Representation of India:
An Empirical Study of Western Tourist Material

I.H. Nathani

Supervisor: Fredrik Sunnemark

Bachelor’s thesis in Political Science 15 ECTS
Department of Economics and Informatics
University West
Spring term 2016
Abstract

This thesis aims to describe *how* Western tourist websites Represent India. Although there has been much research on Tourism and Western representation of India, no literature is available on *how* Western tourist websites Represent India. This thesis uses three theories, Social Constructivism, Post-Colonial Theory, and Representation Theory. Social Constructivism is the base for this thesis. Post-Colonial Theory is used to find out whether the representation of India includes colonial stereotypes or no. Moreover, the Representation Theory is the center and the main tool to know and explain *how* Western tourist websites Represent India. The design used is a ‘case study’ as case study design is compatible to explore the representations of India. The method used is a ‘qualitative discourse analysis’ which helps to provide a critical analysis of the description of India. Main results of this thesis are that Western tourist websites describe Indian economy as a *backward economy*. It is unclear whether Indian politics is described as *undemocratic* or *democratic*. Indian people are described as a mix of *traditional, modern, unfree* as well as *free* people. Indian culture is described as *ancient* and *collective*.

**Keywords:** Social Constructivism, Post-Colonial Theory, Representation Theory, India, and Western Tourist Websites
Acknowledgments

I would like to take the opportunity to give special thanks to my supervisor Fredrik Sunnemark for his continued inspiration and all the valuable help and support he has given me throughout the process of writing this thesis. I would also like to thank my wife and my daughter for all their inspirations.
Content

Chapter 1: Introduction and General Aim

Chapter 2: Literature Review
2.1 Prior scholarship on ideas about Tourism, Tourists, and Destination Image
2.2 Prior scholarship on Western representation of India
2.3 Gap

Chapter 3: Theoretical Approach
3.1 Social Constructivism
3.2 Post-Colonial Theory and Concepts
3.3 Representation of Indian economy, Indian politics, Indian people and Indian culture

Chapter 4: Specified Aim and Research Questions

Chapter 5: Research Design and Methods
5.1 Research Design
5.2 Methods for gathering data
5.3 Methods for analyzing data

Chapter 6: Results and Analysis
6.1 Analysis
6.1.1 Indian Economy and Indian Politics
6.1.1.1 Indian Economy
6.1.1.2 Indian Politics
6.1.2 Indian People
6.1.3 Indian Culture
6.2 Discussion

Chapter 7: Conclusions

Chapter 8: Bibliography

Books
Number of Tables and charts:

Table 1: An Analytical Framework.
1. Introduction and General Aim

In today’s modern society, globalization has benefited people from the whole world to come close to each other. Globalization can be the cause of the possibility that identity can be changed, at least after an extended period. Traveling has been crucial so that people from entirely different countries can learn from other nations, and other people through their interaction, observation, and face-to-face communication while they travel for business or pleasure. The Western and the Eastern part of the world has an enormous interaction with each other and is no longer isolated. It is debated by many if the interaction is Post-Colonial interaction or not.

As per Bandyopadhyay and Morais (2005: p. 1006), the resistance of Western colonial representation has begun through civilization as it is important that a destination is not portrayed through a colonial prism, in other words, via images of exoticism and primitiveness. On one hand media is used by Western travel materials for their profit motives, while on the contrary through media campaigns developing countries have begun to resist this Western colonial representation. For example, if India is the travel destination, then there can be similarities as well as differences how Western travel websites describes India and how Indian government itself describes India.

The scientific problem is that many decades after colonialism all formal colonial countries are trying to build up a modern image of their country, but does West looks at formal colonial countries as modern countries? Therefore, it is important to analyze scientifically how West represent ex-colonial countries as this representation affects the ex-colonial country in a positive or negative way. To find out if this colonial representation of India is present or not in Western tourist websites this thesis uses three theories, Social Constructivism, Representation Theory, and Post-Colonial Theory. Social Constructivism claims that other people socially construct an image about a country or a group of individuals. The solution to this scientific problem is to find out if in contemporary era formal colonial countries are described as colonial countries or no, as from the colonial time up to today’s modern/ Post-Colonial era few countries, its people, and culture is looked upon with a particular so-called Eurocentric view. The Eurocentric view is where Westerners continues to consider themselves at the core/center of the world, upper rank, and the formal colonial countries are considered as the periphery, lower class, something like a
hierarchical order. Hierarchical order is something like a pyramid where few people are at the top of the pyramid, then comes the middle-level people, and last is the majority at the lower level of the pyramid. This research does not focus on finding out if it a moral responsibility to describe the third world people as equal to the first world people. This research will determine how Western tourist material represents India. The tourist material used in this thesis is the Western tourist websites.

Tourism flourishes if the country is safe and secure. In a safe country with a rapidly growing economy, of course, businesses including international travel agencies benefits. Media is used by these travel agencies to increase traveling interests for example through advertisement on websites, TV, radio and travel books. Normally this information is the core information about the travel destination, for instance, how much will it cost to go to a particular destination or how much time-consuming is to travel.

Also, most of these international travel companies have their head office in few rich and modern Western countries, for example, the United Kingdom (UK) and the United States of America (USA). Western travel websites from these advanced nations may view Eastern countries especially formal colonial countries with a narrow Eurocentric view. This representation can also be due to the diversity of the Eastern and the Western culture. Ex-colonial Eastern countries mainly consist of countries in Asia, Africa, and The Pacific.

If narrowing it down geographically, by limiting the developing region of these Post-Colonial countries, we find that Asia is highly developing the economy. Moreover, India is the biggest Post-Colonial state. As unlike China, the whole of India was under Western colonization, and India had a huge population during the colonial era. To make a decision about which place to visit tourist should like the image shown by tourist websites, so by finding the answer to the research question, this study also attempts to look into whether the empirical data looks at India through ancient image or tourist likes to look at India through the modern image. Tourist websites from two countries, the UK, and the USA has been selected to represent the Western nations, as both are leading countries of the Western world. So both countries are the main image of the Western world. The UK was the colonizer of India, but the USA was not the colonizer of
India, this dual perspective gives better result to this thesis. The Scientific argument to select these countries is that the UK and the USA are two reliable representations of the Western world. 

This thesis is divided into eight chapters. The first chapter is the Introduction and General Aim where the thesis is introduced. The second chapter is Literature Review where the description of previous academics has been provided with the focus on the selected topic, Representation of India in the Western tourist websites. Although, all the chapters are relevant, the third chapter is crucial which introduces the theories such as Social Constructivism, Post-Colonial Theory, and Representation Theory, along with their definition and detail about the principles and how the ideas have been used in this thesis. Theory chapter also includes the analytical framework which helps to follow the entire thesis. The fourth chapter is the Specified Aim and Research Questions. The fifth chapter describes the Research Design and Research Methods used in this thesis. The sixth chapter is the Results and Analysis, which include discussion of the analysis as well. The seventh chapter is Conclusions where the main answers to the Research Questions are specified. Moreover, the last chapter is Bibliography, which includes the list of Articles, Books and Internet sources used in this thesis.
2. Literature Review

This chapter aims to study the literature relevant to the thesis topic, Representation of India in Western travel materials. This chapter includes the study that has already been done by other scholars including scientific articles, books, and the relevant materials, of course with a focus on the literature which is relevant to the thesis topic. This chapter is divided into two different subjects and the gap. The first subject is an overview of the previous research about tourism, tourists, and destination image. The second subject contains previous research about the Western representation of India. These subjects help to get a clear gap for this thesis.

2.1 Prior scholarship on ideas about Tourism, Tourists, and Destination Image

There is no single definition of ‘Tourism’ because it differs as per the intention of the authors and readers (Burns and Holden, 1995). Although, the ‘World Tourism Organization' (WTO) of United Nations (UN) writes that “Tourism refers to the activity of visitors” (United Nations, 2010).

‘Tourism and Tourists’ literature focuses on identity and representation of different culture, politics, geography, and economics through the experiences of travelers. Apart from the historical tourism, modern (mass) tourism goes back to the year 1841, as in the year 1841 Thomas Cook was the one to initiate mass tourism of 540 people for the first time (Kelly and Godbey, 1992).

Study on ‘Tourism Image’ started in the late 1960s. In the year 1971, the author called Hunt (1971) has been interested about ‘Tourism Image’ with a focus on tourist destination image. The topic ‘Tourism Image’ also include the study of tourist development. Since the late 1960s ‘Tourism Image’ has become an important concept. Hunt’s conclusion claims that there is a unique relationship between the image of a destination and people, which an individual want to travel. The relationship also affects the decision whether to go to a particular destination or to go to another target. It is all about marketing the picture of destinations which the buyer is willing to go.
There have also been previous researchers about ‘Tourist destination choices’ and ‘Tourism Marketing’. Tasci and Gartner (2007) has published one article about ‘Tourist destination choices’ and ‘Tourism Marketing’. In regards to their research, they come to the conclusion that by use of their power of influence Western tourist materials has been molding and reconstructing the image of destination in their way. This reconstruction of a travel destination is also for the purpose of marketing.

Another topic is related to the ‘Transformation of people’ who are traveling, especially foreign travelers and the conversion of indigenous populations as well. An author called Bruner (1991) have been interested in the topic ‘Transformation of people.’ Tourist materials of Western countries promise tourist a lifetime transformation during their tour to developing countries, but the opposite happens, the indigenous people of the developing countries are transformed instead of the foreign tourists.

‘The connection between Tourism and Post-Colonial experience’ has been exploited by authors called Hall and Tucker (2004). They claim that the relationship between both the topics helps to understand each other as recently there has been some common factors affecting each other, for example, transnational mobility, migration, and globalization. On one hand, they claim that ex-colonies have become favored destinations for tourism for formal colonizer countries, but on another hand, they argue that the Post-Colonialism has transformed into tourist sights (destination). These tourist destinations include concepts like ‘exotic peoples and customs’, ‘arts and crafts’, ‘indigenous and colonial lifestyles’, and ‘heritage and histories’. This influence increases the importance of issues like representation, and identity. These problems consistency reflects ethical bases of tourism studies. Hall and Tucker conclude that tour-operators have to construct imagery ‘we’ and ‘them’ culture as tourist wants to experience it, and this will persuade a tourist to travel to underdeveloped countries.

A topic called ‘the change of Post-Colonial countries’ is exploited by the author called Brass (1998: p. 19-32). Brass has interests in the modification of postcolonial countries with a focus on India. One of the important conclusion of his research is that this shift in postcolonial countries has given some ‘Buzzwords’, and one of the most popular buzzwords is ‘Development’. ‘Buzzwords’ are socially constructed terms to measure and compare different countries.
Summarizing prior scholarship on the ideas about Tourism, Tourists, and Destination Image it is found that many authors have published interesting research on various topics which are related to Tourism, Tourists, and Destination images.

### 2.2 Prior scholarship on Western representation of India

Up till now there have been many interests on a topic like ‘Tourism in third world countries’. One of the studies is a comparison between the so-called first world countries (mainly West) and third world countries including the formal colonial countries like India. A couple of the authors who studied ‘Tourism in the third world countries’ are Echtner and Prasad (2003). One of the conclusions of Echtner and Prasad is that the people of the first world countries may misrepresentation the people of the third world countries because there is a lack of understanding and knowledge.

Previous research has been conducted on topics about ‘The representation of India’. Academics like Bandyopadhgay and Morais (2005) attempts to compare India’s self-image and India’s image represented by Western media. Where they claim that Western media portrays countries like India through a colonial prism, while countries like India uses media to resist those representations. Broadly speaking the research compares ‘representation of India in American tourism media’ and ‘representation of India by Indian government.’ Their conclusion shows that there are similarities as well as differences between the image of India in American tourism media and the image of India by the Indian government itself.

Research is also done on the topic called ‘The links between tourism, wildlife, and development of Indian people’ by academics like Ghosh and Uddhammar (2013). Ghosh and Uddhammar have been interested in a particular question about travel, wildlife, and human life. They focus on whether tourism is an important institutional factor in reconciling the conflicting goals of conservation of wildlife, and development of human life. Ghosh and Uddhammar have come to the conclusion that tourism is not the only source of economic development in India. They define human development as ‘Stages of Progress’ (SOP), where they claim that factors like incomes
from livestock are not related to tourism at all and thus do not affect the development of people in India.

The tourism industry is vital for countries like India, but tourism is not the only factor for the development of India, there are development factors which are entirely independent of tourism, in other words, there are factors which do not affect the development of Indian people. So tourism is not the only source of economic growth for India.

Summarizing prior scholarship on the ‘Western representation of India’ it is found that some interesting authors have researched on some different topics which are related to the Western image of India.

To sum up Literature Review, prior scholarship on ideas about Tourism, Tourists, Destination Image and prior scholarship on the Western representation of India has helped to find the gap in the literature, which is as below.

2.3 Gap

There has been some research on tourism, and there has been researching on the Western representation of India, but there has not yet been any research on the representation of India in Western tourist websites. Research has been done on some topics related to tourism. Themes such as, how modern (mass) tourism started; the change of postcolonial countries with a focus on India; the destination image about travel; the transformation of people during traveling; the ‘Tourism destination choice’; the ‘Tourism Marketing’; and about the topic which connects tourism with postcolonial experience. Research has also been done on some issues related to Western tourism in India, for example, the travel comparison between first world countries and third world countries; about the comparison between India’s self-image and India’s Western image; and about links between tourism and development of Indian people. However, the academic world needs to find the answers that how Western tourist websites represent Indian economy, Indian politics, Indian people and Indian culture. This thesis conducts an empirical
study of Western tourist websites. Thus, it will fill the gap by providing useful knowledge as there is an urgent need for finding out how the first world tourist websites represent the developing country, India. As the previous literature lacks the research about it.
3. Theoretical approach

The theoretical chapter is the tools for conducting empirical analysis. First of all, we need to put on the lenses of Social Constructivism as it is used as the base of this study. The image of any country is claimed to be socially constructed whether it is in media or Western tourist websites. Secondly, Post-Colonial Theory is used which describes the ‘us’ and ‘them’ concepts as tourism websites are trying to sell the image of countries like India to potential visitors. Within the field of Post-Colonial Theory, three concepts are selected that act as the theoretical tools for this thesis and the concepts are Orientalism, Tourist gaze, and Stereotypes. Thirdly, this thesis requires Representation Theory, as the aim of the research is to find out how Western tourist websites represents India. Moreover, lastly, the analytical framework (Table 1) is presented which is to be used for the Results and Analysis of this thesis.

3.1 Social Constructivism

Kukla (2000: p. 19) argues that the Social Constructivism mean the assumptions about reality and reality gets constructed through human activity. As mentioned in the introduction, Social constructivism theory claims that other people socially construct an image about a country or a group of individuals. This thesis finds out if formal colonial countries are described with colonial stereotypes or no. As from the colonial time up to today’s modern/ Post-Colonial era few countries, its people, and culture is looked upon with a particular so-called Eurocentric view.

Arguing about the character of tourist consumption, Campbell claims that visitors start to imagine their trip through travel materials, for example through the information and advertisements in the travel websites (Urry, 2002: p. 13). In other words, Tourists starts to build their image of the destination, whether true or false, as per the information provided by the tourist materials.

People involved in creating the human image are called Social actors. Social actors are the ones who plays a significant role in the accomplishment of social reality, which means social reality is not external to social actors. Although there are few categories which make people understand the
actual social and natural world, the fact is that these categories are also a part of the social package (Bryman, 2008: p. 34).

Western tourist websites have socially constructed a representation of India, so Social Constructivism theory is used to find out how Western tourist websites creates the image of India to make it look in the way which attracts more Westerners to travel to India.

To sum up Social-constructivism theory is used as the base to analyze and find out how the representation of India is socially constructed in Western tourist websites.

### 3.2 Post-Colonial Theory and Concepts

Frantz Fanon claims that the Colonialism has dominated people to a certain extent that people were forced to ask themselves again and again, “In reality, who am I?” (Young, 2003: p. 139). This situation is created as colonialism builds a particular image about a group of people. With their power of weapons and money, this constructed image is imposed on the panel of people again and again until the panel of people faces physiological instability and forgets the real image of themselves.

Ashcroft claims that the term Post-Colonial period includes the culture which begins from the movement of colonization up to the present day, as post-colonial period will never end. Post-Colonial Theory is used in historical, political, sociological and economic analyses where European imperialism has an impact on the society in the whole world (Ashcroft et al., 2000).

The selected three concepts from the field of Post-Colonial Theory are as below.

The first concept included in Post-Colonial Theory is ‘Orientalism’. Edward Said (1979) claims that the Western thoughts construct the idea of 'The Other.' The discourse of ‘Orientalism’ is a process formed in European thinking. Orientalism is a corporate institution where Orient is described, taught, and ruled. In other words, it is a Western style to dominate, restrict and have authority over ‘the Orient.’ The relation between ‘the Occident’ and ‘the Orient’ is the relation
between ‘the colonizer’ and ‘the colonized’; it is a relationship of power, and the relationship of varying degrees of complex hegemony. Orientalism does not focus on expressing, but it concentrates on understanding, sometimes to control, manipulate, and incorporate the different (alternative) world (Said, 1979: p. 12). Said’s Orientalism concept is a necessity for this thesis as through the construction of ‘we’ and ‘them’ Indian people are considered as so-called 'the Orient.'

However, as claimed in the book Post-colonial Studies: The Key Concepts (Ashcroft et al., 2000: p. 167-9), Orientalism is not a Western strategy to hold down the ‘Oriental’ world. It is a question of the geopolitical issue, a distribution of awareness into various texts for example scholarly, economic, sociological, historical, and philological texts. Apart from being a geopolitical issue, Orientalism not only creates various ‘interest groups’ but also maintains ‘interest groups.’ Orientalism is a Western domination imposed on the so-called ‘the Orient.’

Ngai (2000) explicitly mentions that ‘the Orient’ is a negative Western stereotypical image about all Asians. The Western people considered themselves to be rational and male, and they also argue that the eastern people were irrational and feminine. Ngai also argues agrees that ‘We’ and ‘Them’ concept of Orientalism compares India to Western countries where India is viewed as irrational and feminine.

So we find that a couple of authors like Edward Said and Ngai have a similar image of Orientalism if compared to India.

The second concept included in Post-Colonial Theory is ‘Tourist Gaze’.

Urry (2002: p. 7) claims that theoretical sense of 'fun, pleasure and entertainment' is not a mere task under sociology of tourism. As Western people travels in groups and lives in a Western atmosphere where the hotels are also Western style, food is also Western type, a kind of wall is created which blocks the ‘real image’ of their travel destination. It creates illusions of their journey destination. In this way, tourist websites can benefit by creating their way of representation of India.
Tourist Gaze is constructed through signs which include stereotypes. When people travel they are interested and curious about the change of environment, they have expectations that the new environment will treat them in the way a tourist might appreciate. Tourist Gaze is a social system.

So from the social concept about ‘Tourist Gaze,’ we find that the travel websites can manipulate the image of a travel destination in a way that can attract a big group of travelers.

The third concept included in Post-Colonial Theory is ‘Stereotypes.’

Lippmann (1922: p. 16) claims that the Stereotypes were born with human culture and even in modern era remains to be a part of modern culture. The actual use of stereotypes as a concept for the first time was invented in the year 1922 by Lippmann. Lippmann claimed that the patterns of stereotypes were identified by a person externally as per his/her feelings and the interests as he/she conceives them.

Pickering (2001) writes that the Post-Colonial Legacy is found in stereotypical (Western) images of Non-Western cultures. Stereotypes refer to a picture held in common by members of a group. Ideas a group of people holds about others. Elaborating further stereotypes refers to 'ideas' a group of individuals holds who are different from himself.

Bronfen (1992: p. 182) argues that the Stereotypical image of ‘the other’ can be embedded in a single image. Stereotypes are also used as an argument to defend the problem created during the division of self and non-self. Boundaries are created by using the stereotypes of ‘the others.’ Most of the time there are very limited sources to know about countries like India. These limited sources can be media, movies, or school.

So we learn that stereotypes are used to defend the problem created during the division of self and non-self.

To sum up the Post-Colonial Theory and concepts are used to find out if the representation of India includes colonial stereotypes or no. Post-Colonial Theory and the three concepts help to remove the notions so that the relevance of the thesis increases.
3.3 Representation of Indian economy, Indian politics, Indian people and Indian culture

Hall (1997) argues that the Representation Theory start with a question: Do words mean what the author(s) wants them to mean or not? Communication is an essence of language. Representation is interpreted through the language of reflective, intentional, and constructivist approach. The reflective approach was used by the Greeks to explain that word, picture, drawing, and painting was a mirror of nature and an imitation of life. As the poet Gertrude Stein once said, “A rose is a rose is a rose,” (Hall, 1997: p. 24) it means that language is the reflection of the truth that is already there and fixed in the world. The intentional approach is opposite to Reflective approach. The intentional approach just means that the author or the speaker imposes her or his unique understanding of the world through language. “Words mean what the author intends they should mean” (Hall, 1997: p. 25).

Hall (1997) further argues that the Constructivist approach rejects both Reflective and Intentional approach. As per constructivist approach, language, picture, or speeches conveys the meaning about our material world. “It is the social actors who use the conceptual systems of their culture and the linguistic and other representational systems to construct meaning, to make the world meaningful and to communicate about the world meaningfully to other” (Hall, 1997: p. 25). So how a material world is different from the symbolic practices? After all, the material world conveys the symbols like language and representation. Meaning in language is fixed by the system we are using to represent our concepts. People who exercise representational system to construct meaning are known as social actors (Hall, 1997: p. 24-25).

This thesis interprets the representation of India through the constructivist approach. Without social actors, there would not be a meaningful world as it is the social actors who communicate through their texts, and pictures, which make people understand the world. As texts and images are used in this thesis to answer the question, Representation Theory is used to interpret the use of language by Western tourist websites.
Bandyopadhyay and Morais (2005: p. 1010-1012) claims that, on one hand, American media represented India in six predominant themes. The cultural diversity of India, for example, the liveliness and intensity of its colors, smells and noises. The cultural richness, for instance, the wealth of cosmopolitan urban centers. The alternative wellness methods and spirituality as a part of Indian life. The simple, sparse and traditional lifestyle, the peace and natural beauty. Moreover, the luxury that was available only to the ancient rulers. While on the other hand, the Indian government represents India into five themes. Personal enlightenment and wellness. Cultural diversity regarding India’s geography and society. Cultural richness regarding diverse architecture and cultural/religious festivals. The natural beauty of exotic wildlife. Moreover, royal treatment with modern comforts for example modern hotels. The representation of India by the Indian government has some similarities, but much difference, when compared to the portrayal of India in American media.

Paula Hastings (2008) argues that, in the early twentieth century, English-Canadian school children learned that British Empire was divided into two, ‘the white man’s country’ and ‘the colored man’s country.’ India apparently belonged to ‘the colored man’s country.’ All Indian people were considered dark skin, but varying in civilization from degraded savage to cultured Hindu. All White man’s countries had a parliament where citizens were free to elect a government while the colored man’s countries had no such rights. This mirror image was used for justification of British imperial project in India. Colonialism was used to civilize formerly backward Indians.

It is necessary to find measurable variables to understand any concept. This thesis uses a couple of measurable variables to understand different concepts. These variables can be measured on a scale. To locate the representation of India in Western tourist websites, the first measurable variable used is economic situation of India. In other words, to find out if India is described as economically backward or is described as economically developing. Economically backward means that the gross domestic product is below the poverty line, and economically developing implies that the gross domestic product is above the poverty threshold and rising but not reached an advanced economy level. The World Bank (2016) organization describes India as ‘Lower middle income’ country. The second measurable variable is to find whether the representation of Indian politics is undemocratic or democratic. Democratic means all the adult
citizens have rights to vote; the government is for the people, by the people, and undemocratic means the opposite.

Bryman (2008) mentions that the Social actors (who exercise representational system to construct meaning) are the one who writes history. Cultural diversity plays a particular role for India when trying to understand Indian people and Indian culture. A measurable way is needed to understand any concept, and a country's economy is measured by GDP, gross domestic product. Usually, all newly capitalist economy has lower GDP, so they look backward and the less developed economy as per Western standards. As indirect production is not given materialist value, for example, no value has been given to the people producing service with household work, no value has the black (untaxed) money, and no value is given to unregistered work.

In the same way, measurable variables are necessary to find the representations of Indian people. The first measurable variable used to determine images of Indian people is to know whether Indian people are described as traditional people or modern people. Traditional people means people who are related to timeworn customs, beliefs or stories, while modern is, of course, the opposite. The second measurable variable is to find out whether Indian people are described as unfree or free. Freedom of individuals means that people can act at will, for example, women’s freedom and freedom of speech and women’s right to work.

Culture refers to the practices of the everyday life of individuals. People categories their understanding of modern, developed, and traditional people. Usually, traditional people are considered opposite to modern and advanced people. A person can have traditional values, as well as can be deemed to be developed, for example if she/he is well educated.

The representation of Indian culture can be found by a couple of measurable variables. The first measurable variables used is to see whether Indian culture is described as ancient or modern. Ancient and modern are opposites where ancient means old civilization while modern means the post-industrialized civilization. The second measurable variable is to find out whether Indian culture is described as collectivist or individualist. Collectivist culture does not look at individuals as independent who can succeed by themselves while individualist culture looks at a person as independent who can succeed by themselves.
To sum up, Representation Theory is the center and the primary tool to find out and explain the Representation of India in Western tourist websites. Theoretical structure and analytical framework are as below:

Table 1: Analytical framework
4. Specific Aim and Research Questions

This thesis has a specific aim to describe and analyze how Western tourist websites represent India. Social Constructivism, Post-Colonial Theory, and Representation Theories are combined. Post-Colonial Theory includes concepts like Orientalism, Tourist Gaze, and Stereotypes. Representation Theory is sub-divided into Representation of Indian economy, Representation of Indian politics, Representation of Indian people and Representation of Indian culture. These theories are used to address the research questions. I) How is Indian economy and Indian politics represented in Western tourist websites? II) How are Indian people represented in Western tourist websites? III) How is Indian culture represented in Western tourist websites?
5. Research design and methods

This chapter aims to describe and then discusses the research design and research methods. The first part of this chapter is about Research Design used in this study. The second part of this chapter describes the methods used for gathering data. Moreover, the final part of this chapter describes the methods employed for analyzing the empirical evidence.

5.1 Research Design

This thesis uses a ‘case study design’ (Burnham et al., 2008), as case study design is compatible to explore the representations of India. Two Western countries are used for the case study, but it does not mean that this thesis is going to be a comparative study. As per the specific aim and research questions, it is not necessary to use comparative study. Two countries, the UK and the USA, are used to get the image of Western nations. The analysis does not compare the Western tourist website and nor does the study examine Western tourist websites between themselves.

The case study this thesis used is a descriptive one and not explanatory one, as the research question aims to focus on how something is and not to find out (explain) why something is as it is (Yin, 2009: p. 8).

In regards to the data gathered from the research, there were few options; one possible option was whether to compare India’s image represented by Western media and India’s image represented by the Indian government, but this research has already been done. However, the choice was not suitable as this thesis focuses on the scientific problem which requires only to find out how Western tourist websites represents India and not to compare Western and Indian representations. This issue answers how Western tourist websites represent India. This knowledge can contribute to finding out one of the reasons for continuous economic disadvantage to India. This knowledge can also help to know one of the reasons for ongoing cultural discrimination at an international level. So the research design and method selected is not a comparative one but a descriptive one.
5.2 Methods for gathering data

Marsh and Stocker (2010) writes that the qualitative design methods in a political thesis can collect data through interviews, observation or texts/pictures/films. The optimal solution for this thesis is data collection through texts and pictures. Although there can be some functions of texts in this thesis, the texts itself are of interest and object to the research. The conclusion will be drawn extensively focused on the writing, and no links are drawn on extra-linguistic reality.

Now, as the role of the material is confirmed, there remain few questions to decide the content. The questions are as follows. I) Which sample should we select from the population, in other words, which material should we select? II) Exactly which data should we select? III) What will be the size and unit of the data for the analysis? (Titscher et al., 2000: p. 33).

One major problem faced was to decide what can be considered as ‘travel material’ and what cannot be regarded as ‘travel material,’ as much data is available about travel. Even in travel websites there can be some things available for example pictures and text about travel content, articles, advertisement, and other information. This thesis has not included external items even if the items are about India because the research is only on ‘travel material’ which includes pictures as well as text, which is also readily available to all the people when they visit the selected travel websites.

Hunt (1971) has been an inspiration to decide the data collection as he has claimed that information source can be divided into two categories: organic and induced. Organic information includes materials like books, documentaries, knowledge given in school, and stories told by people. Moreover, induced information includes tourism marketing, for example, advertisements, tourist websites, and tourist magazines. This study uses only induced information excluding advertisements because the advertisement is used only for the purpose to sell.

There are few possibilities of gathering data for example Western tourist websites, magazines, and pamphlets. This thesis used Western tourist websites simply because now a day’s most of the
people visit tourist websites. These Websites are ‘induced source’ as these are official websites of Western travel companies. Official websites make the source reliable as well as objective.

This thesis uses the top three best-seller travel materials of the bookstore, the Amazon (2016), which are National Geographic Traveler, C.N. Traveller, and Travel & Leisure. The travel companies who owns these travel materials have their official travel websites as well. In other words, these companies publish their information in the form of travel magazines as well as websites which provide travel information online. As in this digital world, most of the people goes online to learn about the description about the destination they want to go to, so it is best to use these best-seller travel websites to collect the data. So the data is decided to be from the websites of the travel companies who are awarded as the top three best-seller tourist materials of Amazon bookstore (2016). These travel websites are the original internet sites.

These websites include the samples which are most suitable for this thesis as there is a significant amount of data available both in the form of pictures as well as text about the travel destination, India. Travel websites are the most suitable materials for this thesis as the information is available online and also because most of the people from the Western world relies on travel companies including National Geographic Traveler, C.N. Traveller, and Travel & Leisure and they are also the top three best-sellers of Amazon bookstore (2016). People of the West are affected by the description provided in these travel websites including information about countries like India. These travel sites have its registered offices either in the UK or/and the USA. So they attract most of the Western people who want to learn about destinations like India or who are prospective clients wanting to travel to India.

Also now a day’s most of the Westerners visit online travel information as it is most convenient, fast and easy to access. Samples collected has about 20 pages of data including pictures and texts, which consist of all the three travel websites used by this thesis, in other words, the entire data about India available on the selected travel websites is examined. From this data, twelve samples are selected which includes pictures and texts that are related to the analytical framework (Table 1).
Two countries come into the picture as the travel websites used for this thesis has its registered offices in the UK, and/or the USA, and these two nations also represents the Western world, as it has the focus to attract maximum Western people to go to developing countries like India. The analysis also looks if the colonial discourses of Western nations are present in the selected empirical data or not? There are two kinds of motivation as mentioned in the introduction, first is that this thesis is social studies and second is specifying that this thesis is a political science thesis. Colonial legacies are looked at to understand what meaning, what influence it has in India in the present day. This study also helps political scientists to understand India as a part of this modern world, understand the logic of this section of the world. The analysis also looks at how colonial legacies looks like today and what influence Post-Colonial Theory have in India, this study will contribute to better understanding of it.

For Results and Analysis chapter there is no right or wrong structure, so we need to construct the structure our self. This thesis builds the analysis by sorting it out as per its analytical framework. All data are not necessarily problematic in a direct sense but need to find the problematic text, a picture which is hidden under the texts by going back and forward. An intensive search is done on the documents, small details how they describe nature, people, and culture. Results can be either a non-colonial or colonial or mix representation of India. As there is no given structure for the analysis, analysis has to find its structure which is by the systematic research, results, and discussion. The study will be sorted as per the analytical framework.

One major problem here is making a structure for analysis and results as it is important to decide which data fits which categories from the frame, for example, which sample falls under Indian economy and Indian politics, which sample falls under Indian people and which sample falls under Indian culture. Much material is available on travel websites but needs to find the places where the small description is used for example how Indian buildings are described. In the beginning, we cannot jump to the conclusion whether the story of India is a colonial one or not.

Another biggest problem for this thesis was to decide which empirical data to select, which have been taken care of by not cherry pick the websites which contain direct colonial stereotypes because cherry picking of the samples will not give the exact results of this research. Although it would be easy to select particular websites to draw a particular conclusion. For example, one of
the travel website called TripAdvisor describes a direct colonial representation of India, where the websites start with the quote of Queen Mary, Queen of England which is a direct colonial representation of India (TripAdvisor, 2016). It is an example of a direct reference to colonial time, but it is also important how it is described. Whether or not India is described as mysterious, ancient, also how Indian people are described for example activities of Indian citizens in India is necessary as there are billions of people in India so it can be the complicated description.

One minor problem was that whether to use the most visited travel website or no. TripAdvisor can be claimed to be the most visited travel website, but it is only used as advertisement website. Although many people buy their travel package from websites like TripAdvisor, it is not possible to use websites like TripAdvisor because they are mostly filled with advertisements and do not contain travel information with long texts and pictures. These websites mostly are there to sell flights, hotels by providing positive comments of other travelers, but do not provide much material for example texts and pictures. So there is a need for proper travel websites.

The analysis is about sorting and categorizing materials. How one relates these problems. Is modern Indian story missing? How is India described that the Western people want to go? As India cannot be understood only as a part of the colonial history.

5.3 Methods for analyzing data

This thesis uses ‘Qualitative discourse analysis’, which is inspired by Foucault’s (1972) work as Foucault’s work has much influence on the concept of discourse analysis. However, Van and Fairclough (Fairclough, 1995) writes that there are different versions of discourse analysis for example critical linguistic analysis, social, linguistic analysis, cultural, and genetic analysis. The significant linguistic version is the version used in this thesis, as the critical version is compatible with the theoretical tools used in this thesis. Rogers claims that goal of a critical discourse analysis is the link between ‘language form’ and ‘language function’ (Rogers, 2004). In other words, the study also includes the finding why certain patterns are of more importance than other. There is also a link between social practices and the meaning behind these social practices.
Different social practices have various levels of privilege, and it is related to power and language. This quantitative critical discourse analysis will solve the research question that: *how India is represented (imagined) in Western tourist websites*. This thesis will use three research problems in context with the theories used, and analytical framework will also have three generalized themes (Table 1).

Qualitative discourse analysis is a fundamental method used for analyzing language. This process reveals the representative actions used by people through their written texts (Marsh and Stoker, 2010). This thesis uses the theories to interpret what book says regarding the selected specific questions. Thus, discourse analysis is the suitable methods for finding out representation of India from the documents and pictures.

As mentioned earlier, been inspired by Hunt (1971), this thesis uses only ‘Induced’ information as data, excluding advertisement as the advertisement is directly for sales purposes. Qualitative discourse analysis is all about getting nearby the data to get the actual image of it because when a person looks at a shadow from a distance, it appears to provide a false image, but if one sees it from nearby, then the shadow shows the actual size of the object. Indian media can be one of the official institutions who knows India from nearby, so need to reflect the representation of India provided by Indian media as information from Indian media gives a certain view to analyze the representation of India in Western tourist websites.

Hall and Tucker (2004) writes that the tourism has been transformed into tourist site through factors like globalization. Western influence on formal colonial countries like India has a tremendous impact, and the Western influence is called ‘Westernization’ of India.

The study is self-criticized that Western travel websites may describe other formal colonial countries in a similar way as India. In other words, one of the few biggest problems of this thesis is the argument that Western tourist websites outline many ex-colonial countries in a colonial image. So what is the problem if India also gets described in a colonial model. The question is that what is the unique scientific problem that this analysis is trying to find the results? The solution to this issue is to reply that all the ex-colonial countries are unique, and so is India. The uniqueness about India is that, as mentioned in the introduction, India is the most populous ex-
colonial country. No travel websites can make an exactly similar description about any two or more countries, and the important thing to find in the results is to be open to the outcome because the description can be entirely colonial or opposite to colonial or mixture of both. The qualitative theoretical framework is used to find out how Western tourist websites describe and analyze the representation of Indian economy, Indian politics, Indian people, and Indian culture.

Stake (1995) claims that the Qualitative data analysis is a process with qualities like interacting and reflection, and it does not begin after the data has been collected, it begins as data are being collected.

Schutt (2014: p. 322) claims that good qualitative data analyses are the one which focuses on the interrelation between the setting, group or person under investigation. So it does not break the whole investigation into separate parts.

Topics in the analytical framework include ‘Open Box’. ‘Open Box’ may be used if more items will be needed to include in the frame. All these topics in the analytical framework are Stereotypes and Orientalist ideas about India; this will make the thesis more transparent, more valid and more reliable because it will make the image clearer as it is portrayed in the literature used.

So the method of analyzing the date follows the framework which specifies the research made using the empirical data, and it makes the observable variables clearer.

To sum up, the design used is a ‘case study’ as case study design is compatible to explore the representations of India. The method used is a ‘qualitative discourse analysis’ which helps to provide a critical analysis of the description of India.
6. Results and Analysis

The aim of ‘Results and Analysis’ chapter is to find out the results for the research question. It is necessary to focus on the scientific problem before we start the analysis. As mentioned earlier, the scientific problem is that many decades after colonialism all formal colonial countries are trying to build up a modern image of their country, but there is a need to find out whether the West looks at formal colonial countries as modern countries or not? Therefore, it is important to analyze scientifically how West represents India as it affects India in a positive or negative way. Many people visit Western travel websites to learn about India. So this analysis will find out how Western travel websites represents India. This thesis uses three main theories: Social Constructivism, Representation Theory, and Post-Colonial Theory.

This chapter is divided into two main parts as well as few subparts. The first part of the analysis is where the samples are presented and analyzed under subheadings Indian economy and Indian politics, Indian people, and Indian culture. The samples presented in this chapter reflects the analytical framework used by this thesis (Table 1). The second part is a discussion about why the analysis is interpreted in the way it is.

6.1 Analysis

As mentioned in previous chapter, the samples of this case study carry on discourse analysis one theme after another. Materials including pictures and texts from the selected tourist websites which covers tourist information about India are analyzed as below:

6.1.1 Indian Economy and Indian Politics

6.1.1.1 Indian Economy
The World Bank (2016) writes that India has the world’s fourth-largest economy with a GDP of 2,049 trillion USD, but the important thing is that due to an unequal distribution of income there are people under the poverty line as well, who mostly live in the slums. As mentioned earlier, to find the representation of India in Western tourist websites, the first measurable variable used is economic situation of India. In other words, to know if India is described as *economically backward* or described as *economically developing*.

This analysis follows the pattern presented in the analytical framework. In other words, all the samples which represent Indian economy is analyzed first and then all the samples which represent Indian politics.

First travel website used to collect the data for this analysis is *National Geographic Traveler*. *National Geographic Traveler* website includes the topics called ‘India Guide.’ Topic ‘India Guide’ starts with pictures and then it is divided into sub-topics like ‘world heritage guides’, ‘Mumbai’, and ‘India experiences’. The sub-topic ‘world heritage guides’ includes a description of the popular ‘Taj-Mahal’ which is expected but surprisingly ‘mountain railways of India’ are also described as ‘world heritage guides.’

Below (sample 1) is a mirror image of Indian train speeding through the beautiful mountains, and along with the picture, there is a text available under the sub-topic ‘Mountain Railways of India’ in the *National Geographic Traveler*. The analysis includes how the sample including the picture and the text describe mountain railways of India. The study also tries to understand why railway system is claimed to be world heritage. As all know, Taj-Mahal is the famous ancient building but is the rail system claimed to be ‘world heritage’ because the system was left behind by British colonialism many decades ago?
The British colonization of India left behind at least one institution that’s still maintained and cherished to this very day—a sprawling railway system. Though tracks span the length and breadth of the subcontinent, no part of the system is more impressive than the three mountain railways grouped as a single World Heritage site: The Darjeeling Himalayan Railway, the Nigari Mountain Railway, and the Kalka Shimla Railway (‘India Guide’: National Geographic Traveler, 2016).

“A train speeds along the Kalka Shimla Railway, built in the late 1800s…” India is described as economically backward as if there has not been much development since the British rule. As per the sample (1), travel website describes India of 2016 as not have progressed much after the colonial rule. The description is as India is still using the railway system which was left behind by British colonization in the late 1800s. Is it that those ancient railways system has never upgraded after the British Raj?

“…so India’s foreign rulers could more easily escape the heat” (sample 1) clearly describes the fact that British colonialism built speedy railways in India for their needs. It is clearly written that the sample including the picture is a railway which was built in the 1800s so that India’s colonial rulers could benefit by protection from India’s heat. The text also describes that the three mountain railways grouped as a single World Heritage site are the “most impressive” system of
India, so the system left behind by British colonization of India is claimed to be the most impressive system of India, so no other modern system is as impressive as railways.

Bandyopadhyay and Morais’s (2005) research on ‘representative dissonance’ is proved here, as they claimed that American media has an only brief description about India’s natural beauty. In the sample number (1) there is a little story of India’s natural beauty. It shows beautiful trees on the top of the mountains beside the ‘railway’, but the text does not include that ‘mountain railways’ is called World Heritage site not only because of the railways system but also because of the natural mountains of India.

So as explained above in the sample number (1) travel website represents India of 2016 as not have progressed much after the colonial rule because it is as India is still using the railway system which was left behind by British colonization in the late 1800s.

Now, the next two samples (2 and 3) are from two different tourist websites, National Geographic, and C.N. Traveller. Which describes two different states of India, Kerala, and Assam, to be slow moving states although one state is geographically located in the southern part, and another is located in the north of India.

(2) Time slows in Kerala. This narrow state in southern India, between the Arabian Sea and the Western Ghats, is one of the country’s most diverse, crammed with colonial history, wildlife, and changing landscapes—from cool, verdant tea plantations to golden tropical beaches (‘Free-Wheeling India: Kerala By Bike’: National Geographic Traveler, 2015).

“Time slows in Kerala” means that Kerala is described as backward and primitive state including the backward economy. Kerala, which is one of the twenty-nine states of India, is described clearly where the time slows down, and slow states are a symbol of peaceful but backward India.

“This narrow state in southern India…crammed with colonial history, wildlife, and changing landscapes…” means that Kerala is claimed to be the most diverse country with a colonial
history. Yes, of course, colonialism as a part of the history of India will always remain as mentioned in the theory chapter Post-Colonial period is the period after colonialism and it follows up to the present era, but it is not necessary that formal colonial country remains as a slow moving country. However, according to The New Indian Express (2015), “Kerala has secured the second spot among the Best Performing States (BPS) in the country”.

One of the very first quotes from the website of *C.N. Traveller* is as below:

(3) The remote, untrammeled state of Assam is India in slow-mo. There are tea plantations, elephants, and tigers, but also vast river plains, startling remnants of ancient kingdoms and a way of living seemingly unchanged in centuries. Horatio Clare takes a tour - by the river, by road, by elephant - of the northern state (‘Assam tours northern India’: C.N. Traveller, 2016).

“The remote, untrammeled state of Assam…” Assam state is described as a destination which means remote and independent. So does the description say that Assam has very independent and limited transport and communication? If so, then it is not what Assam is because all the states of India are under a single national constitution with good transportation and communication facilities. It can be that villages of Assam are ‘remote’ and ‘untrammeled’.

Quote “…state of Assam is India in slow-mo.” is the description of one state of India called Assam. Assam is represented as ‘slow-mo’, and the Oxford Dictionaries (2016) defines ‘slow-mo’ as slow motion state. So what does the description slow motion mean? Maybe it is a story of peaceful life especially for the Western travelers who has a very fast life and want to travel to some slow motion state.

As per the sample number (2 and 3) Assam state is in North India and not nearby Kerala state which is in south India but both the states are described as slow motion state. *National Geographic Traveler* described Kerala as ‘crammed with colonial history’ which means that even after so many decades’ colonial signs are not completely vanished in Kerala. On the contrary, *C.N. Traveller* website does not describe the Assam state of India as a state with colonial history.
So as explained above, all the above samples (1, 2 and 3) represents India as *economically backward*. Because the sample number (1) describes India, which continues to use mountain railway system left behind by British. The sample number (2 and 3) represents Indian states as *economically backward* because two Indian states are described as slow motion. There is a profit motive for the Western tourist websites in doing so.

Now, the sample number (4) is about a Western-born lady who discovers Indian art and helps Indian craftsmen to export their products to Western countries.

(4) From gem cutters to weavers, artisans have long been synonymous with India’s *Pink City*, but Jaipur’s craft heritage continues to evolve. In recent years, Western designers have immigrated here and are learning from and employing skilled locals.

Swedish-born Sophia Edstrand discovered the centuries-old zardozi embroidery technique while wandering the city’s bazaars and now works with artisans to make silk necklaces and accessories with nature motifs such as peonies and butterflies.

Edstrand sells at Colette and Le Bon Marché in Paris, as well as at her pint-size Jaipur atelier (‘Jaipur’s Craft Renaissance’: National Geographic Traveler, 2014).

The sample number (4) is a story about how Indian art is exported to a Western country like France, but that is described as being discovered by a Western-born lady called Sophia. The story described is that Sophia was traveling to India, and she found the art which could be possible to export to France and this promoted Indian economy by employing skilled Indian people. It is a typical ‘Eurocentric’ example where India can become *economically developing*, but it was and continues to be possible with the help of Westerners. As Westerners travel to India, they can find the opportunity to start their own business as there is a lot of natural as well as human resources to be discovered, so this creates business opportunity in today’s global world to start importing from skilled Indian workers.

New findings which need to include in the open box of the analytical framework is about the Indian economy. The first concept is about ‘colonial infrastructure’ which focus on infrastructure built by colonizers instead of India's natural beauty because 'Mountain railway system' is
described to be focusing only on colonial infrastructure instead of the natural beauty of Indian mountains. The second concept which fits in the open box is a description of India as a peaceful because Indian state Kerala and Assam are described as peaceful because slow states are a symbol of not only the backward economy but also peaceful country. The third concept which fits the open box is the description of India having 'remote and untrammeled state' like Assam. The fourth concept is the description of India from a ‘Eurocentric view' because Indian export story in the sample number (4) shows the 'Eurocentric view' where a woman from the West (Sophia Edstrand) discovers Indian art and helps to export it creating jobs in India.

So as explained above, all the above samples (1, 2, 3 and 4) are about the representation of Indian economy in Western tourist websites. Where Indian economy is represented as economically backward in one or the other ways and the samples especially the sample number (4) is a typical story about how Indian economy can progress with the help of Westerners like Sophia in the same way as European colonialism was claimed to be helpful to make the Indian economy better.

6.1.1.2 Indian Politics

As mentioned earlier, to find the representation of India, the second measurable variable is to find whether India is described as democratic or undemocratic.

Now, the sample number (5) is from Travel & Leisure travel websites which start with much information about Rajasthan and asks a question whether India can or cannot be a democratic country because India has a king. One more minor problem is that the selected travel websites are put forward in a way where Indian politics is not something described except at one situation. Maybe it is because contemporary politics of India is not of importance as India was a British colony many decades ago. The only text where Indian contemporary politics is mentioned is the sample number (5) where the Indian democracy is described as a question.
India’s largest state, in the arid northwest, is the locus of the country’s most glamorous past, and today it’s a major draw for anyone seeking an immersion in courtly history (as well as in textiles, jewelry, antiques, and spices). The center of Rajput power since the sixth century A.D., Rajasthan is thick with imposing forts and carved marble temples that look like towering pinecones. The most concentrated way to get to know the region is through its three main cities—Jaipur, Jodhpur, and Udaipur, each with its own flavor—but between and among them, the scrubby Thar Desert and Aravalli Range are rich with pilgrimage sites and glimpses of village and rural life almost unchanged since the feudal era.[.....] The largest of its kind in India, Mehrangarh Fort is still under the control of the Rathore family, who laid the foundation in 1459 and added to the compound for 17 generations. They still use it today: in 2010, a massive processional mural at Jaipol Gate was restored to celebrate the wedding of the crown prince, who will one day be the 37th Marwar king. King? In the largest democracy in the world? Well, kind of. Even after India achieved independence in 1947, the maharajah families (about 600 strong in Rajasthan alone) retained most of their local authority and wealth, and received sizable allowances from the state (‘Uncovering the Jewels of Rajasthan, India’: Travel & Leisure, 2016).

The political description about the democracy of India shows that even in the year 2016 Indian local regions continue to have local kings. By the quote: “…life almost unchanged since the feudal era”, India’s largest state, Rajasthan is described as virtually constant since the feudal era.

“King? In the largest democracy in the world?” (Sample 5). The question mark is not whether India is a democracy or not. The question mark is how India can have a local king in a democracy. Travel & Leisure website still follows the old meaning of democracy as they do not realize that India can be a democracy and have a local king as well. The question mark subtly challenges the modernity of India’s democracy in a way that European democratic monarchies seldom are. It would not be a way to write about, for example, Sweden, as Sweden has a king, but no one says that it is problematic to Swedish democracy.

Some other reason to describe the statement in the form of a question can be that because of the corruptions India has an invalid representational democratic system or as India is a weak
economic country, so its democratic system is not acceptable as per Western standards. So, why there is a question mark in the description of Indian politics (sample 5) just because Rajasthan state has a king.

However, The BBC confirms that there is no doubt that India is the world’s largest democracy (‘India country profile’: The BBC, 2016). Even The Economist (2016) writes that the national government of India is called ‘The National Democratic Alliance.’ As reliable newspapers like The BBC, and The Economist claims India to be a democracy without any doubt, it proves that India is a democratic country.

So as explained above the sample number (5) is about the representation of Indian politics in Western tourist websites. Where it is unclear whether India is described as democratic or undemocratic as the description is in the form of a question. As the question illustrates that travel websites do not understand modern democracy. It is an old translation that democracy cannot include monarchy. So it is necessary to comprehend how democracies work.

6.1.2 Indian People

The BBC writes that India is the world’s second most populous country after China (‘India country profile’: The BBC, 2016). Moreover, as per the India online pages (2016), there are about 51 births in India per minute and Indian population as of April 21, 2016, is 1.32 billion. Now let us look whether Indian people are described as traditional or modern. As mentioned earlier, measurable variables are necessary to find the representations of Indian people. The first measurable variable used to determine images of Indian people is whether Indian people are described as traditional or modern people. This analysis follows the pattern presented in the analytical framework. In other words, all the samples which describe Indian people as traditional or modern or somewhere between are analyzed first, then all the samples which represent Indian people as unfree or free or somewhere between are analyzed.

Information about travel destination should include more details about indigenous populations. Santos (2004) writes that the texts about tourism should contain the characteristic of established
representations of a tourist destination, people, and cultures. People of India are the most significant image of India, and thus, a detailed description of people of India is vital when writing about India. However, the selected imperial travel websites have a very limited description of Indian people as most of the story of people of India is found in the photos. Until Indian historians started writing their side of the colonization story, every story was glorifying the European colonizers. It showed to the world that by taking over India, colonizers have benefited India. Indigenous people is part of a tourist destination, so description about native populations should be included in a detailed manner. However, as tourist websites have a very limited description of indigenous Indian people, it is a high point directly related to colonial theory where the colonizers motivated the capture of the land (India) by claiming that people were absent in India, and thus India was an open land to be taken over.

Few descriptions about Indian people can be found from the pictures and some texts as below:

Now, the sample number (6) of the *National Geographic Traveler* website starts with a colorful picture of women attending an Indian wedding. Where women have not only covered their heads with Indian sari (clothes), but they have also included a bit of their face which shows how much does India follows old traditions.

*Swathed in color, women join a Hindu wedding procession in Rajasthan state (‘India Guide’: National Geographic Traveler, 2016).*

40
Indian women are described *traditionally* as all the women are wearing Indian *traditional* ‘sari’. Indian sari can be worn with or without covering the head. There are *traditional* Indian clothes, and there are *modern* Indian clothes. In extreme conservative villages, the sari can be used to cover the face as well. Rajasthan is an enormous state, and *National Geographic Traveler* does not describe if it is some small village in Rajasthan or some big city in Rajasthan. By mentioning its Rajasthan state, the travel website does not provide an accurate representation of Indian people. The sample including the picture also reflects the Western view that Indian people have a simple life where every day is some celebration.

Western thinking about India, as per Weller, may not be as it was in earlier centuries. Weller quotes “for visitors, doors to the Indian house are always open” (Bandyopadhyay and Morais, 2005). So everything does not start with a Western view and everything does not end with a Western view. Indian people may happily welcome foreign travelers, but the old thinking that guests are considered ‘God’ may not be real in contemporary Indian society which has learned a lot from the Western people itself. There can be other reasons to welcome foreign travelers for example because of curiosity or economic benefit. In contemporary India, Indian individual is westernized in the sense that the guest is no longer considered as God and in the major cities. It proves that there are many differences between Indian people of earlier centuries and Indian people of the present time.

Description in the sample number (6) shows that the indigenous people of India live a very different life if compared to people from the West, but the sample number (7) is different description where a young Indian girl is considered to be a symbol of *modern* India.

(7) Kaziranga National Park shelters tigers, buffalo, and rhinos. Hunted to death in much of India, tigers survive in Kaziranga (‘India’s Grassland Kingdom’: National Geographic Traveler, 2016).
The roar of Krithi Karanth is diminutive but mighty. Last year the Supreme Court of India cited findings by the 34-year-old conservation biologist in a landmark case that overturned a ban on visiting tiger sanctuaries in favor of smart regulations promoting responsible tourism (‘Saving India’s Big Cats’: National Geographic Traveler, 2016).

The sample number (7) describes the modern image of Indian people because Krithi Karanth fights with Supreme Court of India to support a modern concept known as ‘Responsible tourism.’ It just describes how a young Indian girl wins a judicial case making people of India aware of ‘responsible tourism’ where tigers are protected in a sanctuary and the sanctuary is also open for tourist to visit in India. It is seen as a modern and positive description by Westerners as a much Western organization, and Western non-governmental organizations are devoted towards animal protection or global warming.

The sample number (7) mentions the story that Indian people are getting support from Indian Supreme Court to protect nature. As some Indian people both in cities, as well as rural regions, may be in need of basic things like food, clothes, and shelter, so they hunt tigers, buffalo, and rhinos even if it is illegal to do so. Alternatively, maybe the poor people are forced by some other wealthy and powerful people to conduct such illegal activities, and they might be supported (financially and politically). The description (7) also includes that tigers are strictly protected in Kaziranga, but there is no special protection for buffalo and rhinos. A 34 years old girl, Krithi Karanth is a biologist who succeeded to overturn a ban on visiting tiger sanctuaries which are a huge step towards ‘Responsible tourism’. In this way, the tiger sanctuary is protected, and the tourist can visit tiger sanctuaries leading towards modern India where all the people follow strict
rules and regulations. Also, it is important to note that a success of a girl is described which is a modern representation of Indian women in Western tourist websites.

Krithi Karanth has proved to be a supporter of ‘responsible tourism’. Another person who fights to protect wildlife is Alan Rabinowitz (Croke, 2014). It shows that some Indian people who share the modern idea of protecting wildlife are appreciated in Western tourist websites.

Traditional Indian people believes that Tiger has medicinal qualities which help treat chronic ailments and cure diseases (Save tigers, save ecosystem, 2016). The killing of Tigers for the use as medicine proves that Indian people are traditional in the sense that they believe in these traditional medicines. It shows that tourist websites are representing Indian people as modern who thinks about ‘responsible tourism’ which is a contradiction to traditional Indian thinking.

To sum up it is concluded that, on one hand, the sample number (6) is an example which represents Indian people as traditional, but, on another hand, the sample number (7) represents Indian people as modern.

Now, let us look at the sample number (8 and 9) to find out whether Indian people are described as unfree or free. As mentioned earlier, measurable variables are necessary to find the representations of Indian people. Second measurable variable, as per the analytical framework, is to know if Indian people are described as unfree or free.

Sample (8) shows that only female laborers are working and earning their livelihood. They are working at ‘Glenburn Tea Estates’ in Darjeeling, India.
Indian women are described as *free* because they are described as laborers harvesting tea leaves and thus they are working for themselves. The sample shows a picture of female workers harvesting tea leaves which are a description of Indian people described as *free* or at least becoming *free* especially the freedom of women to work which is a fundamental right for all the human beings. The small quote along with the picture is a clear description that India is an agricultural country. It is an old story that agricultural resources were one of the reasons why Westerners were interested in colonizing India. In Western countries, India is famous for its agricultural goods like tea or spices.

The sample (8) mentions that the harvest laborers are all female working at ‘Glenburn Tea Estates,’ which was established in the year 1859. It is a description of women’s freedom, equality and human right to work, but it is important to note that there are many Estates in India, but why does the *National Geographic Traveler* website select only ‘Glenburn tea estate’ which was established in the year 1859. It is because India was under British Raj between the year 1858 to 1947 (India was under European imperialism from the year 1605 to 1947). Orientalism concept claims that European colonialism justifies colonialism as it benefits the country to become civilized which gives the women equal position as men. So it is an evident indication as mentioned in Orientalism theory that by providing Indian women jobs British Raj contributed to civilize Indian people and brought women’s equality and rights to India. The year 1858 British Raj started and immediately in the year 1859 ‘Glenburn Tea Estates’ was established where
women are provided jobs. So the description shows that it was British who created the foundation for freedom of Indian women.

In the year 2016, India has enormous public as well as private jobs and companies where Indian women and Indian men work and thus they are self-dependent. However, because British Raj established 'Glenburn Tea Estates,' it shows that yes, Indian women are free, but it was possible because British through their colonization has civilized Indian people.

Now, the sample number (9) is about a group of young boys practicing yoga where yoga is a spiritual, religious exercise for the achievement of the inner self.

Young residents of Parmarth Niketan Ashram practice yoga above the Ganges River near a statue of Shiva. The ashram provides housing, food, and academic and spiritual education for some 200 impoverished boys ('Rishikesh, India' in National Geographic Traveler, 2012).

As the description shows only boys and no girls in the picture, it is the description where girls are restricted to take part in the spiritual exercise which proves that the girls of India are represented as unfree. Maybe girls of India are not allowed to take part in the religious, and spiritual exercise. It may be because the training is conducted in an open public place or may be because girls cannot become religious leaders (guru). The sample number (9) describes that spiritual exercise can be learned from a young age, but also shows that outdoor learning of religious teaching does
not include any girls, this proves that Indian women are *not free* to be equal to men in all the fields.

Of course, Western tourist directly notices such gender inequality.

Even Travel & Leisure promotes the spiritual beliefs that Indian people have, which the Western tourist describes as ‘self-fulfillment’ achievement. A quote from the Travel & Leisure website (‘Mandarin Oriental Ananda’: Travel & Leisure, 2016, p. 1) is “for centuries, people have traveled to Rishikesh to seek enlightenment.” Spiritual fulfillment is paramount for Indian religious people, but the learning of mental exercise should not be limited to boys only which result towards the restriction of Indian girls outside the house. So the argument is that Indian women are described to be *unfree* in Western tourist websites.

The fifth and the last new concept which can be included in the open box of the analytical framework is about Indian people who describe Indian people as 'religious people' who self-fulfills the emotions through yoga.

So as explained above, all the samples (6, 7, 8 and 9) are about the representation of Indian people in Western tourist websites. Where the Indian people are represented as *traditional* in the sample number (6), *modern* in the sample number (7), *free* in the sample number (8), and *unfree* in the sample number (9).

### 6.1.3 Indian Culture

India’s culture began 4,500 years ago. However, significant advances have been made in some areas for example architecture, mathematics, medicine and information technology. According to Christina De Rossi, an anthropologist from London, the Western world has not always seen Indian culture very favorable. Rossi quotes that “every aspect of human development was seen as driven by evolution” (Zimmermann, 2015: p. 1). As per these view societies that did not follow the Western way of life were considered primitive and culturally inferior, this included all the colonized countries and people.
If compared to the limited description of Indian people, many descriptions about Indian culture is found in the Western tourist websites. This analysis follows the pattern presented in the analytical framework. In other words, all the samples which describe Indian culture as ancient or modern or somewhere between are analyzed first, then all the samples which describe Indian culture as collectivist or individualist or somewhere between are analyzed.

Now, let us look at the sample number (10 and 11) to find out how Indian culture is represented, whether it is described as ancient or modern. As mentioned earlier, to determine the representation of Indian culture, the first measurable variables are to see whether Indian culture is described as ancient or modern.

The BBC writes that a part of the Indian culture can be defined by the clothes Indian people wear and the design represents national identity. Contemporary Indian designer has created extraordinary fashion which includes the dressing of an Indian bride on her wedding day as well as simple people wearing clothes in the day to day jobs. International brands such as Zara or H & M are designed in India creating a modern Indian culture (‘Culture’: The BBC, 2016).

The picture in the sample number (10) also represents Indian clothing, where the author has discovered a Naga elder who is described as a typical warrior and he is dressed as people used to wear in India’s past life.
Indian culture is described as ancient as the picture is a Naga elder wearing old fashioned clothes. The author, Boyd Matson, travels to Nagaland in India in the year 2010 and meets a Naga elder as shown in the picture (10). The Naga elder tells Boyd Matson that may be he is 90 years, but he is not sure. So in this contemporary modern Indian culture where international brands of clothes are designed, the Western travel website is interested in the picture of an almost naked Naga elder which clearly describes contemporary Indian culture as ancient. Most of the Indian man’s clothing are formal English shirt and pants, but National Geographic Traveler is only interested in Naga elder picture where the man has nothing but a small piece of cloth, something like underwear.

The sample number (10) shows that Indian people’s clothing are not similar to the Western world as it is not considered appropriate in Indian culture, so they mostly dress Indian traditional clothes. However, National Geographic Traveler chose not to write that the current generation of India is different from the Naga elder as they wear modern clothing produced by international brands like Zara or H & M.

The sample number (10) describes precisely the Indian ancient culture, but people like Naga elder are tough to find in India apart from the so called Hindu religious leaders (Guru). Guru is a person who has totally left the material world and is seeking for spiritual happiness by
worshiping God the whole day. Western travelers are undoubtedly interested in visiting destination where there are a lot of Guru praying collectively.

More about the collective Indian culture is analyzed in the sample number (12), but before that the analysis of the second so-called ‘World Heritage Site’: Taj Mahal.

*National Geographic Traveler* describes ‘Mountain Railways of India’ and ‘Taj Mahal’ as a world heritage site. Indian mountain railway system is described as built by British colonizers while, on another hand, Taj Mahal (sample 11) is described to be built by Mogul emperor. The story of Mogul emperor is similar to European colonizers but with a difference. Mogul emperors did not colonize India, but they migrated from the Middle East.

![Reflecting Pool](image)

*Mogul emperor Shah Jahan built the Taj Mahal in Agra, India, as a tribute to his favorite wife, who died in childbirth in 1631. The white marble monument, with its sprawling gardens, took more than 15 years to build (‘World Heritage Site Pictures: Taj Mahal’, National Geographic Traveler, 2016).*

As per the sample number (11), Indian culture is described as *ancient* as the picture shows ancient building: Taj Mahal, which was built in the year 1631. Emperor’s favorite wife died in the year 1631, and Taj Mahal was built in her tribute, but there have been quite beautiful and *modern* buildings built in India after the year 1631 to the year 2016, when will *modern*
buildings be included in one of the most popular travel websites like National Geographic Traveler. Contemporary Western tourist websites describe Indian culture as ancient because the Emperor, who lived at Taj Mahal, had more than one wife, but the description does not include that more than one wife not acceptable in contemporary Indian law. It is typical to describe Taj Mahal because it gives a romantic, exotic feeling to attract travelers, but after Taj Mahal Indian architectures have built Amazing and Most Spectacular modern buildings which are not mentioned in the travel website at all.

India also has many modern buildings. Few examples of the amazing and most spectacular modern buildings built after the year 1631 are i-Flex Solutions in Bangalore, Signature Towers in Gurgaon, EDRC in Chennai, Patni Knowledge Park – Mumbai, and Oracle – Bangalore (Walkthrough India, 2016). However, tourist websites choose to describe an ancient building (Taj Mahal) which shows the neglect of modern buildings in Western tourist websites.

Now, let us look at the sample number (12) to find out whether Indian culture is described as collectivist or individualist. As mentioned earlier, to determine the representation of Indian culture, the second measurable variable is to determine whether Indian culture is described as collectivist or individualist. Collectivist culture does not look at individuals as independent who can succeed by themselves while individualist culture looks at a person as independent who can succeed by themselves.
Hindu pilgrims from a swirl of color in the streets of Pandharpur during a yatra or religious procession. Every year, thousands of devotees walk dozens of miles to this Indian holy town southeast of Mumbai to pay homage to the deity Vithoba, a regional incarnation of the god Vishnu, says Arvind Ramteke, a photographer based in Mumbai (‘Your Shot of the Month: Yatra in India’, National Geographic Traveler, 2014).

As per the sample number (12), Indian culture is described as a collective culture because every year thousands of devotees walk together for religious worship. It represents a huge group of Indian people collectively worshiping Hindu religious pilgrim. It is another typical description about how deep religious a big group of Indian people is which proves Indian culture to be a collectivist one. Also, the unclear picture became the shot of the month which describes that as there are so many people walking together, it makes difficult to get a clear vision.

Post-Colonial Theory considers the Orientals to be a mirror image of what Westerns are, and thus may misrepresent India and the Indian culture. Westerners have been looking for holidays which they imagined being what they dream about for example exotic and mysterious, which is more like a child-frictional story. Of course, Indian culture is historical ancient; villagers may be
considered a relaxing (lazy), agricultural, unfree, conservative, but it may be the wrong image of modern India especially of all the cities.

So as explained above the sample number (10, 11 and 12) are about the representation of Indian culture in Western tourist websites. Where the Indian culture is described as ancient in the sample number (10 and 11) and collectivist in the sample number (12).

6.2 Discussion

Above analysis is best understood in the context of the audiences to whom the discourse are addressed. So the discussion is needed which involves the relation between the analysis and the theories used to analyze the thesis. The analysis also includes the reason for interpreting the results in the way it has. One thing to remember when understanding the analysis is that Post-Colonial period covers colonization as well as the term after decolonization.

Young (2003) argues that the Post-Colonial Theory is not a system but an inadequate response to colonialism. Post-Colonial Theory is where economic development connects with cultural decolonization. American and European Orientalist claims that globalization (and universalism) attribute the American and European cultural hegemony.

When Western travel websites present Colonial descriptions of India in contemporary period one of the biggest problems occurs, and the problem is that Colonialism continues as a most influential Western interpretation of people from different (mainly Non-Western) cultures (Echtner & Prasad, 2003: p. 66). So it is through the colonial description of India it is clear that even in the year 2016, as per Western tourist websites, India is described under the Western interpretation of people which may have similarities and differences with the real image of India.

Like few other artificial social construction, as per Said (1979), Western people has constructed concepts like ‘We’, ‘The West’ and ‘Them’, ‘The East’. The Orient is also claimed to be socially constructed as a destination including romance, exotic people, haunting landscapes, and remarkable experiences. On one hand, Orientalism means that Europeans considering themselves
hierarchical superior. On the contrary, the people of ‘The Orient’ were deemed to be a mirror image (reverse image) of Westerners, in other words, considered to be irrational, childlike, and depraved. It is how bias was created in Western attitudes towards East, and it was the British Colonizers who gave the global name 'India'. Although the name is a simple description of ‘Indus River’ but the reason for giving a new name to ‘Hindustan’ was because it was difficult for colonizers to pronounce the word ‘Hindustan’. Maybe a new English name is also the reflection of the civilizing attempt by the colonizers.

Generalizing perceptions from the selected data includes that India is described to include slow moving states, low-middle income, questionable to be a democratic country, including simple traditional people, unfree in the sense lacking women’s freedom and freedom of speech, culture focused as ancient with collective traditions. New findings include religious people which self-fulfills the emotions, focusing on colonial infrastructure instead of natural beauty, which can be placed in the ‘Open Box’ of the analytical framework. As we know, the historical image is not easy to rectify. In the same way, Western stereotypical Orientalist dominance over the East once constructed becomes difficult to revert.

It is agreeable to Bruner that the travel websites that are owned by private multinational companies have it is financial interests in promoting their guidelines (Bruner, 1991) while Indian government would help these companies to promote foreign tourism. Tourist Gaze needs to be satisfied by including Western imagination about India in travel websites which is also necessary to attract more travelers.

As Urry (2002) claims that the tourist gaze at the destination which is opposite to their everyday life. So this stereotypical image of India is included in the empirical data used in this thesis as Westerners wants to read that India is ‘the other’ and ‘the Orient’ destination, so the travel websites provide this image for their economic benefit. Although the results show that the selected best seller seems to consider this Orient image as positive one, for example, India is described to be the land where alternative Ayurveda, herbal medicines claimed to be better than Western medicine.
Edward Said quotes that the Post-Colonial Theory is a “system of discourse by which the ‘world’ is divided, administered, plundered, by which humanity is thrust into pigeonholes, by which ‘we’ are ‘human’ and ‘they’ are not” (Said, 1979: p. 41). In other words, Post-Colonial Theory is a form of ethnocentrism. Ethnocentrism is when a culture is judged solely based on their culture for example when Western culture is used as a base to judge Indian culture. Irrespective of the fact and regardless of the source, in other words, whether this judgment is constructed in Western media or Western travel websites like National Geographic Traveler, C.N. Traveller, and Travel & Leisure.

Guegan (2011) writes about a photographer called Bourne. Bourne through his photographs has provided a duality of British India. His photographs show the similarity as well as a contradiction of British attitudes towards racial, sexual, and social difference of India. Even in contemporary period the duality of India continues as Bourne had described the duality of India through his photographs. The photography’s of the empirical data has similarities with Bourne’s photographs showing the similarity as well as a contradiction of British attitudes towards racial, sexual, and social difference of India.

To sum up, findings of the Indian economy, Indian politics, Indian people, and Indian culture reflects the theories used by this thesis and agrees on the items displayed in the analytical framework, including the new discoveries which can fit in the ‘Open Box.’


7. Conclusion

As mentioned in the literature review, one of the findings of Echtner and Prasad is that the people of the first world countries may misrepresentation the people of the third world countries as there is a lack of understanding and knowledge. Moreover, it is agreeable with Echtner and Prasad (2003) that the reason behind a certain representation of the third world countries is the lack of understanding and knowledge about third world countries.

The aim of this thesis was to measure the representation of India by discourse analysis of Western tourist material. In other words, to answer the question: I) How India’s economy and India’s politics represented in Western tourist websites? II) How are Indian people represented in Western tourist websites? III) How is Indian culture represented in Western tourist websites? As mentioned before, it is the Stereotypical and Orientalist ideas about India which are related to the selected three research questions.

Conclusion regarding the first question shows that material provides an *economically backward* representation of India, as the sample number (1) claims that Indian mountain railway system has not progressed much after colonial rule so even after many decades India is using mountain rail system which was left behind by British colonizers. Also in the sample number (2 and 3) two Indian states are described as slow-moving which is the symbol of peaceful but *backward* India. The sample number (4) is a typical story about how Indian economy can progress with the help of Westerners like Sophia in the same way as European colonialism was claimed to be helpful to make the Indian economy better.

As mentioned earlier, ‘Open box’ is filled with few new stereotypes about Indian economy and Indian people. The first concept is about ‘colonial infrastructure’ which focus on infrastructure built by colonizers instead of India's natural beauty because 'Mountain railway system' is described to be focusing only on colonial infrastructure instead of the natural beauty of Indian mountains. The second concept which fits in the open box is a description of India as a peaceful' because Indian state Kerala and Assam are described as peaceful because slow states are a symbol of not only the backward economy but also peaceful country. The third concept which fits the open box is the description of India having 'remote and untrammeled state'
like Assam. The fourth concept is the description of India from a 'Eurocentric view' because Indian export story in the sample number (4) shows the 'Eurocentric view' where a woman from the West (Sophia Edstrand) discovers Indian art and helps to export it creating jobs in India.

In compact Indian economy is described as the backward economy as if the colonial times has not yet ended.

As mentioned above, the sample number (5) is about the representation of Indian politics in Western tourist websites. Where it is unclear whether India is described as a politically democratic country or undemocratic because the description is in the form of a question. The travel websites do not understand modern democracy where a state can be democratic as well as have a king. It is an old translation that democracy cannot include monarchy. So it is necessary to understand how democracies work.

Conclusion regarding the second question shows that Indian people are described as a mixture of traditional, modern, free as well as unfree people. Women of India are described as traditional because a group of women is shown in the sample number (6) who are wearing traditional clothes at a wedding in Rajasthan. The sample number (7) describes the modern image of a well-educated young woman who is fighting for wildlife rights and is supported by the Indian Supreme Court. The sample number (8) is about Darjeeling tea harvesting where women as described as free because they are self-dependent, and they work at tea plantation which has been established by British colonizers in the year 1859. The sample number (9) describes where only young boys are practicing religious prayers collectively; picture shows that all of them are only boys and girls may be restricted from learning to become religious leaders (guru).

As mentioned earlier, the fifth concept which needs to be included in the 'Open box' of the analytical framework is about Indian people who are described as 'religious people' because a group of individuals is shown performing a religious activity for the purpose of self-fulfillment of the inner self.
The description of Indian people is somewhere between traditional and modern as both modern Indians as well as traditional Indian people are described in the selected empirical data. Indian people, especially Indian women are focused as unfree on one occasion and free on another instance where with the help of British colonizers women can work at Darjeeling tea productions.

Conclusion regarding the third question shows that Indian culture is described as ancient as well as collective. The sample number (10) is the description of an ancient Naga elder, but the modern description of India is totally ignored. Only ancient description of Indian architecture is found in the selected empirical data. The sample number (11) is the description of an ancient architecture: Taj Mahal, but Indian Architects has built many modern sculptures which are entirely ignored. Not only the Taj Mahal but even the ‘Mountain Railway system’ (sample 1) includes a description of Indian ancient infrastructure, but the story ignores the natural beauty of the Indian mountains. In the sample number (9 and 12), Indian culture is described to be collectivist because big groups of people are shown to be worshipping God. At both the occasion of spiritual prayers by young boys (sample 9) and the pilgrim picture of the religious procession (sample 12).

Indian culture is described as ancient and collectivist because the concepts admiring Indian culture is constructed as old and collectivist. Although, this type of description of Indian and other developing formal colonial countries cannot be considered as uncivilized and it does not give the right to the developed West to help civilize the developing formal colonial countries.

This study has fulfilled the gap that is the Representation of India in Western tourist materials. This thesis has conducted an empirical study to find out how Western tourist websites represents India. The empirical data selected for this study was from the Amazon’s three best-seller travel materials (2016), which are National Geographic Traveler, C.N. Traveller, and Travel & Leisure and the samples selected are from their official websites.

As mentioned earlier, the scientific problem is that all formal colonial countries are trying to build up a modern image of their country, but West looks at ex-colonial countries with a so-called colonial, backward image. There is much more than Post-Colonial India. India has one of the best Information Technology Industries, a nation filled with many opportunities. Travel websites do
not describe how some of the Western people can visit India with an intention for career opportunities, both work as well as studies as many would like to move to India in search of better life primarily ethnic Indian origins living in West. As many Indian individuals and companies are moving to Western countries, it is kind of brain drain. It is necessary that Western people and corporations also start to bring their considerable talents starts to work in India for example Rahul was one British Indian who decided to migrate to India as he found a better opportunity (‘Why would you leave the West for India?’: The BBC, 2016).

Due to this kind of representation of India in the Western tourists websites, India is seen with a stereotypical image, a stereotypical colonial image describing indirectly that Western world is better than India. In other words, it means Indian economy, Indian politics, Indian people as well as Indian culture is below the Western world. It is not easy to change the colonial image, and that is why even after many decades’ Western tourist websites describes India in this type of stereotypical image, which is the strongest argument of the thesis. They represent a narrow-minded kind of Eurocentric image of India. It can hurt Indian image in today's globalized world, where West is considered post-industrial region and India is seen as way behind. It may also reduce the influence of Indian power in the world including within India as well. The soft power which can bring India to stand beside few Western countries may not be possible because of this kind of backward representation of India. The BBC confirms that India has achieved its nuclear power deal in the year 2006. Which is agreed by George W. Bush, the ex-president of USA giving India access to civilian nuclear technology (‘India profile – Timeline’: The BBC, 2016), despite it India is represented with a backward image in Western tourist media.

One important thing is to keep in mind that this thesis is not claiming whether or not the stereotypical representation of India is good or bad, morally and politically right or wrong. This thesis fills the gap of previous literature to achieve knowledge of the area of representation of India in contemporary best-seller travel websites. This experience helps us to conduct further studies about ‘why’ India is represented in this way, whether or not it has a positive or adverse effect. As mentioned earlier, the topic of this thesis is very broad, and this undergraduate thesis has limited resources so the thesis can build limited generalization. From this knowledge, it is possible that many human beings from the Western world and rest of the world will be viewed as equals especially in the matters of human rights which claims that all people are equal. Although
this thesis is not about equality, it inevitably involves equality concept as it is a political science thesis.

Like all the other studies, this study is not immune to limitations. Subjective judgment is required for discourse analysis involving potential bias. Generalizability of this study was limited to the travel websites selected as data were not randomly selected. Instead, the best three seller travel websites from Amazon stores were chosen. These three travel websites have its registered offices only in UK and USA although they guide travelers from the whole Western world with its unique features where the websites can be available in different languages, still this study cannot claim that these travel websites adequately represent entire West. In the future, a political scientist can use the thesis to analyze tourist materials in some other Western language such as Swedish, French or German. This prospective study can advance the understanding of the Representation of India in Western travel materials. This thesis can help to promote further studies which can find out whether this representation of travel destination is valid or not, as there is a profit-making motive behind this information provided by international travel companies.
Bibliography

Books


**Articles**


**Internet source**


