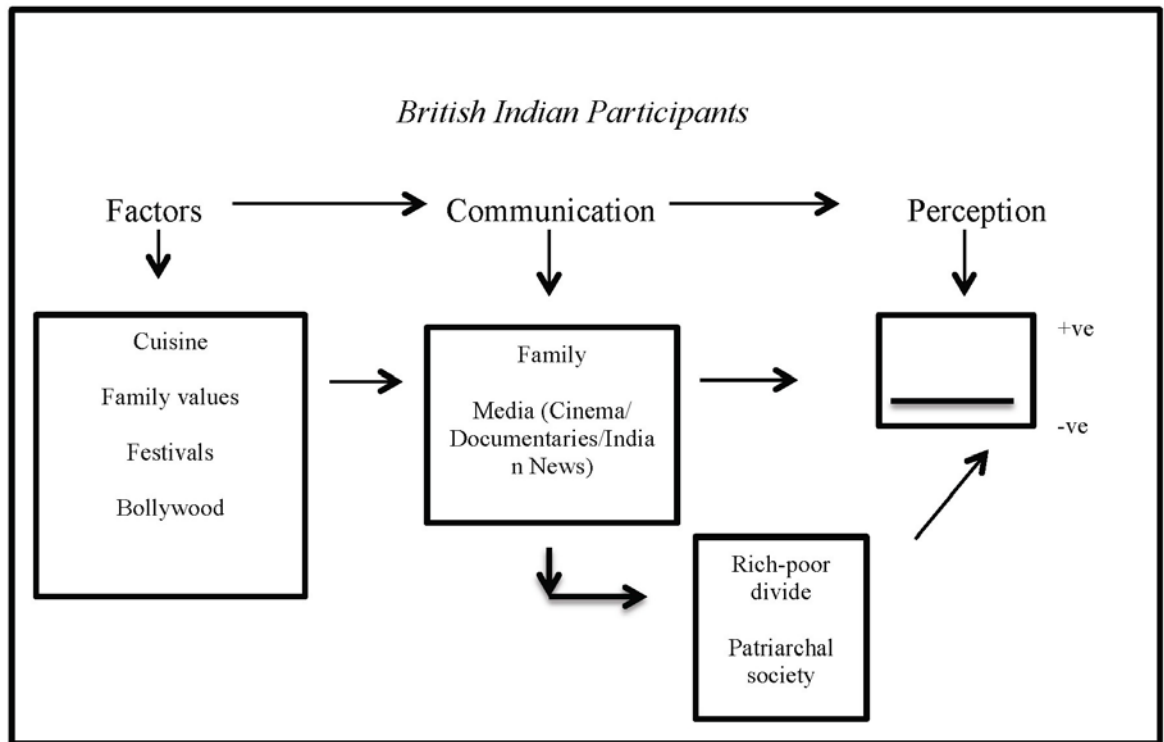
Figure. 8.5. Soft Power Communication Model for British Indians

Figure. 8.5 shows that British Indian participants were interested in Indian cuisine, India's family values and festivals such as Holi, Diwali and Indian marriages and bollywood. They were introduced to Indian cuisine, India's festivals and traditions, family values and bollywood by their family and through Indian news channels and cinema. The noise was majorly the divide between rich and poor people in India and patriarchal society. Overall perception about India was on a negative scale.

8.4 Testing Hypotheses

The thesis successfully managed to answer the research question about how various aspects of India's customs and mores define external perception of India as a soft power. It was found that India's cultural attributes played a major role in creating perceptions among 4 international cultural groups who participated in the focus group and visual case study analysis. The British Newspapers' perception about India's cultural attributes was also studied and it was noted that the findings from the newspaper articles resonated with the British Indian and British Caucasian groups as well.

There were five hypotheses which were tested in this thesis.

8.4.1 Indian cinema has a significant input towards creating a positive perception about India to the outside world.

There is no doubt that Bollywood has been one of the most glamorous soft power exports for India and it is viewed in more than 70 countries – from Egypt to Nigeria and Russia to Thailand. Bollywood's popularity appeals across cultures. The media visibility has made Bollywood a household name in many countries (Thussu, 2013). Shah Rukh Khan may have a huge fan following across the globe and be considered as a global icon, but apart from the British Asian participants, none of the other participants belonging to Eastern Europe, Britain or Latin America were aware of his stardom. In spite of not knowing much about Bollywood, almost all the participants wanted to watch these films but they do not have a platform to do so. The participants were not willing to go to cinemas and watch a Bollywood movie because they were under the impression that Bollywood movies are very long. Since all the participants were students, they did not have regular access to televisions; instead, if they were going to watch a show or a movie, they did so online. The participants had Netflix accounts and preferred watching movies and television shows through them. There are currently more than 126 Bollywood movies on Netflix (Netflix, 2015); however none of the participants expressed any interest in watching Bollywood movies from Netflix as well. One of the major reasons was that they had no idea about the movies, and the perceived length of the movies also deterred them. The perception of Bollywood is still that of a musical with cheap special effects and lots of romance and drama. Bollywood has still to produce a film with the international impact of Ang Lee's Chinese film *Crouching Tiger, Hidden Dragon* (2000), described as "an Eastern movie for Western audiences, and …a Western movie for Eastern audiences" (Lagerkvist, 2009; Thussu, 2013).

Bollywood was not a dominant topic of interest amongst all the participants, although, while conducting the content analysis, it was found that Bollywood as a topic had second highest number of articles among all other attributes. However, most of those articles were either about Bollywood stars or controversies. On the contrary, it was also noticed that Bollywood was ridiculed for its melodramatic scenes, over the top action sequences, music and dance and poor special effects. Very few participants got influenced by Indian cinema.

It seems that Bollywood is losing appeal among the younger Eastern Europeans, although they would like to be exposed to good Indian cinema. The British Caucasians and Latin Americans need to be exposed to Bollywood as they have not seen any Bollywood movies. The young British Indians are interested in Bollywood but not as much as they were ten years back and they will have to be exposed to new age realistic Indian cinema. Then the stereotype relating to Bollywood may change. Therefore, the hypotheses that Indian cinema has a profound effect towards creating a positive perception about India has not been proven.

8.4.2 There is a possibility that Yoga is losing its connection to India and becoming a practice which is considered to have emerged from the western part of the world.

The above hypotheses has been proven to be true. During the content analysis it was found that the topic Spiritualism and Yoga had maximum number of articles, however, 80% of those articles didn't mention India at all. There were 104 articles which did not mention Yoga's connection to India. Only 26 articles mentioned it, out of which nine had negative attitude towards India. These findings resonated with British Caucasian and British Indian focus group participants as well. The participants in these groups didn't connect Yoga to India and mentioned that Yoga as a practice evolved in the West. However, it was interesting to notice that participants from Eastern Europe and Latin America believed that Yoga was a practice which originated from India. It was also observed that none of the participants drew anything related to Yoga during the visual case study analysis.

Yoga has become a multi-billion-dollar industry (Alter, 2008) and so India should capitalise on Yoga's monetary and cultural opportunity. Just like the Confucius centres opened by China across the globe, should India's government concentrate on opening Indian Yoga centres across the globe? India's current Prime Minister Narendra Modi (2015) has understood the significance of Yoga and lobbied the United Nations to declare 21 June as the International Yoga Day. Whether this effort is instrumental in creating an awareness that Yoga is an Indian practice has to be seen.

8.4.3 Indian cuisine has the potential of becoming a great Indian soft power attribute.

The above hypotheses was proved to be true. During the focus group and visual analysis research, it was noticed that Indian cuisine was the most talked about and drawn topic. All the participants loved Indian cuisine and were aware about its health benefits. Vegetarian food and Indian sweets were also appreciated by most of the participants. However, Indian cuisine was the least written-about theme in the content analysis of newspaper articles published in UK. There were only two articles about benefits of Indian cuisine and how it was an healthy option.

8.4.4 Media tends to portray the negative aspects of India than the positive aspects.

The above hypothesis was proved to be true. During the content analysis, even the themes like Bollywood, Indian cuisine, spiritualism and yoga had a substantial number of negative articles. The vicarious themes such as Corruption, Poverty and Rape hardly had any positive articles on them. India's positive stories like successful launch of satellite to mars was also looked through a negative lens. Most of the participants of the focus group agreed that Hollywood cinema has not portrayed India in a positive way. Movies like *Slumdog Millionaire* have been particulalry harmful. There were two participants who didn't want to visit India after seeing that movie.

8.4.5 People from different countries perceive Indian culture differently and therefore must be approached with cultural attributes which appeal to them.

The above hypotheses was proved to be true. It was proved that the influence of soft power varies from one country to another. Some countries may like a certain cultural aspect while another country may not find that aspect interesting and influential. The research indicated that people's perception of India as a soft power varies depending on which country they originate from and at the same time media (newspapers) can influence people's perceptions of a country as well. All the focus groups showed different interests about India. Latin American participants showed special interests in Indian cuisine, Spiritualism/Religion and festivals like Holi. The Eastern European participants showed interest in Indian cuisine, India's scientific mindset and cinema. The British Caucasian participants were influenced by Indian cuisine, India's traditions and festivals such as Holi, Diwali and Indian marriages and India's exotic wild life along with Indian education system. The British Indian participants were interested in Indian cuisine, India's family values and festivals such as Holi, Diwali and Indian marriages and Bollywood.

8.5 Contributions

This thesis challenges the conventional views of soft power study. Previous literatures approached the topic of India's soft power under the framework of Western conceptualisation or they understood the issue in a way not accomodating to the contemporary India's context. Culture has been an important aspect while studying soft power, however, in India's case, soft power has been predominantly studied through the lens ofeconomics, politics and public diplomacy. In almost all studies (as per researchers knowledge), India's various cultural attributes were always mentioned, however, its influence on creation of perception was never studied.

While researching India, Panda (2005) focused more on economic and political angles affecting the brand image. He did not touch upon the cultural aspect, which is a very important component. His arguments concentrated on issues like economic gain from tourism, export, investment and retaining the best talent.

Research by Gupta &Singh (2007) also focused more on economic and political angles; how soft cultural attributes influence the brand of the nation has not been studied in detail.

Globally, soft power has been studied through four approaches. The first approach is from the perspective of otherness. Through investigating othergreat powers soft power, analysts reach their conclusions.

The second is comparative approach covering quantitative means.Chinese Professor Yan Xuetong and his associate Xu Jin associated China with U.S.'s soft power. They measured the China's soft power using the quantitativemethod, calculating and comparing two players' international mobilization,international attractiveness, and domestic mobilization. They adoptedmany indexes, like the attractiveness of state mode, culture, the number of militaryalliance; decision-making right in international community in their research(Ying, 2006).

The third approach is based on behavioral perspective. This is done by observing some specificphenomena and various government behaviors in a country's diplomatic activities inrecent years. For instance, the forefather of soft power,Nye, and Chinese soft power watcher Joshua Kurlantzick think China is the loominggiant of Asia, viewing China's soft power is increasing (Nye, 2005; Kurlantzik, 2007).According to Nye, China's soft power rise is shown in three aspects, namely, Chinese traditional culture, China's constructive economicachievements, and China's international image. Scholarsalso mentioned the Chinese language study and foreign enrollment and China's rapideconomic growth.

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Fourth, some professional survey institutions or broadcasting organisationscarry public pollson soft power. Monocle magazine carries a similar kind of approach each year where it publishes the rankings of countries as per the overall **"Soft Power Index"**which includes economics, culture, human capital, diplomacy, and politics.
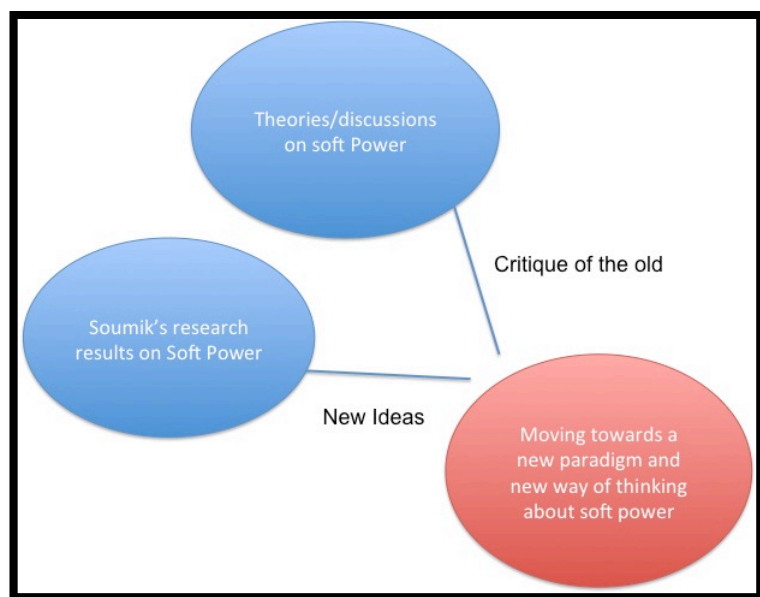
Figure. 8.6. Designing a new Soft Power Strategy

Previous approaches, to some level can explain whether a country is rising in soft power index or not, however, there are research limits and blind spots. Firstly, to evaluate a country's soft power, not only quantitative sources should be taken into account, a qualitative source should be studied as well. Therefore, there needs to be a study which mentions to what level soft power influences people, organisations and countries and shapes their preferences.

Secondly,study by Panda (2005)&Gupta and Singh (2007) shows that their researchwas very generic in nature and didn't target individual countries. Previous studies were not based on the fact that different countries may have very different perspectives about a country's soft power attributes.For example, during this study, Latin American participants had a different view on India's soft power attributes than Eastern European participants. Through this research, it can be seen that a country can target individual countries differently to maximize the effect of soft power on them. For example, India can target Mexico with Indian food festivals and traditional festivals like Holi. Similarly, Russia can be targeted with Indian film festivals and technological exchange.

The researcher in this thesis has broken many such preconceived notions in the study of soft power. First of all, a qualitative approach was undertaken where a country's influence on media (content analysis), influence on a group (focus group) and influence on an

individual (visual case study) was studied through triangulation method. This was done to understand how people from different parts of the world perceivedIndia and to what extent Indian culture influenced them.

Secondly, it was proved that the influence of soft power varies from one country to another. Some countries may like a certain cultural aspect while another country may not find that aspect interesting and influential. There can be many reasons for that. For example, India has not shared a strong diplomatic bond with Latin American countries like Mexico, Brazil and Colombia, however, culturally, there is a lot of similarity, and it came across in the research. Similarly, India always had good relationship with Eastern European countries;therefore, Eastern European people have a very different perception of Indian culture, at least that was evident from this research. Therefore, Historical relationship (as seen with Eastern European group) and cultural similarity (as seen with Latin American group)of a particular country should also be taken into consideration while studying soft power.

The study also showed that different cultural attributes could be used to influence different countries. Although there is a belief that soft power is difficult to measure, through this research it was shown that by using qualitative methodologies, the cultural aspect of soft power could be understood to gain an insight into how people from different parts of the world perceive India.

The thesis looks at soft power study from a completely new perspective where a country's cultural attribute plays a significant role. The insights gained from this research can go a long way in enhancing multicultural soft power study.

The study also used triangulation methodology to understand soft power through culture. There has not been any soft power study which used content analysis, focus group and visual case study analysis in unison. Visual case study analysis creates a whole world of opportunity in the field of research. This is the first time when a comprehensive study has been carried out regarding India's cultural attributes. There were no studies through which one could get an insight and inspiration, and the research seems to be a good start in this vast subject area of soft power. This study can work as a template for future research in this field.

8.6 Limitation of study

There have been a number of limitations encountered while undertaking this research. The research activity was limited to United Kingdom only. The content analysis was also limited to the period of 4 years. Online news was not taken into consideration due to unavailability of online news articles across 3 newspapers. While searching articles, the key words were only used in the headlines of Nexis. The focus group was limited to students belonging to University of Southampton only. It was not possible to expand the research to other universities across United Kingdom due to monetary and time constrains.

One of the major difficulties encountered was the very little literature available on soft power and nation branding. There were no articles or academic papers written on soft power in India, apart from the book 'Communicating India's soft Power: Buddha to Bollywood' by Professor Daya Thussu. Creating a structure with numerous variables such as India's historic and cultural attributes was difficult due to unavailability of any references.

Another difficulty was selecting the right kind of participants for the focus group and visual case study research. The average age of Latin American participants and Eastern European participants was higher than the British Caucasian and British Indian participants. This was due to the fact that the researcher couldn't find any undergraduate students belonging to Latin America and Eastern Europe as majority of students who hail from these regions come for their masters and PhD's. Similarly most of the British Caucasian and British Indian students were undergraduates and there were very few students who did their masters and PhD's. Asking perceptions about countries was also not an easy task as the researcher himself was Indian and there was a fear that the participants would not be frank and tell the complete truth.

8.7 Direction for future research

The issues that have been addressed in this research but not resolved could be considered in future research. The present research only considered students from University of Southampton and living in United Kingdom. The area of research can be increased to students belonging to other universities in United Kingdom. A bigger sample can be taken for focus group research along with concentrating on a single country rather than many countries. More global newspapers can be researched through content analysis. Most of the younger population reads online news and a research concentrating on the online publication of news articles along with popular blogs can bring newer insights into this field of study.The research could potentially be expanded into more countries with different cultural backgrounds. For example countries like Mexico, Brazil and Colombia can do a similar study to find out how people from different cultures perceive their countries and whether their image is more on a positive or negative scales.

Appendix A: Variations of Yoga

Table: X.1 Variations of Yoga (Hunt, 2010)

Appendix B: History of world GDP

Figure. X.1 History of World GDP

Appendix C.1: The Latin American Group drawings
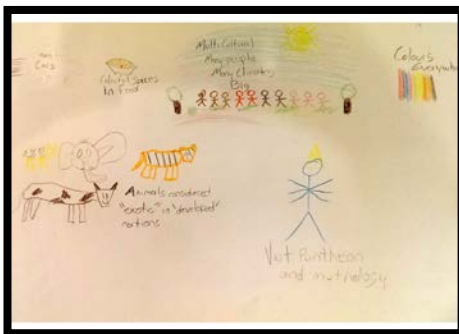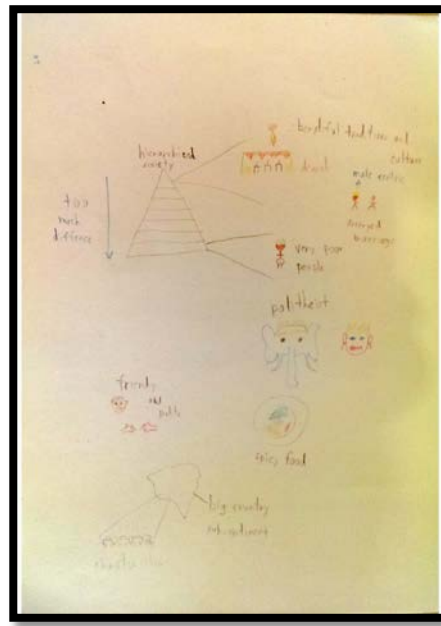
Appendix C.2: The Eastern European Group drawings
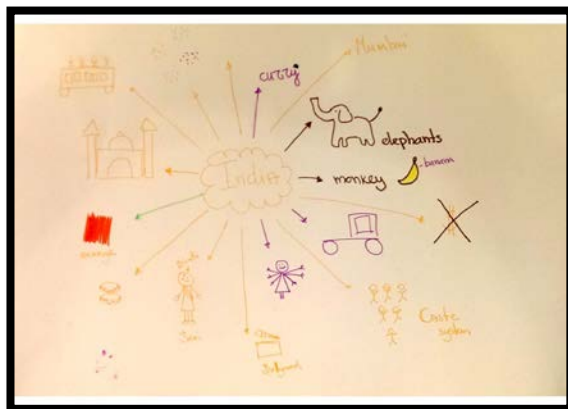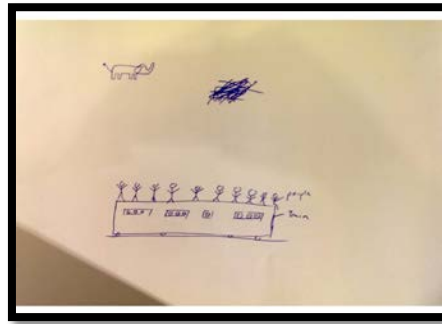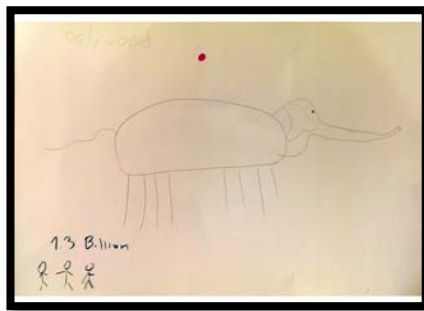
Appendix C.4: The British Indian Group drawings
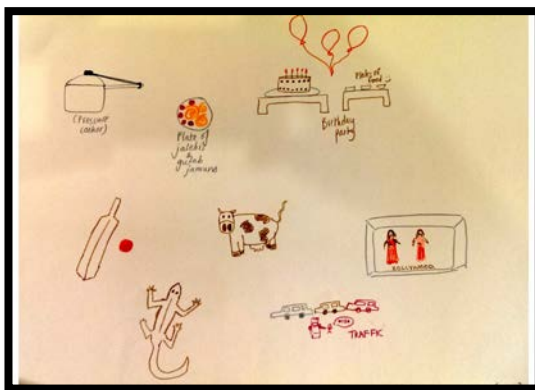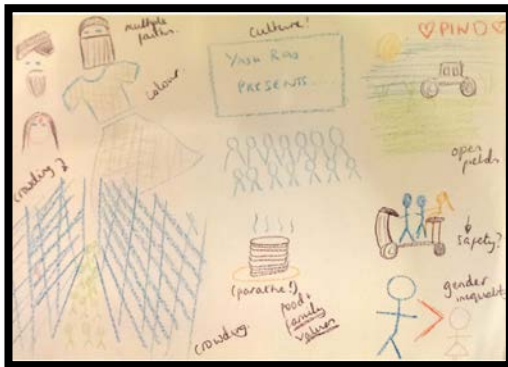
CONSENT FORM (*Insert Version number*)

Study title: A Sense of India Through Soft Power

Researcher name: Soumik Parida

Ethics reference: 12150

Please initial the box(es) if you agree with the statement(s):

I have read and understood the information sheet and have had the opportunity toask questions about the study.	☐
I agree to take part in this research project and agree for my data to be used for the purpose of this study	☐
I understand my participation is voluntary and I may withdrawat any time without my legal rights being affected	☐
I am happy for the interview to be tape recorded.	☐
I am happy to be contacted regarding other unspecified researchprojects. I therefore consent to the University retaining my personaldetails on a database, kept separately from the research data detailedabove. The 'validity' of my consent is conditional upon the Universitycomplying with the Data Protection Act and I understand that I canrequest my	☐

Data Protection

I understand that information collected about me during my participation in this study will be stored on a password protected computer and that this information will only be used for the purpose of this study. All files containing any personal data will be made anonymous.

Name of participant (print name)...

Signature of participant..

Date..

Appendix D.2: Debriefing for Focus Group

Study Title: A Sense of India Through Soft Power

Researcher: Soumik Parida   **Ethics number**: 12150

Thank you so much for participating in this study. Your participation was very valuable. It has been acknowledged that you are very busy and very much appreciate the time you devoted to participating in this study. There was some information about the study that could not be discussed with you prior to the study, because doing so probably would have impacted your actions and thus skewed the study results. This form explains these things to you now.

What is the research about?

The purpose of this study is to establish how India is perceived as a soft power and the aim of this research is to test a model that can effectively communicate a range of soft cultural attributes for a country. In this case it is India.

Use of active deception or misleading participants

If you did not use active deception in your study, please state this. If you used active deception in your study, please provide some justification for doing so.

No active deception was used in the study.

We hope this clarifies the purpose of the research, and the reason why we could not tell you all of the details about the study prior to your participation. If you would like more information about the research, you may be interested in the following:

Panda, T.K (2004) Branding India: Strategic challenges and possible approach. Advertising Express (July Issue) pp 29.

Nehru, J. (1973). *Discovery of India.* Bombay: Asia publishing house.

Fan, Yin. (2010) Branding the nation: towards better understanding. *Place branding and public diplomacy*, [Online]. Vol. 6, 2, 97-103. Available at: http://bura.brunel.ac.uk/bitstream/2438/3496/1/NB%20Towards%20a%20better%20understanding.pdf [Accessed 02 March 2011].

If you have any questions or concerns, you may contact me:

Soumik Parida

07584010081

sp11g09@soton.ac.uk / Soumik.parida@gmail.com

It is very important that you do not discuss this study with anyone else until the study is complete. Our efforts will be greatly compromised if participants come into this study knowing what is about and how the ideas are being tested. Once again results of this study will not include your name or any other identifying characteristics.

If you have questions about your rights as a participant in this research, or if you feel that you have been placed at risk, you may contact the research support officer, Ying Ying Cheung (risethic@soton.ac.uk) or Head of Research Governance, Research Governance Office, University of Southampton, Southampton, SO17 1BJ. Phone: 02380 595058, Email: rgoinfo@soton.ac.uk

Appendix D.3: Participant information sheet for focus group

Study Title: A sense of India through soft power

Researcher: Soumik Parida   **Ethics number:12150**

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.

What is the research about?

The purpose of this study is to establish how India is perceived as a soft power and the aim of this research is to test a model that can effectively communicate a range of soft cultural attributes for a country. In this case it is India. This is an academic research for the Doctoral thesis. I am a final year PhD student at University of Southampton under Business and Law Faculty.

Some of the research questions will be

1) How can India's brand improve?

2) What are the key cultural factors of India?

3) How are people's perceptions fashioned?

Why have I been chosen?

The research is about finding how international students perceive India and its cultural attributes. I am looking for undergraduate and postgraduate international students and I believe that you fulfil my criteria.

What will happen to me if I take part?

At the beginning of the focus group interview, you will be given a sheet of paper and some colour pencils. All participants be given 10 minutes to draw anything which depicts India in your mind. After that you along with other participants will be asked to introduce yourselves.

The discussion will start with a general question. This will be followed by a set of transition questions that will lead to the key issues. The transition questions will be the connection between the participant and connection between the topics .The next step will be to introduce the group to the key set of questions.

The focus group interview will be conducted over a period of one hour at Hartley library. The time and dates will be sent to you through your mail id's.

Are there any benefits in my taking part?

Your participation will benefit the study of soft power in cultural context.

Are there any risks involved?

There are no risks involved

Will my participation be confidential?

The personal identifiable data will be stored in my cabinet which is locked. The research data will be stored as an encrypted file in the hard drive in the encrypted format.

Your participation will be linked anonymity where your names will be coded. Your names won't come anywhere in the final thesis.

What happens if I change my mind?

You can withdraw at any time

What happens if something goes wrong?

Participants may wish to contact the research support officer, Ying Ying Cheung (risethic@soton.ac.uk) or Head of Research Governance (02380 595058, rgoinfo@soton.ac.uk) if anything goes wrong.

Where can I get more information?

You can contact me through my e-mails

Soumik.parida@gmail.com

Sp11g09@soton.ac.uk

And through my phone number – 07584010081

All the group members will be given a paper and colour pens. They will be given 5-10 min to draw their interpretation of India and its culture.

They will be asked to write their names, nationality, age, and subject.

Everybody will be asked to introduce themselves so that we can get an idea about their names and voices so that it can be easy to identify their voices.

The first stage of questions will be based on more generic matters.

1) What is your perception or first thoughts about India (its culture, and people)?

(Everyone will be encouraged to express their opinions)

- If positive then why, if negative then why?
- (whether any movies influenced their perception)
- Any stereotypes about India/culture/people (*passive, brainy, cheat, dirty, exotic etc.*)
- Top 3 Indians that come to your mind.

2) What would change your current perceptions

- What was the first thing that brought your attention to India?

- Was it food? Was it cinema? Was it people? Tradition?

- Have you come across many Indians in UK?

More in depth

3)What does Indian cinema mean to you?

- What is your perception about the Indian cinema

- Indian music/Bollywood music

- Do you think that Bollywood portrays the true state of India and its culture

- Would you watch an Bollywood movie in future

- Do you know any of the Bollywood actors, if yes then how did you come across them

  and what is your opinion about them.

4) What does Indian food mean to you?

- Before coming to UK/in UK

- How often do you eat Indian food? Do you go to Indian restaurants / take-aways

- Do you know any Indian dishes

- What is your opinion about the Indian cuisine/or perception about Indian

  cuisine – So how many people think that Indian food is

  spicy/healthy- unhealthy/unhygienic

- Is there any particular dish, which you like?

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5) What do you feel are key Indian traditions?

   - If yes then what were they? And how did you come across them?

           - Diwali, Holi, Weddings etc.

- Do you think (how many of you think) that Indian culture is unique/different.

   - If yes then what is unique?

   - Have you come across any Indian classical dances/religious/traditional dances.

   - Have you seen Indian traditional costumes? Do you like them

6) What does Indian culture mean to you? what are the key aspects?

   - What is your perception about Buddhism/Jainism/Hinduism

   - Do you consider yoga and meditation as an Indian practice

   - How many of you have practiced yoga – What kind of yoga

   - How many of you think of yoga as an Hindu practice

   - How does yoga help (physical / spiritual)

7) If you have to rank the top three things that can be the cultural ambassadors of India, what will they be.

 - (Will ask individually)

 - Given a chance, would you like to visit India

    - If yes then where all do you want to go and why?

8) How are your opinions formed?

  -Where do you gather your information from?

  -What key matters influence your perception about India ?

  -Visualization discussion

Appendix E: Quotes on India

Noteworthy quotes on India:

"This is indeed India!

The land of dreams and romance, of fabulous wealth and fabulous poverty, of splendor and rags, of palaces and hovels, of famine and pestilence, of genii and giants and Aladdin lamps, of tigers and elephants, the cobra and the jungle, the country of hundred nations and a hundred tongues, of a thousand religions and two million gods, cradle of the human race, birthplace of human speech, mother of history, grandmother of legend, great-grandmother of traditions, whose yesterday's bear date with the modering antiquities for the rest of nations-the one sole country under the sun that is endowed with an imperishable interest for alien prince and alien peasant, for lettered and ignorant, wise and fool, rich and poor, bond and free, the one land that all men desire to see, and having seen once, by even a glimpse, would not give that glimpse for the shows of all the rest of the world combined…Our most valuable and most instructive materials in the history of man are treasured up in India."

Mark Twain, American Writer (1835-1910)

"We, of all nations of the world, have never been a conquering race, and that blessing is on our head, and therefore we live"!

Swami Vivekananda, Indian Philosopher (1863-1902)

"India – The land of Vedas, the remarkable works contain not only religious ideas for a perfect life, but also facts which science has proved true. Electricity, radium, electronics, airship, all were known to the seers who founded the Vedas… When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous."

Albert Einstein, Scientist (1879-1955)

"After the conversations about Indian philosophy, some of the ideas of Quantum Physics that had seemed so crazy suddenly made much more sense."

W. Heisenberg, German Physicist, founder of Quantum Mechanics (1901 – 1976)

"In India, I found a race of mortals living upon the Earth, but not adhering to it, inhabiting cities, but not being fixed to them, possessing everything, but possessed by nothing."

Apollonius Tyanaeus quotes (Neo-Pythagorean), born around 4 BC.

"India was the mother of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of much of our mathematics, mother

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through Buddha, of the ideals embodied in Christianity, mother through village communities of self-government and democracy. Mother India is in many ways the mother of us all."

Will Durant (1885-1981), Author of 'The Story of Civilization' and 'The Story of Philosophy'.

"Brand India is essentially a cluster of heterogeneous brands."

Jairam Ramesh, From Defining Brand India, in The Hindu Businessline.

"True, Selucus! How strange this nation (India) is…"

Quote from a drama, Chandragupta Maurya, by D L Roy, attributed to Alexander the Great (on India).

"Tellme,whyisthemediaheresonegative?WhyareweinIndiasoembarrassedtorecognizeourownstrengths,ourachievements?Wearesuchagreatnation.Wehavesomanyamazing success storiesbutwerefuseto acknowledgethem.Why?"

Prof. AbdulKalam(1931 -), ex-Presidentof India

"India was once called the golden bird. At the end of the sixteenth century, South Asia generatedthe largest share of world's GDP."

Angus Maddison (1926-), Author of The World Economy: A Millennial Perspective, OECD.

"India is not an underdeveloped country, but rather, in the context of its history and cultural heritage, a highly developed one in an advanced state of decay."

Shashi Tharoor (1956 -), Indian author, in his 'The Great Indian Novel'

"I don't want India to be an economic superpower. I want it to be a happy country…Even when Igo up, I'll come back to see what is going on in India."

J R D Tata, Indian Industrialist known for CSR, and philanthropy, and other qualities (1904 – 1993)

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