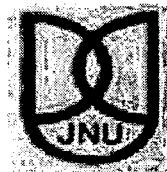


**INDIA-SOUTH KOREA CULTURAL RELATIONS:
IMPACT ON BILATERAL COOPERATION**

*Dissertation Submitted to Jawaharlal Nehru University in partial fulfillment of the
requirements for the award of the Degree of*

MASTER OF PHILOSOPHY

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DECLARATION

I hereby declare that this dissertation entitled “**India-South Korea Cultural Relations: Impact on Bilateral Cooperation**”, submitted by me in partial fulfillment of requirements for the award of the degree of Master of Philosophy of **Jawaharlal Nehru University** is my own work. The dissertation has not been submitted for any other degree of this University or any other University.


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CHAPTER I

INTRODUCTION

1.1 India and South Korea: Overview

Indo-Korean relationship goes back to 372 A.D, when Buddhism was introduced to Korea via China. Indo-Korean relationship goes back to 372 A.D, when Buddhism was introduced to Korea via China. Since Fourth Century many Koreans monks have visited India, one important among them was monk Hyecho who visited India in 723 A.D. His fascinating memoir can be found in "*Wanngo Ch'onchu k Kukchon*" (Account of Visits to the five Lands of India.) Also Korean's have perceived India as a pure land of Amitabh Sakyamuni Buddha, one of the five original centers of world civilization and as a repository of enduring human values and ideals

“Buddhism, as everyone knows, came originally from India. Its founder is called ‘The Buddha’. That is a title of his rank, like the word ‘Christ’, or ‘messiah’ and not his personal name. The messiah Buddha of Mahayana Buddhism, called ‘Meitreyā’ in china and ‘Miryuck’ in Korea.”

The Buddha, i.e. the ‘enlightened one’, was born from an ancient noble family of the Sakyas. From this comes his poetic name Sakamuni (saint/teacher of the house of Sakya), which are his two most widely used names, especially in Korea. His personal name was Siddhartha(Korean ‘ Sidal Taisa’) .there is another name belonging to the family from the earliest time by which he is sometimes known , i.e. , ‘Gautama’; (Korean ‘ Godam’) .he is sometime also called the ‘world honored one’ (Korean ‘ Seichon’).

When we talk about relation of India and Korea, first thing comes in our mind is, what was the initial thing which started relation between India and Korea. It was Buddhism which started cultural, social and economical exchange between these two. From 57 A.D till 935A.d is called “three kingdom period “, for , at that time, the whole peninsula and likely some of Munchuria was divided among three strong kingdoms, Kogoryu occupying the northern half, Paikchei the southwestern quarter, and Silla the

southern quarter. After 660, Silla had absorbed the other two kingdoms and ruled alone, but the period to 935A.D is called the 'three kingdom age'.

From 935A.D to 1392A.D, the whole peninsula was under the Goryu dynasty with its capital at Songdo, and, from, 1392 till 1910, when the Japanese seized the land, the Yi dynast ruled at Seoul. Buddhism is concerned only with the last three of these periods- the "three kingdom age", the Goryu period and Yi period.

In 372 A.D Buddhism came to Korea. This was Korean Buddhist history states, the 1323 year since the death of Buddha. this would make the birth of Buddha 1031 B.C Chinese and Japanese Buddhist also set about the same date, 1026 or 1027, while modern investigator are pretty well convinced that the date was 551-560. Five hundred years ago, Korea was a Buddhist country pre-eminently, and today there are nominally 1,472 temples left, but it certainly is not in any large sense a Buddhist country now.

Nevertheless, Buddhism is still a power that has to be reckoned with by anyone seeking to do religious work in the country, and it is richly worth the study because of what it has contributed to the culture of the Korea and India all down the ages, and for the revelation that it makes of the psychology and religious genius of the people.

Historical and cultural contacts between the two peoples date back to ancient times. According to "Samguk- Yusa" or "The Heritage History of the Three Kingdoms" written in the 13th century, a Princess from Ayodhya came to Korea and married King Kim-Suro and became Queen Hur Hwang-ok in the year 48 AD [former President Kim Dae-jung, former President Kim Young-sam and former Prime Minister Kim Jong-pil trace this ancestry]. The enduring philosophy of the Buddha, which has influenced the lives and thoughts of the people of the two countries, has also provided a strong link. The rationale for a close relationship between India and ROK has been reinforced in modern times by political and economic imperatives.

Colonial rule in India and Korea, and the anti-colonial movements in both countries, has revived interest in each other. Noble Laureate Rabindranath Tagore composed a short but evocative poem in 1929 about Korea's glorious past and bright future. He wrote:

"In the golden age of Asia Korea was one of its lamp bearers, and that lamp is waiting. To be lighted once again for the illumination of the East."

India played an important role in Korea after the end of Japanese colonial rule in 1945. India was the Chairman of the nine-member UN Commission set up to hold elections in Korea in 1947. The successful general elections held for the first time in the South in 1948, led to the establishment of the Republic of Korea on 15th August 1948. During the Korean War (1950-53), both the warring sides accepted a resolution sponsored by India and cease-fire was declared on 27 July 1953. India contributed a medical unit, 60 Para Field Ambulances, to the UN multinational force during the war. Also, India, in its capacity as the Chairman of the Neutral Nations Repatriation Commission [NNRC] contributed significantly to resolving the humanitarian issues arising out of the War, which received all round appreciation.

During the emergence of Republic of Korea as a Nation India's involvement in Korea's development was extraordinary especially during 1947 to 1954. Though there were differences in perceptions on policies of India and Korea with respective domestic, peninsular and regional issues and their security concerns. India voted in favour of all the draft resolutions on Korea that were approved by the General Assembly, including its first Committee from September 1947 to December 1948. These included the U.N. Competence to Discuss the Korean Question, the creation of the U.N. Temporary Commission on Korea (with KPS Menon as the first Chairman) and the U.N. recognition of R. O. K as the only lawful government in the Peninsula. Again, India voted in favour of the crucial 25 June 1950 Security Council resolution. India sent a Field Ambulance Medical Unit which worked in close cooperation with the U. N. Forces, Indian was chosen by all concerned in the U.N. to act as Chairman, Executive Agent and Umpire of Neutral Nations Repatriation Commission (NNRC) and India was entrusted with the sole responsibility of organizing an Indian Custodial Force (CFI) and resolving the difficult issues of guarding the Prisoners of War and repatriation of about 23,000 POW'S who had initially refused to be repatriated to the state to which they belonged during the war. It may also be mentioned that an Indian was the Chairman of the UNTCOK in 1948, another Indian was the President of the Security Council in 1950 and yet another Indian was the President of the General

Assembly when the Armistice Agreement was concluded in 1953. With the return of the Indian forces of about 3,000 officers and men, the phase of India's close involvement in Korea during the most difficult fledgling years of the Republic came to an end.

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However after 1950's the most important significance in Indo-Korean relationship was in the early years of 1960 when Korea opened Consulate General in New Delhi in April 1962 and India reciprocated by opening Consulate General in Seoul in October

1968. The mission was raised to Ambassadorial level in December 1973. In November 1996 Korea opened its Consulate General in Mumbai.

The next stage of Indo-Korean relationship started when India launched its economic reform in 1991. Korea seized the opportunity and decided to make its presence felt in India, The official visit of the Indian Prime Minister, the first Head of Government to Korea was primarily to encourage Korean Investment in India. The volume of trade increased from US \$ 950 Million in 1991 to 82.2 billion in 1998. Korea companies have invested in India in such diverse field like automobiles, electronic goods, power generation, telecommunication, construction highways, containers, textiles, chemicals, lyres, pharmaceuticals, and software.

Ten years ago Korea was all but unknown in India, now Korea was the official partner for 13th Indian Engineering international Trade fair, which was held in Delhi in 1999. India has supported Kim Dae Jung's Government on Sunshine Policy with North Korea, and wants peace and stability in the region. On the other hand at the invitation of Indian Foreign Minister Jaswanth Singh Korea's Foreign Minister Lee Joung-binn paid an official visit to India during July 30-31. During his visit to India they exchanged views on the policy toward North Korea after the South-North Korean Summit Meeting, expansion of bilateral partnership in the area of politics and economy, and ways to strengthen cooperation in the international arena. The Minister also supported India's Candidature for Permanent Membership in Security Council. Many high dignitaries from the Korea have visited India, like the Former President Kim Young Sam, Former Prime Minister Kim Jong Pil, former president Roh Moo-hyun and from India the list includes Former Prime Minister Narasimha Rao, I. K. Gujral and A.P. J. Abdul Kalam.

Indo-Korean cultural relations have grown substantially in recent years. Every year many exchanges have taken place between scholars, artists to name a few. During the closing ceremonies of India's 50th Anniversary of Independence a 40-member group from the Korean National Dance Company gave a performance. An 11 member mountaineering team from the Korean Alpine Foundation too participated with Indian team for a Joint Expedition to celebrate 50th Anniversary of Independence. India cultural troops have also visited Korea the performance of Raja and Radha Reddy is

one among it. Finally, one can say that in another few years both India and Korea will have strong bonds of bilateral relations with the knowledge, insight and understanding of the course and content of the historical and contemporary developments in the two countries.

In term of cultural exchange, the relationship between both the countries was modest and somewhat when, after 11 years of consular relations they established diplomatic relations in 1973. It slowly began to gather momentum only around the mid-1980s. **Shortly after the establishment of diplomatic relations, the two nations signed an agreement on cultural cooperation in 1974 which functioned as a formal and institutional framework for cultural exchanges.** Following the agreement, a number of cultural events were held in both countries, with visits of many artists and cultural troupes. For the most part, these events were formal and official in character, aiming mainly at introducing certain selected aspects of one's traditional culture to a concerned audience of the other.

Around this time in 1972, the first Hindi department in Korea was opened at the Hanguk University of Foreign Studies. Although there already existed a department of Indian philosophy in Donguk University since 1964, the establishment of a Hindi department was significant because it heralded a new phase of Indian Studies based on the knowledge of her main contemporary language. With regard to cultural exchanges between India and Korea, the post-diplomatic period can be divided roughly into two phases if we take mid- 1980s as a turning point. In Korea, the image of India as the land of spiritualism and mystic yogis was, and in some sense still is, prevalent in the 1970 and much of the 1980s. The teaching of spiritual gurus like Jidu Krishnmurti and Osho Rajnish as well as the writing of such giants as M.K. Gandhi and Ravindranath Tagore were widely translated and very popular with many Koreans who were spiritually interested in India. On the other hand, proper and objective information about other, "secular" aspects of Indian society, culture, history and her people were very limited. As a result, some exotic bits and fragments of Indian society and culture, such as the rigidly hierarchical caste system, religious worship of holy cow, mystic yogis in deep meditation, the Taj Mahal and sacred river Ganges were typical images about India among ordinary Koreans. The fact that it was very

difficult for Koreans to travel abroad freely because of the government restriction did not help in this respect.

If we see Indian part, here, few people actually heard and knew about Korea in this period. Korea was remembered by them mostly as a devastated, war-stricken small country in which India helped to restore peace as a member of the United Nations.

This situation of relative inertia and indifference changed dramatically around the mid-1980s. When Korea successfully hosted two international sports events, the 10th Seoul Asian Games in 1986 and the 24th Seoul Olympic Games in 1988, the active, fast developing looks of Korean society were broadcast worldwide made a deep and favourable impression on tens of millions of Indian who watched on television not only the games but also various aspect of Korean society and the culture for the first time. “The Economic Miracle of Han River” and diligent, hard-working Koreans who accomplished that miracle were typical images of Korea repeatedly transmitted to ordinary Indian via the powerful instrument of modern mass media. Seoul suddenly became a household name in India, with many Indians showing their wonder and interest. They regarded Korea as a similar case of Japan, the most successful country in achieving economic development after Second World War. And now one of the leading power of the world. In other words, their main interest in Korea was not so much about Korean society and culture per se, but about the Korea recipe for the fast efficient economic development and about the possibility of economic cooperation between the two countries.

The steady expansion and diversification of Indo- Korean two- way trade relations since the late 1980s greatly contributed to this change of general atmosphere. The Indian government adopted the neo- liberal New Economic Policy and started to carry it out sincerely from the early 1990s. As a result, the volume of trade between India and Korea and direct invest of Korean companies in India has been increasing enormously since the 1990s, making Korea the fifth investor in India.

In cultural arena, direct exchange and contact of people from different cultures has a reciprocating far reaching in introducing and disseminating one’s culture to the other. In this age of mass- media and information technology and the increase in number of

people who have firsthand experience of other culture and who willingly want to share this experience with others, these emerges a sizeable audience who continues a potential consumer market for the culture. The means of communication can be very diverse and easily available thanks to the development of information technology, and they include such mass-communication vehicles as television programs, newspapers, and journals, films, books, stories on internet sites and e-books. In this regard, the Korean government's decision to remove restrictions on overseas travel in 1998 has had far-reaching effects on the nature of Indo- Korean relations

We see recent increase of interest and human exchange between both countries were prompted and maintained mainly by the dynamics of development in bi-lateral economic relation. The demands for more information about each other's culture have been largely met by mass-media and most recently by internet. But due to the profound cultural differences between India and Korea, the effects of these changes have been very differently translated into cultural terms in each country.

India is very big country compared to Korea both in physical and cultural terms. India is culturally diversified country. Physically, India is more than thirty times bigger than Korea in size, comprising such diverse geographies as semi-tropical dense forest, barren deserts, and fertile alluvial plains together in her territory. It comprises various cultural groups in which most of the major ethnic characteristics are represented. Cultural differences between the two countries become all the more prominent when we take into consideration some important aspects like linguistic, regional, historical, religious, ethnic, and socio- cultural diversities and traditions. For such a vast country with a long tradition of cultural diversity, newly introduced Korean culture does not mean much for India. The impact of Korean culture on Indians has been limited and modest, restricted largely to those Indians who interact with Koreans for official, business or academic reasons. On the other hand, impacts of Indian culture on Korea had much more diverse and profound effects, as a result of which they now exist considerable demands not only for human resources and various kinds of information about India, but also for Indian cuisine goods, and clothing items and all.

India and Korea have been “so far...yet so near” country since ancient history to contemporary times. There are so many binding links of relationship of these two countries mainly Buddhism, family values, collective consciousness, respect to elders, hierarchy in family and society, both have been colony in their past. There is very important role of Asian regionalism regarding closeness of these two countries.

All the same, in spite of flourishing trade and display of Korean products in every nook and corner of the country, the men behind those products were still strangers to the Indian man of the street. A need of bridging this paradoxical gap between the peoples of two ancient civilizations of Asia was being felt for a long time. Nowadays some steps are being taken in this direction as well. The visits of several Korean cultural groups and their performances have been arousing great interest among the Indian audiences. Apart from people to people exchanges and contacts, telecasts of Korean serials on the national channel (known as doordarshan) such as “*The Emperor of the Seas*” and “*A Jewel in the Palace*” have been particularly successful in introducing the traditional culture and civilization of Korea to the millions of Indian viewers living in urban as well as remote rural areas of the country. Among these, “*Jewel in the Palace*” became tremendously popular among the Indian viewers including children. My suggestion in this regard is that “Munwha” Broadcasting Corporation should telecast some more serials depicting the freedom struggle of Korea and the recent transformation of the Korean society. Such kinds of serials may become even more popular among the Indian viewers because of the similarities of situations and turmoil in Korean and Indian societies during their transition from traditionalist to modernity. Some films related to Korean Buddhism such as “karuna” may also be liked very much by the Indian public as the themes of such films may coincide with the deep seated ethos of Indian society. Moreover, telecasts portraying the various facets of Korean Buddhism may also bring out the spiritual affinities between Indian and Korean societies.

India is itself a living museum of diverse cultures and civilizations. There are numerous varieties of food, dress and fine arts in the Indian subcontinent which encompasses many regions of different climatic and geographical conditions. Therefore, any new variety of them does not instill much curiosity among the Indian audiences. What India lacks is the unity of purpose and a clear-cut vision of

development because of too many differences of opinions and aspirations of the various segments of its society which is still fragmented and at cross roads.

Therefore, what impresses the Indian psyche most is the concerted actions taken by the Koreans for changing their destiny. It is the recent transformation of the Hermit Kingdom of Korea into a vibrant and thriving nation as well as its rapid socioeconomic advancement that overwhelms the imagination of Indian people. It is **the main stimulus of Korean wave in India.**

1.2 Objective of Study

- 1) The research aims to study how culture is becoming an important factor in India-Korea relations*
- 2) To study the various aspects and layers of cultural interaction between India and Korea.*
- 3) To study how both India and Korea have engaged in using culture to improve their relation as a way of soft power diplomacy.*
- 4) To study the role of non state actors and cultural organizations is promoting India-Korea relations*

Research questions

The proposed study will attempt to answer the following research questions:

- 1) Is culture an important instrument to influence the ideology, politics, and economy of any country?*
- 2) What are the economic & diplomatic benefits of cultural exchange?*
- 3) Does cultural relations expand the horizon and engage people, not only official relations*
- 4) What are the major components binding these two countries?*
- 5) What are the historical cultural exchange between India and Korea and its impact on their society and economy?*

6) *Do both governments have any specific policy for cultural relations?*

1.3 Literature Review

- Melissen, Jan (2005) in his book, *“The New Public Diplomacy: Soft Power in International Relation”* describes the relations between official representatives of states on one hand and foreign non-official actors on the other. Experts from five different countries and from a variety of fields analyze the theory and practice of public diplomacy, and evaluate the successful usage of public diplomacy in support of foreign policy and its improvement in a country's overall image
- Nye, Joseph (2005) in his book *“Soft power : The means to success in world politics”*, explains Soft power as *‘the ability to get what you want through attraction rather than coercion’* which is cultivated through relations with allies through economic assistance and cultural exchanges with other countries. He introduces the term hard and soft powers by associating these with “command power” and “co- operative power” respectively.
- Mohan, Pankaj (2007), *“Korea and India: Early Buddhist linkages & Modern Cultural Interactions.”* This is one of the most important works in this field which mainly covers all the possible historical linkages between these two countries. The very book analyzes early Buddhist contact between India and Korea, the uses of ‘myth-historical’ India and Korea, and eventually twentieth century interaction between these two countries. This is empirically rich book and is essential to understanding India- Korea relation especially from cultural perspective.
- *“30 Years of Korea-India Relations”* edited by The Committee for Commemoration of the 30th Anniversary of Korea-India Diplomatic Relations (2003) helps a lot to know about India- Korea economic, political, historical, and cultural relation. The book is divided mainly in three parts, relations in the pre- diplomatic period, relations in the post diplomatic period, and major treaties, agreements and conventions. All papers which is placed in this book

have been written by Korean studies experts in a very brilliant manner and provides maximum possible fresh information about these two.

1.4 Theoretical Framework

Nye believes that soft power does not depend on hard power. Although he argues, that both 'sometimes reinforce and sometimes interfere' with each other. The three sources of power military, economic and soft remain relevant. Though, soft power will be more important if the current social and economic trends of the information continue (Nye 2004). The trends of the global information age reinforce the idea that state need smart power balance between hard and soft power (Nye 2004). Nye argues that power resources are ' slower' more diffuse and more cumbersome to wield than hard power, resources as most of its important resources are outside the control of government, and dues the lot of information that leads to paradox of plenty. Cultural diplomacy, which is another tool of employing soft power, fosters mutual understanding through all the aspect of culture (Cummings 2003).

The major contradiction arises from the debate on soft power is that; Nye argues that soft power does not depend on hard power in different issues. The integrated grand strategy in today's world need smart power, using wide proportion of hard and soft power in different issue (Nye 2004). The soft power has a great role to play in promoting democratic values, human rights and open market, this soft dimension of power compliments hard power, it does not replace the other. To Nye, exploiting the potential of these resources is crucial. A country that does so will exercise greater influence in the world, which, in turn, will allow then to achieve greater security and prosperity for their own citizen (Nye 1990).

The tremendous interest in 'Korean Wave' does not merely reflect as an expression of national pride but also represents a conscious effort primarily on the part of Korean's political and economic elite, to expand Korean influence in the world affairs. In this way, Hallyu can be seen as a cultural soft side of South Korean's foreign policy. This would not be a true to say that growing popularity of Korean movies, drama and music is creation of state. Although, it mean that the Korean government are consciously promoting and has attempted to co-opt Hallyu in many ways in order to build soft power and expand Korean's influence in the world. Soft power deals, to get

what you want by attracting and persuading others to adopt your goals. It differs from hard power, the ability to use the carrots and sticks of economic and military might force to make others follow your will. Both hard and soft powers are important in a war on terrorism, but attraction is much cheaper than coercion, an asset that needs to be nourished. Attraction depends on credibility; something a pentagon propaganda campaign would clearly lack (Kim 2006).

Soft power grows out of both U.S. culture and U.S. policies in international arena. From Hollywood to higher education, civil society does far more to present U.S. to other people than the government does (Nye 2003)

The concept of world system suggests a meaningful primary unit of social constraint and social decision-making is this world system rather than the nation-states that have been traditionally used as units of analysis (Wallerstein 1990). The core of the world system refers to those regions that benefited most from change. The core of world system is where capital is always concentrated in its most countries form. The periphery refers to regions lacking strong central government dependent on coercive rather than wage labour, and whos economics depend on the export of raw material to the core.

In addition to the important distinction between core and periphery, world system theory indentifies region known as semi-peripheries. These can be geographically located in core but are undergoing a process of relative decline or they can include rising economies in the periphery. They are exploited by the core, but in turn take advantage of he periphery, the semi- periphery is crucial adjoining centre point between core and periphery.

In International relation means of relationship between or among the nation of the world, the use of cultural and tradition to forge relation among nation is the practice of addressing a crucial issue through soft tools of informal interaction among people. The cultural factor plays an important role in International Relation either for clash or cooperation. Cultural proximity and mutual understanding between each other different culture enhance the possibility for better political and economic relationship. The relationship established in cultural field brings the people come closer. It makes

association among non-governmental and social organizations of cultural states. All these give endurance vitality to the relationship.

1.5 Methodology

The research would be both exploratory and explanatory in nature. Since the research is descriptive and analytical in nature, the intention is to adopt a historical, informative and analytical perspective. Research Methodology will be qualitative in nature. By examining the past cultural relations between South Korea and India especially through the cultural diplomacy glass, an attempt would be made to present the issues analytically. The secondary data analysis shall be used based on the existing literature which is available in the forms of book, journals, articles, newspaper, report, official documents, survey reports, government publications, cyber information from numerous websites related to Korean tourism and the film industry and other related literature. The research therefore would make use of soft power “as the means of expanding countries foreign relation” to examine expanding bilateral cooperation.

1.6 Organization of Dissertation

With the above mention research proposition and the objectives in view of the research work has been divided into five chapters.

The **First Chapter** is an attempt to introduce the through a general background on India-Korea bilateral relation. Korea and India are two ancient civilisation, bound by close ties. This chapter provides the pre-diplomatic and post-diplomatic bilateral relation of Korea-India and focuses mainly cultural diplomacy between these two. This chapter also deals with all possible significant historical knowledge such as uses of myth, ancient relation between two and mainly Buddhist linkage in terms of better relations and deeper understanding between these two Asian countries.

The **Second Chapter** is an attempt to discuss various theoretical approaches. This chapter provides the understanding of ‘Cultural Diplomacy’ and how it plays an important role in foreign relation? It tries to locate culture in context of globalisation. The chapter discusses the concept of cultural diplomacy from the theoretical perspective of “soft power” in international relation. It elucidates the inter linkage of culture and diplomacy in changing era of globalisation and various means of soft

power to build strong relationship with other countries. It result the expansion not only in the term of trade and commerce but also I cultural products to promote a bilateral tries.

The **Third Chapter** is an attempt to deal the cultural relation between India and South Korea in recent times. This chapter introduces Korean culture through various means. It provide elements or major components of Korean culture further it gives knowledge of historical linkage and modern culture interaction between India and Korea.

The **Fourth Chapter** focuses on Indian culture in South Korea with the introduction of Indian culture and element of Indian culture, in South Korea propagated by state and non-state actors as well. To analyse the legacy of India culture in Korea and its effect chapter takes components like arts, music, theater, sports, religion, yoga, educational ties etc.

The **Fifth Chapter** discusses and analyse impact of culture diplomacy on bilateral relation. It looks into various cultural means through which India and Korea are strengthening their ties. It analyses the impact of employing the soft power by these two Asian countries. It also includes conclusion of the chapter with finding o the research.

CHAPTER 2

CULTURE AND INTERNATIONAL RELATION

2.1 Culture

The State Department has discovered jazz.

ever has.

Like when they feel that jazzy rhythm,

They know we're really with 'em.

That's what we call cultural exchange.

No commodity is quite so strange

As this thing called cultural exchange. .

Iola Brubeck's lyrics for the satirical musical revue *The Real Ambassadors*, performed in 1962, from Penny M. von Eschen, 'Satchmo Blows Up the World: Jazz, Race, and Empire during the Cold War', in Reinhold Wagnleitner and Elaine Tyler May (eds), *Here, There, and Everywhere: The Foreign Politics of American Popular Culture* (Hanover and London: University Press of New England, 2000), p. 168.

The meaning of Culture has moved on from just cultivation of good manners to one of intellectual and social activity improvement. According to the social historian Norbert Elias (1939/1978), the process began in the middle ages and has its roots in courtly behavior (the origin of the words *courtesies* in French and *courtesy* in English). Codes of behavior and strictures on manner became one of the growing industries in the fifteenth and sixteenth centuries. Whether it was polite for one to spit under the table rather than over or on it became the matter of great importance and one in which the concept of polite behavior is central (Elias 1939:153-60). Politeness was constructed activity and people needed to know how to behave politely in public. Even books on instruction flourished during this period.

In the past, many scholars have tried to define the term "culture" in different fashions. The elements of definitions might differ but fundamentally they are identical. The

ensuing passage will discuss several scholars to gain an understanding of the concept and meaning of culture. In the words of Marcel Dansej, culture is a system which includes beliefs, rituals, performances, art forms, lifestyle patterns, symbols, language, clothing, music, dance any other mode of human expressive, intellectuals and communicative behavior that is associated with the community during a particular time period(Dansej 2007:2).

Basically, culture can be defined as an expression of identity which characterizes a particular group or a community by associating it with distinct traits of customs, beliefs, values, languages, conducts and art forms. It also helps in developing and influencing the opinions and traits of a respective group or a community. At the same time, it supports the feeling of belonging and togetherness in the group, along with promoting respect to other groups and communities.

It reflects a sense of art and intelligence which also depicts the way of life. It is a crucial tool of communication between individuals who put together a society. The magnitude of togetherness can be weighed in terms of its involvement at conventions and agreements at the state level, which in turn defines the future development of policies and relations. The centre of the gravity of the concept of development has shifted away from the economics toward the social and now towards the cultural.

Culture has been used as an effective instrument in managing international affairs. Dominant states have effectively used culture as a mechanism to direct the development of colonial states in their favor. Cultural exports such as books, arts, language are the biggest tools in terms of development of cultural relations.

Tourism is a burgeoning industry, which several countries in the developed and developing world deliberately making further use for their cultural representations. To know a country's culture is a prime attraction for tourists. The cultural relations have become an integral part of interaction of state and people in contemporary time. These relations provide the benefit of being in the ownership of common people.

2.2 Culture in International Relations

There are different ways to understand culture in terms of its inter-related elements. Ferraro (1990) listed the economic system, the family, education, social control, the

supernatural and communication as the parts of culture. Culpan (1991) linked culture with economy, polity, religion, and family. Hall and Hall (1987, 1990) defined culture as communication, while Chanlat and Bedard (1991) did their study of Quebec in terms of religion and social relations. A culture may be defined in terms of the definition of these parts. Communications may be described as high or low context (Hall and Hall 1990), the business part as having a High Power Index (Hofstede 1980, 1991), and the family as a household that is a corporate entity, an all embracing social, economic, religious, etc. unit, the "i.e." of Japan (Kleinberg and Spencer 1989).

Multifaceted theoretical research about human affairs can help in concluding on the definition of 'culture' and 'international relations'. Assumptions and contradictions on contemporary research can help in defining the image in an unambiguous manner. In this context Ali. A. Mazrui's analysis of seven functions of culture could be applicable (Mazrui, 1990).

First, it helps to provide lenses of perception and cognition. How people view the world's greatly conditioned by one or more cultural paradigm to which they have been exposed. Second, the function of culture lies in providing motives for human behavior what makes a person respond behaviourally in particular manner partly cultural in origin. Third, the function of culture lies in providing criteria of evaluation. What's deemed better or worse, ugly or beautiful, moral or immoral, attractive or repulsive, is partly a child of culture. Fourth, the function of culture is to provide a basis of identity. Ethnic favouritism is itself a product of culture in this sense of distinctiveness. Religion and race are often a basis of solidarity or a cause of hostility. Fifth, culture is mode of communication and thus, the most elaborate system of communication and language itself. Sixth, the function of culture is as the basis of stratification. Which person get elected as a president of France or how influential bishops are in another country is a partly as a function of culture. The seventh function of culture lies in a system of production and consumption. These seven function of culture influence international relation through their penetration in all societies. Ali. A. Mazrui went to the extent of observing culture at the heart of power in international relation (Ali.A.Mazrui, 1990, p.7). So, cultural relation creates an atmosphere that is favourable to peace and national identity is reinforced by the

cultural identity. By influencing individuals, culture indirectly determines the mode of behaviours and response of nation-states in international relations. The United States' different response from Communist China to an international event is not only determined by power of politics but also by its democratic norm, social aspect of production system and open society value system.

Globalization and disintegration of Soviet Union at the same time resulted in rationalizing of bi-polarism between communism and capitalism. The new world order was marked by multi polarity in terms of ideologies, identities, and connectivity. **Such a situation, where on a one hand we witness the emerging assertion of individual national identities created on cultural lines and growing connectivity between nation one and another, there is congenial to both cooperation well as conflict.** The understanding of each other culture becomes of vital importance in developing relations at international level. Any relation based on no understanding of others culture can lead to formulation of ethno centric ideologies which can result in a conflict taking root in world politics and leading to clash between nations hell bent on proving their supremacy over the other.

As a discipline, international relations have generally neglected culture as relevant or appropriate to its concerns. The most influential forms of inquiry have analyzed interactions among states that rest upon power and wealth. The prevailing realist interpretations of international relations, even as softened by neorealist emendations, are preoccupied with issues of conflict and capabilities treated as matters of "security" or "political economy" on the basis of the primacy of sovereign state actors. Ideology is conceded to be a factor, but normally treated only as bearing on the motivation of political leaders at the state or bloc level, and as connected with their capacity to mobilize resources and to sustain morale and legitimacy in the face of defeat. Leadership, like ideology, is considered mainly in its role as a dimension of political strength that bears upon the power dynamics of relations among states. From Thucydides to Kissinger, the core inquiry of international relations theory examines how major political actors pursue their interests and ambitions given the absence of government, community, morality, or law at the international level. As a consequence, the history of international relations is dominated by wars and peace settlements (Richard A. Falk 1990).

2.3 Interdependence

Robert O. Keohane and Joseph S. Nye introduced the concept of 'complex interdependence' in their book titled 'Power and Interdependence'. Assuming that the era of interdependence the very nature of international relations is changing (Huseyin Isiksal 2004:10) Keohane and Nye concluded that the world has become more interdependent in economics, communication and human aspirations. The main actor of the era is 'non-territorial' actor such as multinational cooperation (Keohan, R. and Nye J 1977: 24-25). Furthermore, military concerns are relatively less importance (Keohan, R. and Nye J 1977: 25). They defined interdependence as a situation of mutual dependence where the loss of autonomy creates reciprocal costly effects. Therefore, complex interdependence does not just refer to situation of mutual benefit ((Keohan, R. and Nye J 1977: 25).

Manipulation of interdependence under current conditions is also more costly. Economic interdependence usually carries benefits in both directions; and threats to disrupt a relationship, if carried out, can be very expensive. For example, Japan might want the United States to reduce its budget deficit, but threatening to refuse to buy American Treasury bonds would be likely to disrupt financial markets and to produce enormous costs for Japan as well as for the United States (Joseph Nye j 1990).

A system where mutually linked members face the consequences of any change in the dynamics can be interpreted as Interdependence. A recent example, to substantiate the aforesaid, is the global economic crisis which engulfed so many nations worldwide, despite the fact that the United State was its epicenter. Furthermore, global problems like human and drug trafficking, piracy, terrorism, diminishing natural resources, ethnic violence, global warming and issues related to immigration, human right and intellectual property rights have to be dealt by the collective efforts of nations states. As the nations states are dependent on each other to figure out solutions for universal problems, it is a precondition that they all work with mutual understanding based on their accommodation of differences among them and celebration of the commonalities.

2.4 Foreign Policy and Cultural Diplomacy

Many factors influence the foreign policy of a country. Broadly, these factors fall into two categories: internal and external. External factors like international power structure, international organizations and other states reaction, alliances and hostilities exercise considerable influence on the foreign policy of a country. An understanding of the socio-cultural conditions of the states is of vital importance to formulate and implement foreign policy of a state. The policy makers should profoundly consider the socio-cultural conditions of the state at the time of implementation of foreign policy. For instance, Korea when dealing with China gives due recognition to its cultural context of existing value system for sustaining long-term interaction. Similarly, a pattern is formed of understanding the context of every nation when forging cultural ties with the view of international relations.

On one hand, internal factors like size, geography, political condition, leadership and others, culture deeply influences the formation of foreign policy of country, while some policies are evolved with unanimous support of all section of the society. Also, policies needed to be formulated, implemented and continued after taking into consideration the sentiments and culture that people of the states have shared in the past. With a knowledge of ideology and values of given nation, one can know what the nation is and what it is the most likely in any given set of circumstances to do. The principles of effective foreign policy have the merit of being idealistic, since it proceeds from the assumption that no nation is understood unless its ideals are grasped from within.

Through culture diplomacy, the attention of people and the government in other countries can be attained to strengthen political and economic relations through developing interests in the value and culture of the nation state. The basic concept behind cultural diplomacy is that relation between nation-states are not only determined and continued because of political relation and political rules but also to develop understanding between the nations that goes beyond the stereotypes and formulate opinion constructively. It seeks to present the capability, values and personality of one's own nation and people, in an appealing manner to external



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relationship because the cultural affinity serves as an useful platform for action in other areas.

The real relationship between countries can exist when people of one nation can find the opportunity to know how much more about the life style of peoples of other nations. Exchange of cultural art facts, manifestation of technology advancement can help in facilitating the interactions of people across boundaries and in shaping the new international system and regional sub-system.

Today, the technological advancements like electronic cultural materials and electronic media are supplementing the existing oral and written media. Thus, the use of satellites and internet has initiated a revolution in communication technology. Exchange of cultural diplomacy is really important to expand and improve relations among countries and for them to create and maintain their national advantage.

Festival of country can also be used as a part of cultural diplomacy to attract the attention of peoples of foreign countries and for making and strengthening the cultural relations. According to Morgenthau, the key to understanding politics is the concept of interest in term of power. Power in international system became the central focus of dispassionate analysis of international relation: the root cause to conflict and war would not be properly understood. Kenneth Waltz stated that the traditional realists could not explain behaviour a level above the nation state.

Along with growth of any major economy comes elements that , on the one hand, threaten the style in which other nation imagine themselves as finite, sovereign, political communities and on the other hand, contribute the theory of cultural homogenization and haterogenization in the context of globalization. Arjun Appadurai pointed out that most small or less developed politics are worried about the possibility of cultural absorption especially by these other that are nearby.

The foreign policy is executed through the practice of diplomacy. Sir Earnest Satow explained that diplomacy is application of intelligence and tact to the conduct of official relation between the governments of independent states (Booth, Pakenham, Satow 1979:24). "Diplomacy is an essentially political activity and, well resourced and skilful, a major ingredient of power. Its chief purpose is to enable states to secure

the objectives of their foreign policies without resort to force, propaganda, or law. It follows that diplomacy consists of communication between officials designed to promote foreign policy either by a formal agreement or tacit adjustment. Though it also includes such discrete activities as gathering information, clarifying intentions and engendering goodwill, it is thus not surprising that, until the label 'diplomacy' was affixed to all these activities by Edmund Burke in 1776, it was known most commonly as 'negotiation' (Berridge 2002 :1). The tactful art of negotiating with the fellow nation states for pursuing cooperation in political, economical, military and the cultural field is diplomacy. Diplomacy plays a critical role in the balance of international relations.

2.5 Hard Power and Soft Power

"Soft power is the ability to get what you want through attraction rather than coercion or payments. It arises from the attractiveness of a country's culture, political ideals, and policies. When our policies are seen as legitimate in the eyes of others, our soft power is enhanced." (Nye j. 2008)

Nye divides "power" into three general categories. To achieve desired outcomes, you can coerce with threats, induce with payments, or attract and co-opt to get people to want what you want. The information age has greatly expanded the effectiveness of the third type of power. It has greatly extended the mobility of information and propaganda. The possession of superior economic and military power is frequently not enough. History is not always on the side of the biggest battalions or the deepest pocket, Nye points out. The player with the strongest poker hand does not always win the pot. Soft co-optive power is just as important as hard command power. If a state can make its power seem legitimate in the eyes of others, it will encounter less resistance to its wishes. If its culture and ideology are attractive, others will willingly follow. If it can establish international norms consistent with its society, it is less likely to have to change. If it can support institutions that make other states wish to channel or limit their activities in ways the dominant state prefers, it may be spared the costly exercise of coercive or hard power. Co-optive power is the ability of a country to structure a situation so that other countries develop preferences or define their interests in ways consistent with its own. This power tends to arise from such

resources as cultural and ideological attraction as well as rules and institutions of international regimes. The United States has more co-optive power than other countries.

Soft power and its capabilities are extensively explained by Nye. He explains that it's most important elements as well as its differences from the hard power elements of military and economic power. Of course, these categories are not mutually exclusive. **There are relationships and overlaps between all the various forms of power. Even during wars like World War-II - soft power came powerfully into play.**

The power dynamics and the international order have witnessed a paradigm shift since, the onset of globalization, the end of the cold war as dawn of the information age. The evident shift in the sphere of international relations engendered a debate about the efficacy of employing the traditional means of power which adheres to realistic approach in international relations. A need was felt to reconsider the relevance of using military might and coercive means in order to make other fall in line. It was crucial to identify non coercive means of power which have the same impact as coercive ones have. **Such non coercive means were classified as soft power** by Joseph S. Nye. The notion of 'hard power' and 'soft power' was the first introduced by Nye in his book 'Bound to Lead: The changing Nature of American Power' released in the year 1990. He delineated 'hard power' as "the use of carrots and sticks of economic and military might to makes other follow your will" and "soft power" as "the ability to affect others to obtain the outcomes one wants through attraction rather than coercion or payment. A country's soft power rests on its resources of culture, values and policies" (Nye J. 2008:94). Traditionally nation states exploited their military and economic power to attain their desired goals by exerting pressure on their counterparts through the treatment of waging war on them or through the allure of economic assistance in the form of aids and loans. However, with changing times the use of soft power made its way to the international diplomatic scene not to displace the existing domination of hard power, but to provide an alternative that can assist it. The basic function of soft power is to influence the foreign nations by winning their hearts and minds through the foreign power of an individual's culture and ideas. In international politics, the resources that produce soft power arise in large part from the values of an organization or country expresses in its

culture, in an example it sets by its internal practices and policies, and in the way it handles its relations with others (Nye J. 2008:96). The soft power of a country rests primarily on three resources: its culture (in the place where it is attractive to others), its political values (when it lives up to them at home and abroad), and its foreign policies (when they are seen as legitimate and having moral authority) (Nye J. 2008:96). Nye's 'soft power' is related to form of foreign policy influence which relies on cooperation, multilateral cooperation, institution building, integration and power of attraction (Tocci 2007:3).

The currently fashionable notion of 'soft power', as explained by Joseph S. Nye, overemphasizes the pervasiveness of the phenomenon of power and also makes much too simple a distinction between forms of power, as well as the resources that underlie it – those that involve coercion in contrast with those that rely instead on attraction, or 'co-optation', as he calls it. Nye himself writes: 'Hard and soft power are related because they are both aspects of the ability to achieve one's purpose by affecting the behavior of others. The distinction between them is one of degree, both in the nature of the behavior and in the tangibility of the resources' (Nye, *Soft Power*, p. 7). Nonetheless he is certainly correct to emphasize the importance of nonmilitary expressions and the subtler uses of power, for it is these that are usually manifested in diplomacy – which, however, also embodies and expresses much more than power. 'Political leaders', he writes, 'have long understood the power that comes from attraction'. (Nye, *Soft Power*, p. 6) it should be stressed that what comes first is the attraction. This can be generated and also expressed in completely non-power-related ways.

2.6 Public Diplomacy

Public diplomacy is one of soft power's key instruments, and this was recognized in diplomatic practice long before the contemporary debate on public diplomacy. The United States, the former Soviet Union and Europe's three major powers invested particularly heavily in their 'communications the world' during the Cold War. Although conventional diplomatic activity with and public diplomacy were mostly pursued on parallel tracks, it became increasingly hard to see how the former could be effective without giving sufficient attention to the latter. Hans N. Tuch, *Communicating with the World: US Public Diplomacy Overseas* (New York: St

Martin's Press 1990); and Wilson P. Dizard, *Inventing Public Diplomacy: the Story of the US Information Agency* (Boulder CO and London: Lynne Rienner, 2004).

Public diplomacy has moved on from being just a leftover of diplomatic dialogues, manipulation of foreign publics and past images of diplomacy to being a standard component of overall diplomatic practice and is more than a form of propaganda conducted by diplomats. Many foreign ministers are still struggling to put the concept in practice, while some are formulating it on propaganda basis.

Tuch's definition is persuasive, but where this analysis differs is first of all that it does not see public diplomacy, or indeed diplomacy in general, as a uniquely stately activity, even though it stresses the practice of states. Large and small non-state actors, and supranational and sub national players develop public diplomacy policies of their own.

Under media-minded Kofi Annan, the UN shows supranational public diplomacy in action, and Barroso's European Commission has given top priority to the EU's public communication strategy. Interestingly, however, as John Hemery relates in his chapter, neither of these two organizations is actually giving much attention to public diplomacy training of its internationally operating staff, which seems to be evidence that they are public diplomacy novices. Nongovernmental organizations (NGOs) have also demonstrated that they are particularly adept at influencing foreign publics. Definitely not all campaigns by globally operating NGOs such as Greenpeace or Amnesty International have turned out to be equally successful, but their effectiveness has generally drawn the admiration of foreign ministries that are trying to operate in increasingly fluid international networks. What is more, one can observe converging interests among states and NGOs – actors that previously looked at one another with suspicion and as competitors. The 1997 Ottawa Convention (the treaty banning landmines) and establishment of the International Criminal Court are only two prominent examples of a number of global governance initiatives where states, NGOs and the UN have joined forces in mobilizing international public opinion. International companies operating in a global marketplace are now also facing up to their social and ethical responsibilities, and their public diplomacy policies are slowly but surely becoming more sophisticated. (On countries and companies 'swapping

places', see Wally Olins, *Trading Identities: Why Countries and Companies are Taking on Each Others' Roles* (London: Foreign Policy Centre, 1999). Some do better than others: many countries envy the professionalism and public diplomacy muscle of some major multinational corporations. In other words, diplomacy is operative in a network environment rather than the hierarchical state-centric model of international relations, as Brian Hocking argues in the following chapter. What is of interest here is that in the field of public diplomacy different types of actors can learn vital lessons from each other.

Second, public diplomacy if aimed at foreign publics, strategies for dealing with such publics should be distinguished from the domestic socialization of diplomacy. Nevertheless, separating public affairs (aimed at domestic audiences) from public diplomacy (dealing with overseas target groups) is increasingly at odds with the 'interconnected' realities of global relationships. It is commonly known that information directed at a domestic audience often reaches foreign publics, or the other way round, but the relationship between public affairs and public diplomacy has become more intricate than that. Engaging with one's own domestic constituency with a view to foreign policy development and external identity-building has become part of the public diplomacy strategy of countries as diverse as Canada, Chile and Indonesia. (The Hague: Netherlands Institute of International Relations 'Clingendael', 2002)

2.7 Cultural Diplomacy

The term 'cultural diplomacy' is not easily defined. When thinking about culture, we have taken as our starting point the United Nations' 1948 Universal Declaration of Human Rights, in which Article 27(1) states that: 'Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts, and to share in scientific advancement and its benefits.' In this report, we take a broad view of what the term culture includes, and discuss science, sport and popular culture as well as the performing and visual arts and heritage. In our research, we have been working primarily with partners among the 'memory institutions' (the British Library, British Museum, Natural History Museum and Victoria & Albert Museum), the scientific/cultural institutions (Royal Botanic Gardens, Kew, and Natural History Museum), in the performing arts with the Royal Opera House, and with the cultural

agency the British Council (BC), which undertakes cultural relations activities on behalf of the Foreign and Commonwealth Office (FCO).

Along with economic and military force, diplomacy can be used as an instrument to achieve policy objectives. It's only a part of foreign policy but it's the tool through which the other policies are implemented and is fundamental to the success of any foreign policy. There are at least two senses in which the term "diplomacy" is used, first is more narrowly defined to be the process by which government, acting through official agents, communicates with one another. The second in a broader scope refers to the mode of foreign policy affecting the international system (International Encyclopedia of social science Vol.3.p187). With the acceptance and procedure of various methods, cultural diplomacy is an important instrument of creating ideological, political and economic influence. This creation of influence serving national interest that is generally political, strategic and economic. In these areas, cultural diplomacy or what Nye called Soft power makes the ground for districts operation of foreign policy to influence the countries in each of the areas. The process of making cultural relation understanding, it enhances the possibility of co-operation in all fields. The Chinese experience conveys the potentiality of planned cultural diplomacy to achieve success in international relations.

Cultural diplomacy endorses the essence of the notion of 'Soft Power', thus playing a pivotal role in the global dynamics where the *raison d'être* for using 'Hard Power' are losing ground. Cultural Diplomacy in the view of Milton C. Cummings is the exchange of ideas, information, art and the other aspects of culture among nations and there to foster mutual understanding (Cummings C. Milton 2003:1). Cultural diplomacy functions on the presumption that culture is an immense source of power capable of shaping, changing and influencing the perception of the diplomatic community. From broad perspective, culture can be used to defuse ethnic and religious prejudices and create a climate of tolerance, respect and understanding among nation, religious and entire regions. It is thus an essential medium for peaceful and tolerant interaction (panda rajaram in Panda, Fukuzawa 2004).

The explanation of cultural diplomacy might appear to coincide with a classification of public diplomacy, which might lead to confusion regarding the deal nature of the

two concepts. The parameters between cultural diplomacy and public diplomacy are difficult to demarcate, however the thin line dividing them can be traced in illustration of demos, a think tank, and Cynthia P. Schneider. Cynthia P. Schneider illuminates the mutual dependency between the two by stating that public diplomacy consists of all the nation does to explain itself to the world; and cultural diplomacy- the use of creative expression and exchanges of ideas, information and people increase mutual understanding (Schneider P. Cynthia 2006:191).

As a conception of national security have expanded to include economic competitiveness, cultural diplomacy in many countries has acquired trade-related aspects adapting the traditional reliance on cultural diplomacy as a platform for projecting a positive image to development of markets and trade opportunities in general. Another trade-related goal seek to promote trade in cultural products and services themselves as significant export (Wyszommirski, Burgess, peila 2004:1). In addition to facilitating the way ahead for the nation's multi dimensional policy objectives, cultural diplomacy act as channel of informal communication in case of an adverse situation when relation between nations have turned sour.

Using the instrumental of 'culture' a county can promote its diplomatic interests in commercial, political and economic fields. Cultural diplomacy would, therefore, imply a two pronged action: the vanguard action would be to create a cultural presence", and the rear guard would be to "ensure how the person or nation would be "to "ensure how the person or nation would recognize and understand the projecting nation". The task of cultural diplomacy would be "to produce understanding that goes beyond stereotyped images and to mould perceptions in the favorable way. (Panda and Fukuzawa 2004).

Cultural diplomacy expands the horizon of support base foreign countries through its activities in which governmental or independent and sometimes, non governmental agencies or people are actively participated. It works with its beliefs in the importance of spread of written words, information across frontiers and presentation of cultural goods available in people's lives.

Cultural diplomacy is carried out mainly through cultural exchange programmes which comprise of theatre, dance, fine arts and music performance; educational

exchange programmes like summer schools, inter institutional transfers, scholarship, joint study groups, seminar and conference, intellectual exchange; language and teaching centers overseas and conducting language proficiency tests; popular culture in the form of music, television, films, radio and internet, cuisine; encouraging tourism; exploring the power of diasporas; providing economic assistance for cultural research, social activities and humanitarian activities.

The aim of any foreign policy and diplomatic activities is to influence the attitude, beliefs and actions of an external entity. For achieving of this aim, the foreign policy uses culture as an instrument beyond political level in the international arena. Because political relations do not reach a large number of people in many countries, cultural diplomacy plays a significant role in achieving the goals of foreign policy through establishing cultural linkages with the help of soft power. In this context, the role of culture is building a strong pillar and strengthening the foreign relations. Culture plays an important role in shifting the nature of world politics from old realist society to this modern globalised world.

Despite geographic and historical diversity, the people of Asia and the Pacific can nevertheless be said to share a common culture in regard to international relations. Asian states have similarities that are a function of similar historical circumstances. The reason for this convergence is that historical conditions shaped a common interest in peaceful modes of state behavior, interlopers from outside the region further underscored the virtues of peaceful statecraft, and the destiny of countries of Asia has come to depend more and more upon efforts to forge a common identity and a compatible operational code in foreign policy.

CHAPTER 3

KOREAN CULTURE IN INDIA

3.1 Introduction

All the nations try to influence others through friendship. In the recent times, cultural exchange has become one of the most important aspects in a nation's foreign policy. The impact of culture is clearly visible on education, economy and diplomacy of the respective countries. The cultural impression on each other marks the cultural exchange since the ancient times. (Vyjayanti Raghavan 2003)

Culture is remarkably durable and persistent factor in human affairs. It is a dynamic vessel that holds to revitalises the collective memories of the people by giving emotional life of tradition (Lucian 1985). Culture helps in mapping different routes of political development because it treats seriously the nuances in behavior pattern which may seem only trivial but which actually are critical in distinguishing between success and failures (Lucian 1985). Perhaps, what is left over after economics and politics are added in society. As it forms a part of fully recursive set of relationship that determines how people lead their lives. Culture allows one to see how the different realms interact with each other, how they structure each other to produce the totality of society. The idea of culture has been developed and deployed in the modern as well as postmodern world as a means of attempting to order, control, and define "other" in the name of power and profit. (Mitchell 2000)

Since the very beginning of human history, humankind has been struggling for survival and betterment of life. In this long process of evolution, it faced great challenges and passed through various cries and suffering. For thousands of years, man fought against the rage of nature. But once it embarked on a path of progress even with primitive tools of stone and wood in his hand, he never looked back again, and did not take rest until he overcame the hindrance of time, space and distance by discovering new and new technologies. (Choung Haechang, the demise of reason and after, Seoul: the academy of Korean studies, p.3)

The world has acknowledged the power of South Korean culture and products. With the rapid economic growth South Korea has achieved prominent place in the world. Although every culture may be regarded as unique in itself, in the case of Korea, however some specific attributes of its culture and civilisation may be discerned which make it somewhat distinguished and outstanding (W.E. Griffis, Korea: The Hermit Nation, London: C. Scribner's sons, 1905, p.48). First of all it epitomises the essential characteristics of Asian civilisation i. e. peace, concordance and the placidity. Secondly Korean perception and practices were developed in harmony with its enchanting natural beauty, pervaded with serenity and tranquility. Koreans greet each other with salutations of "anyonghashimnikka" (you with peace?), "anyonghigashipshio" (go with peace), "anyonghigyeshipshio" (stay with peace), etc. It denotes that peace is an inseparable component of Korean values and ethos. Thirdly Koreans have adopted various notion and patterns of Buddhism and Confucianism (Cf., Jon Carer Covell, Korea's Cultural roots", a series of articles in the Korean times, 1980), but adapted them to the condition of their soil. The result was emergence of a refined and sublime culture and civilisation in Korean peninsula, embodying the ideals of peace, harmony and humanism. Humility and consideration for other are still the prominent characteristics of the Korean people (Sandip K. Mishra "Lamp need to be rekindled", Korea Foundation newsletter, Vol. 14, No. 3, Aug 2005).

One must remember that culture is not an end product but a process and hence always a subject to change. "As men minds receive new idea, laying aside and old and effete, the world advances. Society rests upon them; mighty revolution spring from them; institution crumble, civilisations rise and fall, cultures evolve and decay" (Kiddle quoted by John Morrison, New idea in India Chandigarh: Sameer prakashan, 1977, p. 82). It happens everywhere. It happened in Korea and rest of Asia. In the meantime, long spells of stability and prosperity shaped up the vitality of the Korean society (H.B. Hulbert, the history of Korea, Vol. 1, Seoul: Methodist publishing House, 1905, p.125), which also became immobile and corroded. It needed a new impetus for a change renovation.

3.2 Korean Culture

Korea is a beautiful and mountainous country with a history of over 5000 years. The Korean Culture has continued many of tradition and events that came into existence generations ago. These special aspects are what make Korea what it is today. Korea was inhabited by many primitive tribes. Of these many tribes were ancestors of Mongolians. They moved east into new lands where they started anew. Many people living in Korea today are related to these first settlers. As time went on, these tribes united to form a single culture. As it is the case with all primitive societies, family has always been central to these people.

Koreans are proud of their good family bonding and interdependence. They think that respect for the elder is the noblest attribute of Korean society. Elderly people give advice to the younger generation, and the younger people submit to the elder's wise advice. Korean families are called a "small society." They feel a strong responsibility about bringing their home as a part of the social educational center. Although the idea of individualism and economic growth develop divisions among the family members, most Koreans don't forget that the family is the most important group for themselves as well as for the country. There are still many extended Korean families who live with three generations. Most of the young people feel responsibility of taking care of their parents.

The Koreans are believed to be the descendents of several Mangol tribes who migrated from central Asian during the Neolithic Age (5000-1000 B.C.) and the Bronze Age. (1000-300 B.C.) However, Korean myth dates their existence to 2333 B.C. when Dangun, a mythical half divine and half human being founded their nation and people. Either way, the Korean people were not unified until 57 B.C. when the Silla Kingdom united them politically.

The Silla Era (57 B.C.-918 A.D.), which unified the Goguryeo, Baekje, and the Silla, saw great advancements in religion, commerce and education. The Goryeo Dynasty (918-1392) introduced Buddhism as a prevalent feature in the Korean culture. This was also a time when Korean arts reached the pinnacle, making its famous blue-green inlaid celadon pottery which some argue to be the finest in the world.

Korea was eventually annexed by Japan. After the World War II, Korea formed separate states, the Republic of Korea (South) and the Democratic People's Republic of Korea (North). The whole of Korea was divided into North and South using the 38th parallel, until 1950 when North Korea launched an attack on Republic of Korea triggering the Korean War. The Korean Conflict lasted until 1953 when an armistice agreement established the Demilitarised Zone, which still divides it into two states.

Korea is monolingual. Hangeul is the main spoken language, which was developed at the request of King 'Sejong' the Great. It consists of 10 vowels and 100 consonants that are combined to form syllabic groupings. There are several dialects of Hangeul, but they are so similar to each other that speakers have little trouble understanding each other.

Koreans are very proud of their lineage and they never ignore their ancestors. From an early age the children are taught to respect their elders. Shrines are constructed in honour of the deceased and kept on sacred grounds that are consistently kept up. They grow beautiful trees or scrubs in the place where a family buries their dead. When a parent dies in a family the eldest son is in the most mourning. Korean people's treatment to deceased people is just one of the many interesting facets of the Korean culture. When a Korean couple wishes to get married, they deal with many great things.

Arranged marriages are mainly found in the upper class society of Korea now a day. The marriages are more of union between families than a union between two persons. Social standing is very important in Korean social system. They believe that wealth brings a long and happy life. The process of an arranged marriage starts when a person with a great deal of information is appointed to find a spouse for a family's son or daughter. The couple date for sometime before they marry. In recent times, marriages between people of different social classes are very common.

3.2.1 Cultural Policy of Korea

Contemporary Asian values are a response to the modernity and its cultural expression in context of the global change that has been taking place. The discourse of Asian values is a good example of socio cultural creativity. It is an effort to invent

different paths to modernity and patterns of modernity in non-western civilization. The emphasis on Asian values does not reflect a desire to return to the past; it is a reinterpretation of significant cultural legacies, in an effort to bridge the gap between the change in political economic institution and socio-cultural transformation.

Confucianism is regarded as a common cultural trait in the East Asian region. There are various versions of Confucianism. Korean Confucianism inherits some features from the Chinese Confucianism. The Chosen dynasty modeled itself after the Ming China's social system, and identified itself as a 'small China'. Though Korea was a subordinate to the Chinese imperial order and its socio cultural set up, it was able to maintain its political sovereignty. Unlike Japan, Korea adopted China's centralized examination system of selection of governmental officials and invented its own version of aristocratic bureaucracy. The upper strata of society exploited the Confucian doctrine and associated social institution, the complete Confucianisation of Korean society contribute to the relatively weak components of reformist and merchant versions of Confucianism to the great strength of elite Confucianism.

The objective of establishing cultural identity as a cultural policy has provided a significant basis for cultural regulation. As mentioned above, Japanese culture and North Korean culture have for a long time been included in the regulated cultural sector. Regulation of some western popular culture was based on the fear that the western popular culture could threaten the cultural tradition, affecting the spiritual world, morality and abstinence. In addition, the term cultural identity has been used as a means of resisting the increase in cultural globalization. Park's government differentiated "sound" culture from "unsound" culture. The term "soundness" was strategically used to enlighten and mobilize people for the political purpose of Park's government. Park's government sought to promote a "sound" culture conducive to anticommunism, nationalism, traditional morality and state-led economic development strategy. On the other hand, this emphasis on the soundness of culture resulted in an increased emphasis on the public function of culture and the arts. This was thus liable to paralyse the critical thought of the people by providing a rationale for regulation of the so-called "unsound" culture. For example, until 1992, realistic art forms supported by the government, since these sought to criticize the existing political regime and based on populism, were unlikely to be the negative aspects of

industrialization while their intention was also to depict the rapid economic growth as working against democracy, human rights and social welfare. Meanwhile, the government of Chun Doo Whan and Rho Tae Woo used “soundness” of culture as an important criterion for public support of the arts. However, from the government of Kim Young Sam, the scope of “unsound culture” has decreased rapidly and as a result, the breakdown between “sound” cultures and “unsound” culture is no longer significant in cultural policy. Furthermore, overall, the cultural policy for establishing cultural identity has generally been shifted from regulation to deregulation over the time.

While the promotion of people’s participation in cultural life has been one of the key objectives of cultural policy since the 1970s, the policy measures for this have been developed since the 1980s. This cultural welfare policy differs from the cultural policy of Chosun Confucian state, which was primarily restricted to the ruling class named yangban intellectuals. Rapid economic growth since 1960s has affected cultural welfare policy in two different ways. On one hand, economic growth has led to an increase in cultural demand, which is a significant basis for cultural welfare policy. According to the Bank of Korea (2001), per capita GNP (current price) has sharply increased from US \$249 in 1970 to US \$9628 in 2000. Due to the influence of economic growth, the share of entertainment and culture expenditure of the total consumption expenditure in urban households increased from 1.9% in 1975 to 5.2% in 1997 (National Statistical Office, 2001).¹ On the other hand, since the 1980s, culture and the arts have been considered to be a solution to social problems. Governments have tended to attribute social problems to the deserted spiritual world and the confused ethics caused by rapid economic growth. Thus, the government has stressed that the enrichment of the spiritual world by culture and arts was necessary to counteract the negative effects of materialism and commercialism. This demonstrates that cultural policy has considered the moral mission of culture and the arts.

Culture and arts are an effective way to ensure solidarity in society. The government’s efforts to establish cultural identity is also associated with the cultural life of the

¹ Yim, Haksoon (2002), “Cultural identity and Cultural policy in South Korea” Accessed on 15 April, 2009 <http://unpan1.un.org/intradoc/groups/public/documents>

people. From 1980s, cultural policy is used to locate the roots of cultural identity that has expanded from traditional culture and highbrow culture to popular culture and the cultural life of the people. The government has stressed self identity and creativity on the part of the people as a solution to avoid the indiscriminate adoption of foreign culture. In other words, the government has stated that self-identity and creativity of the people should be an integral part of receiving foreign culture and maintaining the precious legacy of traditional culture. In connection with this, the government sought to promote self-identity and creativity of the people by improving the quality of the cultural life of the people. It is for this reason that cultural education programs have been intensified since 1990s. In short, the establishment of cultural identity has been considered as a rationale for cultural welfare policy.

The issue of cultural identity has affected cultural policy in a significant way for government subsidy resulting into regulation of the cultural sector. In this process, the instrumental value of culture in terms of economic development and social cohesion has been stressed. Due to the influence of cultural nationalism, traditional culture has been considered not only as the root of Korean cultural identity but also as a solution to the issue of cultural identity. In particular, historical factors such as Japanese colonialism, ethnic division and the indiscriminate absorption of western culture have influenced cultural identity policy. On the other hand, the purposive construction of cultural identity based on traditional culture was mobilized as a strong instrument for anti-communism, state-led economic development strategy and the political legitimacy of Park's government. Due to such an influence, from the initial stage in the evolution of cultural policy, the instrumental value of culture has become a key rationale of cultural policy.

However, in hybrid culture of contemporary society, the emphasis on the traditional cultural values is losing its importance. In addition, increasing cultural exchange across the globe in the age of globalization and the international cultural industry war has also posed challenges to retaining and developing ethnic Korean identity. In this respect, the scope of cultural policy for constructing cultural identity has expanded from cultural heritage and traditional arts during the 1970s to contemporary arts and

the cultural life of people during the 1980s to amateur arts and popular culture and cultural industries during the 1990s.

Meanwhile, cultural identity policy has been established to fulfill the purpose of not only resisting cultural globalization but also as a tool for globalizing national culture and the arts at the same time. In this line, from the 1990 onwards, as with the economic value of culture and the arts, the reconstruction of cultural identity has provided a significant rationale for fostering cultural industries. Furthermore, the government has stressed that the establishment of cultural identity could be conducive to the international competitiveness of domestic cultural industries. This demonstrates that the issue of cultural identity has been bound up with the economic rationales of government subsidy to the cultural sector in the evolution of cultural policy.

On the other hand, this stress on the construction of the cultural identity has also given a rationale for regulating culture and arts for better reasons. In the process of doing so, the characteristic of traditional culture based on Confucianism, state-led nationalism, anti-communism and political and economic reasons have acted as criteria for regulation of the cultural sector. However, it should be noted that deregulation has been gradually taking place with the evolution of cultural policy.

In conclusion, it can be said in the context of cultural policy that the issue of cultural identity has been reinterpreted and mobilized differently according to the changing paradigms in political, economic, and socio-cultural environments in which cultural policy has been formulated and implemented. The issue of cultural identity remains influential in shaping cultural policy as a whole

3.2.2 Elements of Korean Culture

Food Habits

Koreans generally eat rice and they prefer non-vegetarian food, though they eat varieties of vegetables and cultivated crops and vegetables. Having been an agricultural country their essential recipes are shaped by their experience. Fish and

other sea foods are important because it is a peninsula country. Fermented recipes have been used since early times. It includes fish pickled and vegetables and provides essential proteins and vitamins in winters. For example Kimchi, Bulgogi, Bibimbap are the world famous food today. Various menus have been developed for the ceremonial and ritual foods. Ceremonial foods are used when a child is of 100 days, at the first birthday, at the wedding ceremony, and the sixtieth birthday. Rituals foods are used at funerals, at ancestral rites, shaman's offerings and as a temple food. The Korean society is largely an agricultural society having four distinct seasons and moderate rainfall. However, the high percentage of mountainous topography makes farming more difficult.

Traditional Korean attire

In ancient times, the Koreans used to dress up according to the social hierarchies. Different types of clothing were an indicator of a person's social status. The traditional dress of Korean is known as Hanbok. Hanbok consists of a shirt (jeogori) and pants (baji) and the traditional hat is called "gwanmo". The basic everyday dressed was shared by everyone, but distinctions were drawn in official and ceremonial clothes. Hanbok is still wearing today during a formal occasions like marriage, ancestral ceremony and the birthday etc.

Music and Dance

Traditional Korean music is characterized by the improvisation and the movements of arts. Pansori is one of the traditional music of Korea where a single singer performer performs for over three to eight hours continuously. Rather than contrasting different speeds as it is common western music, most traditional Korean music begins with the slowest movement and then accelerates as the performance continues.

Traditional Korean dance originated from the ancient Shamanistic rituals long back. By the time of the later Korean kingdoms, Goguryeo and Joseon in the second century, number dances have gained permanent high status, including the Hermit dance, the Ghost dance, the Monk dance, the Oudong (Entertainer) dance, etc., despite the fact that many had humble origins. For example, the Fan dance is believed to have

originated with shamans performing nature rites with leaves but evolved into one of the most highly refined Korean dances.

Other Korean dances remained and remain to this day under the ambit of farmers and folk dance groups. In the Ghost dance, the entertainer has joyous reunion with a deceased spouse. On the other hand, the Great drum dance (one of several forms of drum dances) features a gaudy drum which may be taller than the performer. The drum tempts a monk until finally he succumbs to it and performs a rolling drum "Orgy".

Paintings

Korean paintings are very popular. Different forms were introduced with the arrival of Buddhism from China. But the indigenous forms are still there in Korean traditional paintings. The tendency of naturalism with the subjects such as realistic landscapes, flowers and birds are being particularly depicted. Ink is the most common material used and it is generally painted on the mulberry paper or silk.

Festivals

The most important and the biggest festival in Korea is 'Seollal' (traditional Korean New Year). Other important festivals include 'Daeboreum' (the first full moon) 'Dano' (spring festival) and 'Chuseok' (harvest festival). Apart from lunar festival there are numbers of festivals like Buddha's birthday, New Year days, Hangeul day, National foundation days etc.

Koreans have their own religious belief, these beliefs refer to a faith which concerns supernatural, sacred or divine. It concerns the existence of the nature and worship of a deities and divine involvement in the universe and human life. Koreans were inclusive rather than exclusive in their religious beliefs. The majority of Koreans chose for expressing no religious preference. Because of this, it is difficult for anyone to give an accurate religious census of Korea. South Korea has a great diversity of religious tradition, including Buddhism, Confucianism, Ch'ondogyo, Christianity, and as many as 300 new religious sects. In 1985 among the Korean religious population of 17 million (about 42.6 percent of the total population), over 480,000 (2.8 percent) claimed that they were Confucian, over 8.07 million (46.9 percent) were Buddhists,

more than 8.34 million (49.5 percent) claimed to be Christian (both Roman Catholic and Protestant), and they remaining 310,000 (1.8percent) belong to various other religious. At present South Korea is a highest population of Christianity among the Asian region with the exception of the Philippines.

Korean Heritage

The stone pagodas and lanterns, other pieces of sculpture are known as National Treasures and are numbered. Seven sites have been selected as UNESCO world heritage sites. The Korean treasures included in the World Heritage List are Bulguska temple and nearby Seokguram Grotto, Haeinsa Temple's Changgyongp'ango (depositories for the Triptika Koreans Woodblocks), Jongmyo Shrine, Changdeokkung palace Complex, Hwaseong Fortress, Kochang, Hwasun and Kanghwa Dolmen Sites, and Gyeongju Historic Areas.

3.3 Historical Linkages between India and Korea

India and Republic of Korea enjoy an age old and time tested friendly relations. The legend that princess of Ayodhya Huh, Hwang-Ok travelled to Korea in the 1st century A.D. to marry king Kim Suro perhaps laid down the foundation for cultural and spiritual exchange between these two countries. The enduring philosophy of Lord Budha, which has influenced the lives and thoughts of the peoples of two countries, has also provided a strong and long lasting common experience.

An ancient story even tells of how King Kim Suro of the Garak Kingdom married Indian Princess Heo Hwang-ok in 48 A.D. Buddhism, which has greatly influenced Korean culture, originated from India. The princess of Ayodhya myth-historical account from the "Karakuk ki" (preserved in the samguk yusa) relates how a princess of Ayodhya carrying a Buddhist stupa as a good luck talisman reached the kingdom of Kaya in 51 A.D. The princess of Ayodhya, which several historians have refused to dismiss outright as myth- history, needs to be taken up for discussion.²

² Taken the word "mythhistory" meaning religio-political ideology from Gary L. Ebersole's work Ritual Poetry and the Politics of Death in Early Japan. princeton: princeton University Press, 1997, p.33. cited in pankaj mohan's Korea and India Early Buddhist Linkages & Modern Cultural Interactions

Korea's contacts with India commenced in the fourth century. Relying on chronicles only, we have the names of three Indian monks who visited Korea in ancient times. Yet we have to notice that they were the first religious gurus to each of the three kingdoms. These three also names represent an exhaustive list of Indian monks in ancient Korea. If we consider a Japanese legend that tells us about an Indian monk named Hodo, a translation of Sanskrit Dharmapatha or Dhrmamarga came to Japan through Bakje Korea, there is enough evidence for confirmation.

The legend of Queen Ho of Garak in *Samgukyusa*³ is very relevant to Indo –Korean contacts before the spread of Buddhism in Korea through China. The legend of Queen Ho of king Suro is associated with the myth of king Suro, the founder of Garak or Gaya kingdom. Il-yeon; the compiler of the chronicle clearly indicates that this is a sketchy description taken from *Garakgukgi*, a narrative by a magistrate of Keumgwan country during the regime of Goryeo King Munjong (1046-1083).

During the sixth and seventh centuries, Buddhism in ancient Korea flourished so well that the state supported it for the purpose of utilizing religion as state-ideology. Monks devoted themselves mainly to the study of the Buddhist philosophy. Even long distance and separation between Korea and India could not prevent them from going in succession to Buddha's land.

Hye-cho was a prominent monk who went not only to China but also to India and left a valuable record, *Wang O CheonChukGukjeon* or *Memoir of a Pilgrimage* to the five regions of India. He left his mother-land in early age for China before reaching China in 719 he met and became a disciple of Vajrabodhi, a renowned master of Tantric Buddhism. He left for India shortly before 724. Hye-cho approached India by sea-route across the South China Sea. Hye-cho started his travels in India from the eastern part of the country.⁴ He made pilgrimages to the sacred places like Saranath, Kushinagara, Rjagrah and Bodhgaya, as well as to some important places like Varanasi and Kannauj. Later he went to south India, western India and northern India

³ Samgukyusa, ii, karakgukgi, cited in Su, Lee kwang (2003), Contacts in pre-modern Times, 30 years of Korea-India Relations, New Delhi: Shingu Publishing Co.

⁴ Su, Lee kwang (2003), Contacts in pre-modern Times, 30 years of Korea-India Relations, New Delhi: Shingu Publishing Co.

and visited Jalandhara, Indus area, the Kashmir valley, Gandara, the Kapisa and several central Asian states as well.

The history of Indo-Korean contacts started in the beginning of Christian era and reached its height during the seventh and eighth centuries. It commenced due to the expansion of Indian culture to South-East Asia, and was established by Buddhist activities. Lack of direct trade between the two countries was the main cause of the limited contacts. Till the early Christian era Korea could not develop her economy to a very great extent but from eighth century it picked up. Cultural contacts between the two countries could not happen in a significant way without prospering trade relations. The Chinese played the role of the conveyor of Indian culture but the existence of China between the two was a barrier against direct Indo-Korean contacts. The cultural contacts had such a great influence that the Korean culture cannot be interpreted without Indian elements. Every aspect of Korean life has traits of Indian culture.

3.4 Modern Cultural Interaction

Both India and Korea had bitter experience with colonial rule. There have been several points of similarities in the nature of exploitation and colonial administration of the two countries. The colonial subjugation of India and Korea and anti-colonial movements in two countries revived interest in each other. Koreans highly appreciated India's epic struggle for freedom and held its political and intellectual depth in high regard. India gave a few messengers of humanism and peace, especially, Rabindranath Tagore, M. K. Gandhi, and Jawaharlal Nehru. Mahatma Gandhi became spiritual mentors and role model to all Korean people who were also suffering from the Japanese control. Renowned authority on the Korean National Movement, Prof. Lee Chong-sik has referred in his "Politics of Korean Nationalism" to the influence that Gandhi's strategy of non-cooperation exerted on the Korean mind.

In this context, when Korea and India were enduring the pain of colonial rule, India's foremost poet Rabindranath Tagore visited Japan in 1927. Some Korean students called on him and requested him to contribute a poem to commemorate the famous march First Movement. The poem was published in Dong-A Ilbo in Korea on April 2, 1929 and it is as followed:

“In the golden age of Asia
Korea was one of its lamp bearers,
To be lighted once again
For the illumination of the East.”

If we look at the relationship between India and Korea in the post-diplomatic period, although consular relations were established between the republic of Korea and India in 1962, it was only in 1973 that the two sides decided to develop full-fledged diplomatic relations. Following the establishment of consular relation, India and Korea posted consuls general in respective countries.

In terms of cultural exchanges, the relationship between India and Korea was modest and somewhat sporadic when after 11 years of consular relation the established diplomatic relation in 1973. It slowly began to gather momentum only around the mid 1980s. Shortly after the establishment of diplomatic relation, the two nations signed an Agreement on Cultural Cooperation in 1974 which functioned as a formal and institutional framework of cultural exchanges. Following the Agreement, a number of Cultural events were held in both countries, with visits of many artists and cultural troupes. For the most part, these events were formal and official in character, aiming mainly at introducing certain selected aspect of one's traditional cultural to a concerned audience of other.

The cultural exchanges between Korea and India in the post-diplomatic period can be divided roughly into two phases if we take the mid 1980s as a turning point. In India, relatively few people were aware of Korea's importance for Indian foreign policy. Korea was remembered by them mostly as a devastated, war-stricken small country in which India helped to restore peace as a member of United Nation. Politically, some Indian intellectuals and politician even felt that North Korea is closer to India than South Korea because the former was counted as in league with India in pursuing the non-alignment movement.

This period of relative inertia and indifference changed dramatically around mid-1980s when Korea successfully hosted two international sports events, the 10th Seoul

Asian Games in 1986 and the 24th Seoul Olympic Games in 1988, the active and fast developing Korean society was broadcasted worldwide and made a deep and favorable impression on tens of millions of Indians who watched on television not only the Games but also various aspects of the Korean society and culture for the first time. Widespread television networks in India made this possible, and the Indian audience, rural as well as urban, was immensely impressed by the affluent and prosperous appearance of Korea. Sse-ul (Seoul) suddenly became a household name in India, with many Indians showing their wonder and interest in Korean things and expressing their desire to learn more about the Korean experience.

For cultural exchange it is necessary to develop direct contacts among different cultures. More than anything else, in this age of mass media and information technology and the increase in the number of people who have first-hand experience of other cultures and who willingly want to share this experience with others, there emerges a sizeable audience who constitutes a potential consumer market for that culture. The means of communication can be very diverse and easily available thanks to the development of information technology, and they include such means of mass-communication as television programs, newspapers and journals, films, book stories on internet sites and e-books, etc. In this regard, the Korean government's decision to remove restrictions on overseas travel in 1988 has had far-reaching effects on the nature of Indo-Korean relations.

In a nutshell, the increased interest in bilateral relations of both countries is largely developed and maintained by the dynamics of bilateral economic relations in recent times. The demands for more information about each other's culture have been largely met by mass-media and most recently by the internet. But due to profound cultural differences between Korea and India, the effects of these changes have been very differently translated into cultural terms in each country.

It was during the early 1970s when Korean Studies was introduced on a regular basis in India by the Jawaharlal Nehru University (JNU), New Delhi. Prior to that, there was an Indian School of International Studies constituted in 1955 under the auspices of the Indian Council of World Affairs for the promotion of international and area studies in the country. It did provide an opportunity for its students and research

scholars to opt for Korean topics as the main field of their research projects. But in the absence of any facilities for learning the Korean language as well as sufficient research material, they had to depend on government support (in the form of exchange scholarships) for visiting Korea to learn the Korean language and conduct the required fieldwork. Consequently, hitherto, very few Indian scholars were able to avail of such rare opportunities to learn Korean language, culture and sociopolitical affairs.⁵ Nevertheless, some of these early scholars become the pioneers of Korean studies in India.

With the establishment of the Jawaharlal Nehru University, the Indian School of International Studies was merged with this university in June 1970, and was renamed the School of International Studies (SIS). Thereafter, the expansion of the horizons of area studies to include Northeast Asia, took place in this school through the creation of various Centres of Studies. One of them is the Centre for East Asian Studies (CEAS), which incorporates an elaborate curriculum of Korean Studies. Presently, the M.A. programme of this center contains courses on the "Korean Peninsula in International Affairs since 1945," and the M.Phil programme carries courses on the "Political & Economic Development of the Korean Peninsula since 1945," "Modern History of Korea from 1876 to 1945," "Korean Peninsula in International Affairs since 1945," and Korean language.

Closely associated with the School of International Studies in disseminating knowledge about different regions and countries of the world is the School of Language, Literature, and Culture Studies of the same university. Established in 1969, it provides for the most comprehensive and elaborate programme of Korean linguistic, literary, and cultural learning through its Centre for Northeast Asian Studies. In the beginning, there was only a one-year Diploma course for Korean language available at this school. After some years, another one-year Advanced Diploma course was added. During the 1980s, it was extended to a three-year programme of B.A. in Korean language and literature. Recently, it has reached the stage of an integrated five-year programme of B.A. and M.A. in Korean language, literature, and culture. At

⁵ Agrawal, Brahm swaroop (2005), " The Evolution and Status of Korean Studies In India", *Korea Foundation News Letter*, 14(4)

the B.A. level, its syllabus includes: Oral Expression, Hangul, Text in Hangul, Hanja, Mixed Script, Basic Structure, Comprehension and Composition, Conversation Ability, Reading Ability, Text and Grammar, Applied Grammar, Translation and Composition, Interpretation, Specialized Terminology, Themes in Korean Literature, Geography and Culture of Korea, Contemporary Korea: Social, Economic and Political Dimensions, Modern History of Korea and India –Korea relations.

At the master level, it offers the following subjects related to Korean Studies: Comparative and Contrastive Linguistics, Translation & Interpretation, Trends and Themes in Korean Literature, Hanja, Advanced Language Studies, Social and Cultural Heritage of Korea.

The University of Delhi is another institute of higher learning involved in the development of a comprehensive curriculum of Korean Studies in India. Although the University of Delhi, established in 1922, is one of the oldest and most prestigious universities of the country, it was not until the beginning of the 21st century when the commencement of Korean Studies took place there. In 2001 Korean Division came into being in the Department of East Asian Studies (DEAS) at Delhi University (DU). Presently, this department offers Certificate of Proficiency, Pre-degree Diploma, and Advance Diploma programmes of study in the Korean language. Some courses pertaining to Korean history, culture and politics are prescribed for M.Phil students of this department opting Korea as the major field of their academic pursuit. Some students, belonging to the Department of East Asian Studies also choose Korean topics for their doctoral dissertations. There is also a plan to introduce an M.A. programme in Korean Studies in near future in the DEAS

Apart from the above two national universities, there is an institute in Madhya Pradesh (central province of India) which is associated with Korean Studies to a certain extent. It is the Maharani Luxmi Bai (MLB) Government Autonomous College affiliated with the Jiwaji University in Gwalior city, about 320 kilometers away from Delhi to the south. Although there are no arrangements for learning Korean language or a separate department of Korean Studies in this college, even then it has contributed to the promotion of Korean/East Asian studies in the central region of India and acted as a feedback for the CEAS, SIS, and JNU. A syllabus related to

the Northeast Asian studies was incorporated in the curriculum of area studies under the Department of International Relations of this college in 1987, and the students were encouraged to select Korea as their specialization. Some of them gained a good knowledge of Korean affairs through a series of special lectures and seminars. After obtaining an M.A. in International Relations (with specialization in Korean affairs), a few of them joined the M.Phil programme of Korean Studies at the Jawaharlal Nehru University, New Delhi, and were even selected for exchange scholarships for further studies at Seoul National University.

The above mentioned institutes have brought about a big change in the field of Korean studies in India. Different courses right from the Certificate of Proficiency and Diploma to the levels of B.A. and M.A. in Korean Language, and M.Phil in Korean Studies are available according to the choice, caliber, and means of the students and scholars. The syllabi of these courses contain the scope of almost all-inclusive training in Korean language, literature, culture, history, economy, and politics. Moreover, for those who want to pursue higher studies in this field, there is an ample scope and opportunity now.

However, as it is obvious from the above description, full-fledged facilities for Korean Studies in India are by and large concentrated in the capital city of Delhi. Consequently, only a microscopic minority of Indian students and scholars get an opportunity to devote themselves in this field. Even it is very difficult for the student with limited resources to continue their studies in a place like Delhi. Therefore, there is an urgent need to decentralize and make these faculties available to small cities so that more and more interested students take up Korean studies as their field of scholarship.

Beside the above mentioned challenges, there is an urgent need to divert our attention to East from the Anglo-American dominance in academia. As a matter of fact, common peoples of India and Korea do not possess much awareness of each other in spite of long-time historical, cultural, and philosophic links between these two ancient civilizations of Asia. Recently, an even more paradoxical situation has emerged in this respect. Nowadays, several Korean enterprises and their products have become quite popular in India. But the people behind those enterprises and goods are still strangers

to the general public of this country. As such, far-reaching literary, cultural, and artistic exchanges are needed between the both nations at the grass-roots level in order to inculcate and enhance interest in Korean Studies among the vast majority of Indian intellectuals.

Korean studies in India have been the back bone for maintaining and developing Korean-Indian cultural relationship. Desire for the further development between the two countries has been growing and was realized gradually after the establishment consulate relation between the two countries. In fact, institutionally it may be proper to speak about the establishment of Korean Language programme and area studies at Jawaharlal Nehru University and University of Delhi respectively, since Korean studies are based in the roots of the two. The aim of the Korean language courses is very impart in an integrated manner that is the four skills of speaking, reading, listening and writing the language fluently.

No doubt Korean studies in India has developed and spread for last decades. Along with this gradual and positive development, a few directions may be discovered. First of all, quality matter should be focused on Compared to Chinese and Japanese studies in India; it is still in its early age. Therefore, more universities should be encouraged to offer Korean programmes, especially, Ph.D. programmes should also be inducted. Along with this development and transition, it is anticipated that more universities in India may setup Korean language and study programmes in the near future making Indian understanding of Korea more insightful.

After establishment of diplomatic relation in 1973 and the conclusion of Agreement on Cultural Cooperation in 1974, the Korean and Indian government have endeavored to provide official and institutional foundation to broaden the scope of cultural understanding in both the countries. As a part of this policy, the Korean government has supported regular exchange of colourful cultural events.

The Korean arts must be making its way to the Indian people but it had been facing many torrents in the East and the South East Asian countries. The spread of the Korean cultural wave had been a decade long process, starting from the neighboring countries of Japan and China. The South East Asian countries were next to be hit by

the Korean wave. Initially, there were apprehensions about the spread of Korean wave in the other regions of the world as the phenomenon was understood from the point of view of Cultural proximity theory. The theory purports that media productions from culturally affiliated countries have greater reception than those from the culturally distanced countries. It was speculated that the spread of the Korean Wave could not go beyond the shores of the countries having cultural proximity with Korea, but its proven wrong and people have started realizing that it can transcend the regional and cultural boundaries because of Korea's cultural and economic strength.

It is very clear that the Korean government has tried to take these forms to geographically remote places but the popularity, demand and sustainability of these dramas could not be ensured just by the government support. There seems to be a popular demand for the cultural products of Korea. Take an example of Japan where despite many political disagreements between Japan and Korea, Korean dramas such as *Winter Sonata* became a fad among the general people. The Korean government might facilitate the availability of these products to various countries but the globalization of cultural traits must have to pass the fair trail of being interesting and inspiring to people and only then there could be sustained demand for these products in foreign countries. In the case of performance of the Korean troop in India also, it is true that the Korean Embassy in India and the Indian Council of Cultural Relations hosted many events, but the credit of all those applause could not be given to them alone. It was basically power of the Korean music which made every spectator to enjoy the performance.

In May-June 2006, a Korean delegation visited India, Indonesia and Thailand on a mission to spread the Korean Wave in these countries. In India, for the first time the Korean Drama '*Emperor of Sea*' was telecasted by DD 1 on 23rd July 2006. In another move to make Indian audiences aware about the Korean cultural richness, the MBC hit drama "*A Jewel in the Palace*" began to be aired on DD 1 from 24th September. It is difficult to make any assessment about the popularity of these dramas as initial viewership of the first drama was around 0.8 percent only. However, it is notable that there has been 4 percent growth of viewership of the first drama since then. Although, it is premature to make any definite statement about the popularity of

these Korean dramas as they are still in nascent days only, there are people who like these dramas very much and they wish that these dramas would be shown more often (presently these dramas are shown only once in week). Not only in India but also in other South Asian countries such as in Pakistan there are demands for the Korean dramas and soon Pakistani audience too would be able to watch these eternal and omnipresence saga of Korean history and culture on their state channel. It is nothing but the popularity and the huge market potential of these Korean dramas that have evinced a keen interest from the hugely popular Sony TV channel in them. The Sony TV has expressed its willingness to have these dramas in its milieu of programmes. All these developments are very positive as they indicate towards a growing interest in Korean culture⁶.

Korean wave first came into India with the opening up of opportunities for the external players in the liberalized market of India in the beginning of 1990s. The first phase of the recent interactions of Indians with Korea was essentially growing acquaintance with the Korean *Jaebol* like Daewoo, Hyundai, LG and Samsung. There were people in India who were not aware of Korea though they had well information about these Korean companies and their products. In subsequent years, these companies further expanded and diversified the range of their products and became household names in India. Now there is hard to find a family, especially in urban India, which does not have products of these Korean companies. Gradually, small and medium sized Korean companies have also come to Indian market and are working as a cultural ambassador of Korea in India. Thanks to the economic interests of the Korean companies in India, the bilateral trade between the two countries has grown from a meager \$570 million in 1991 to about \$7 billion in 2006. With the proposal of the POSCO, a steel giant of Korea, to investment around \$12 billion in integrated steel plants at Paradip in Orissa, there have been speculations that there would be increased interests of Korean multinationals in India in coming years. The POSCO investment in India would be the largest ever foreign investment in India till date and the single largest overseas investment by a Korean company. If it is not a Korean economic Wave in India than what is it? Most interestingly these growing investments

⁶ Mishra Sandeep, http://www.koreanmovie.com/Has_Korean_Wave_arrived_in_India_news172/

in the Indian markets have also created better opportunities for the people engaged in the study of Korean culture.

There has been growing demand in India for not only Korean language but also Korean studies in general with the growth of Korean companies in India. The Korean studies, which was taught in only one university of India, namely the Jawaharlal Nehru University, has been established in University of Delhi in 2002, University of Madras and University of Calcutta in 2005. Every year the number of students enrolled in various courses related to Korean studies has been growing dramatically. In these universities, various events like *Korea Week* by University of Delhi and *Hangul Day* by Jawaharlal Nehru University have been celebrated annually and are quite popular in these institutes. It is worth mentioning in this regard the Korean Drama which has been presented as part of the Korea Week by the University of Delhi. Though the drama directors come every year from Korea, the casts are Indian students learning Korean language in the University. In 2004 and 2005, Korean dramas *Chunhyang-jeon* and *Heungbu-jeon* were performed and they became so popular that the Korean drama performance has become central to the Korea Week celebration. Because of growing demand and popularity of these drama shows, this year the performance of the Korean drama *Kimsorowangwa Heowangwhu* was done at the Kamani Auditorium of Delhi which hosts most of the significant performances of Indian theatre and is the hub of cultural life of Delhi.

Korean dramas on the National TV Channel of India and loud support for Korean music performances were not out of the context. They are part of a growing interest of Indians in not only Korean economic miracle but also in the cultural traits of Korea exemplified in various TV soap operas and music. Likewise spread of Korean wave in Japan, China and other Southeast Asian countries, this wave seems to have reached at the shore of South Asia. Putting things into perspective, it could be said that the coming of the Korean wave in India might take some more time to make a visible and splashing presence but augmented by all encompassing relations between the two countries and growing business relations between the countries in leaps and bounds. There is no doubt that this the most favorable time for this kind of cultural exchange and in the coming times the Korean will be a part of Indian imagination.

The cultural proximity of the two countries is evident from the story of *Kim Suro* of *Gaya* kingdom, who married to Indian princess of Ayodhya in 1st century BC. The story of ancient marital alliance between the two countries is not the lone intersection of the past. Buddhism and Asian values are other common features in Korea and India from time immemorial. On the bedrock of historical and cultural linkages as well as growing economic mutuality between both countries, the Korean wave could venture into a country of billion with its never ending ebb. Even beyond the cultural proximity theory there is uniqueness of Korean elements in these cultural products which also have many generic elements. Take for example the Korean dramas, which enact and narrate emotionally gripping themes such as family, friendship, love, greed and betrayal. The portrayal of universal themes explains the transcending appeal of Korean dramas in various cultural context of Asia. However at the same time, these dramas don't just reflect unique elements of Korean values, beliefs and practices but many Indian elements continuously identified by the audience.

Korea's emergence as a 'soft power' in Asia is also reflected by the phenomenon of the Korean Wave and its spread in far away countries like India and South Asian. Here soft power means that Korea has the 'power to attract' based on its intangible resources such as its ideas, culture, business practices, intellectual know-how, political and social values and so on. In contrast to hard power, which primarily relies on its physical resources such as military forces, population, territory and raw materials, acceptance of Korean intangible aspects would certainly provide it the leverage to play more significant role in Asia. In this context, it can be speculated that in the 21st century Korea is going to be a cultural power to be reckon with.

Though, the prospect of Korean wave looks promising in India and even in other South Asian countries, however, given the size and other infrastructural factors of India, it would be premature to come to a definite conclusion about the process in advance. The Korean wave in India would take its unique course, however it has shown a good beginning with capturing the imagination of the people and we could be optimistic about its future. Till date only two dramas have been performed in India but in future there are number of popular Korean dramas such as presently

running *Yul Aphop Sunchong, Paris' Yeonin, Naeirumun Kim Sam Soon* that could be introduced in India with success in future. There is possibility as well of the Korean drama being shot in India with the help of Indian casts. In March last year, Korean TV program production company DHB introduced entertainment show '*Muya Muya*' fully shot in Thailand and the program recorded highest viewer rating within six months in Thailand. It is estimated that in last two years, a total of 10 Korean studios have explored foreign markets in order to produce TV programs in Thailand, Vietnam, and China. There are expectations that India would also be included in this list.

In the Indian case, it is difficult to decide whether it was the growing demand for knowing Korea that was instrumental in making *Hallyu* introduced in the country or it was started with the government help, to make the possibility of *Hallyu* in India and South Asia. At this stage of economic and cultural exchange, it is incumbent upon the government and private players to bring Korean cultural product to South Asian countries and introduce them to general population. Given the geographical distance, the *Hallyu* needs initial helping-hand but later on it might become a driving force in the bilateral relations of Korea with these countries. India can be regarded as a role model in this case.

CHAPTER IV

INDIAN CULTURE IN SOUTH KOREA

4.1 Introduction

In the ancient period the history of exchange between Korea and India based on Buddhism has been continued to develop until western religion. The Culture was introduced to Korea in the modern period through a trade route linking Goa in India, Macao in China and Nagasaki in Japan. In fact, after the signing of Comprehensive Economic Partnership Agreement in economic, political and cultural field's new developments can play a crucial role in this exchange. The economic and political exchange unaccompanied by deep cultural and educational exchange has its own limitations in continuing with the demand for prosperous and cordial relationship.

In the 4th Century with the arrival of Buddhism India's relationship with Korea started. Since the ancient and early medieval Korea Buddhism was central to a range of human experiences in its inception. The rulers of all three early Korean states, Koguryo, Paekche and Silla accorded generous patronage in the Korea not only for its magic, sacred mantras and the tales of supernatural power of Buddhist clergy. For providing ideological coherence to their states, and the versatile repertoire of symbolism helped in empowering the position of rulers the universalistic ethics of Buddhism also implied the possibility. Between the late fourth and early seventh century Buddhism primarily served as a conduit for monarchical interest on Korean peninsula. King Chinhung of Silla indentified himself with the King Ashoka and arrogated the symbolism of cakravartin - the Universal Ruler. King Chingpyong named his wife Mayadevi. Maiden names of his two female successors on the throne were derived from Buddhist scriptures. However, in the early seventh century, Silla joined the forces of Tang of China and succeeded in the long-drawn war of peninsular conquest. As a result, the political circumstances and the character of Buddhism on the Korean peninsula changed.

4.2 Indian Culture

Today due to cultural diversion and adulteration our Country is facing various challenges. The influence of occidental civilization and commercialization has overshadowed the way of life of even those who vaunt for the great cultural heritage of India. In this situation it has become more important to review the original form and expansion of the Indian culture, analyze its foundation-principles in scientific light and present in detail its different aspects which deal with the day to day life of people that could be useful for the righteous progress of the world.

The philosophical and scientific foundation of this culture set the basis of culmination of human life and ultimate evolution of the conscious faculties of human self. It encompasses all possibilities of global welfare and righteous progress of the entire world of all beings and everything existing on this earth. The central theme behind the development of Indian culture as shaped by the revered rishis was - "Vasudhaiva Kutumbakam", treating the entire world as our own family - reflecting universality of serene love, altruism, sharing of responsibilities and caring for all beings.

The central theme of Indian cultural development is Indian philosophy of continuity of life and realization of the soul. The word "culture" is a literal translation of the word "sanskрати" in Hindi language. The word "sanskрати" means - that action, method or system which has (or which pertains to) virtuous tendencies.

In the simplistic term 'Culture' can be defined as an expression of identity which characterizes a particular group or a community by associating it with distinct traits of customs, beliefs, and value, language, conduct and art norms. Culture constructs and influences the perceptions, comprehensions and behavioral attributes of a group or community thus stimulating a sense of oneness within the group and a sense of exclusivity with respect to other groups or communities.

Even A. Mazrui states that culture helps to provide 'lenses of perception and cognition', 'providing motive of human behaviour', 'criteria of evaluation', 'a basis of identify', 'mode of communication', 'basis of stratification', and 'system of production and consumption'.

4.3 Cultural Policy of India

The Indian Council for Cultural Relations (ICCR), as manifested in a major programme of festivals abroad, has sought to present abroad an image of India, while pursuing other domestic objectives. In the 1980s and 1990s the festival of Indian programme provides a useful insight into a country which used cultural diplomacy to present abroad an image of it that sought to counter stereotypical images abroad.

In 1947, India was genuinely committed to rebuilding a post-colonial world on foundations which in its view were significantly different from those which characterised colonialism. Since Independence, India's non-aligned foreign policy stance was, as C. Raja Mohan notes, 'the singular feature' of its foreign policy. The foundation of that stance was fundamentally challenged by the end of the Cold War. As a result of this, several core aspects of its foreign policy, and its economic policy, were reconsidered, and in the 1990s underwent significant change. The first steps towards economic liberalisation were taken. India's non-alignment owed much to Jawaharlal Nehru, India's first prime minister and foreign minister. Nehru's idealism, and his international experience, was also reflected in his approach to independent India's relations with other countries, relations that should be based on the principles of Panch Sheel. Nehru's vision of the future of Asian cooperation was based on 'promoting peace and progress all over the world.'⁷

The end of the Cold War in the leadership of the international non-aligned movement served to place India's idealistic approach to foreign policy. These aspects included India's relationship with great powers in 1991. In the 1990s India foreign policy altered markedly and fundamentally reconsidered its place in, and relationship to, the Third World.

In 1950 the work of India's premier cultural diplomacy agency, the ICCR was established. The ICCR has served as the 'prime, but not exclusive, channel for official activities abroad. It organized a programme on festivals of India and explored. During the 1980s and early 1990s in UK, United States, France and the erstwhile USSR, the

⁷ Nehru, "Asia Finds Herself Again," 153, Cited in Mark, Simon (2008), A Comparative Study of Cultural Diplomacy of Canada, New Zealand and India.

early festivals took place. It was one amongst a number of national cultural and educational institutions established as part of a post Independence programme of nation-building and owed much to Jawaharlal Nehru and Maulana Abul Kalam Azad. Maulana Azad's religious and cultural broad-mindedness extended international relations to relations amongst religious communities within India...independence made possible a mutual acceptance between east and west.⁸

In 1960, the administrative location of the ICCR was transferred to India's Ministry of External Affairs (MEA). In 2004, the Committee deemed the MEA's handling of the setting up of a new Indian cultural centre in Washington. Before this in the field of culture, Korea and India signed agreement on Cultural Cooperation in August 1974 and under its mandate cultural commission meetings held regularly. The MOU objectives have remained unchanged since the ICCR inception in 1950⁹. The four objectives set for the organization were as follows: first, to formulation and implementation of policies and programmes relating to external cultural relations; second, to promote cultural exchange; third, to promote and strengthen cultural relations and mutual understanding with other countries; and fourth in the field of culture to establish and develop relations with national and international organisations. The ICCR has, through its support of scholarships (one of its most funded activities), delegations, seminars, exhibitions and cultural performances, continued to 'promote cultural exchange with other countries and peoples'.¹⁰ Since the economic reforms of 1991, the Cultural centres abroad are under the administrative control of the respective Indian diplomacy missions in which the centres are located. The centres have been the 'coal face' of India's cultural diplomacy. South Korea announced to open a New Cultural centre in New Delhi. The Look East Policy launched by Prime Minister Narasimha Rao in 1994 was had much to do with renewing India's commercial contacts with south-east and north Asia, and Australasia.

⁸Douglas, Abul Kalam Azad, 242, Cited in Mark, Simon (2008), A Comparative Study of Cultural Diplomacy of Canada, New Zealand and India.

⁹ Indian Council for Cultural Relations, 50 + Years of ICCR, Cited in Mark, Simon (2008), A Comparative Study of Cultural Diplomacy of Canada, New Zealand and India.

¹⁰ Indian Council for Cultural Relations, 50 + Years of ICCR, Cited in Mark, Simon (2008), A Comparative Study of Cultural Diplomacy of Canada, New Zealand and India.

The objective of using cultural diplomacy to project a positive image of India abroad was entirely in keeping with the concept of mutual understanding with other countries. For example India declared 2011 as Year of Republic of Korea and Republic of Korea have been designated that very Year as Year of India.

In 2004 the Indian Ministry of Tourism launched an award-winning advertising campaign 'Incredible India', to take advantage of India's extraordinary tourism potential. With this campaign, of India's rapidly growing economic confidence and power, and of the benefits cultural diplomacy could provide to Indian diplomacy in other countries. India signed many Tourism Agreements with other countries i.e. in September 1993, India and Korea signed the Agreement on Tourism Cooperation. It helped in developing the inflow of tourist traffic between India and Korea.

The absence of such a bilateral agreement has not, however, prevented cultural exchanges from taking place: the absence of a cultural agreement with the US, for instance, did not stop a festival of India in the United States being staged over the period 1985-1986. Cultural agreements have been negotiated by the Department of Culture. In 2002, according to the department's annual report, India had a total of 109 cultural agreements with countries. The first, with Turkey, was signed in 1951, the last in 1999. Under the guiding principles of cultural diplomacy India and Korea have signed Cultural Exchange Programme in 1974 and renewed it in 2004 to enhance cooperative activities. And recently on 8th June 2010 External Affairs Minister as S.M. Krishna has signed three documents; MoU between the Indian Council of Cultural Relations and Korea Foundation- is one them.

A report of the external affairs committee of the Indian Parliament noted, in 2002, that the MEA regarded the Department of Culture as having 'the overall responsibility for chalking out plans for cultural exchanges with other countries through concluding agreements on Cultural Cooperation and Cultural Exchange Programmes. In pursuance of the cultural agreement, India and Korea signed the Cultural Exchange programme on 29 September, 1978, envisaging among other things cooperation between educational institutions in two countries. Several of the national cultural institutions that fell under the department's remit were involved in cultural exchanges. The ICCR's scholarships programme has always been a significant part of its work. It

has focused on students from developing countries, particularly neighbouring countries. The ICCR in its annual report of 2000-2001 noted that a total of about 1,800 international students from over seventy five countries were studying in India under various schemes of the Council¹¹. In addition to the ICCR's scholarships programme, the organisation has since its inception included cultural performances and exhibitions (both those of other countries in India, and those of India abroad), as well as seminars and conferences. The seminars and symposia have covered a range of issues and included one-off lectures. Whilst the cultural component of the organisation's programme accounted for a small part of the overall annual funding, it was in some respects this aspect of the ICCR's work for which the Council became best known in India, and abroad.

It is in this area of its operation - cultural group performances, artist performances and exhibitions - that the ICCR most closely interacted with the Department of Culture, as the ICCR was usually entrusted by the Department with managing the performing arts component of Festivals of other countries held in India and Indian festivals abroad. ICCR organised a festival in other countries because the festivals represent a significant element of India's cultural diplomacy. The nature of the festivals abroad, they provide an insight into the motivations for the presentation abroad of a particular image of a state. The festivals abroad were to present an updated image of India as a contemporary, scientifically advanced country with a great and broad cultural heritage. This aim was especially directed at countries of economic, political and strategic importance to India.

The Cultural diplomacy in general will be set out, along with a number of aspects of the subject which warrant further research, and implications that these findings may have on policy relating to cultural diplomacy and diplomacy.

¹¹ India Council for Cultural Relations, Annual Report April 2000-March 2001, Cited in Mark, Simon (2008), A Comparative Study of Cultural Diplomacy of Canada, New Zealand and India.

4.2.2 Elements of Indian Cultural

Religion and their Diverse Festivals

Indian festivals speak of India's rich cultural and traditional background. India's rich cultural heritage attracts the Western world during the celebration of important festivals like Onam, Holi, Durga Puja and many more. In India every region celebrates their festival according to their regional customs and rituals. India is a multi-cultural and multi-religion country. The festivals of India are associated deeply with different religions; therefore celebrations never come to an end here. Some festivals are dedicated to gods and goddesses and to their incarnations and reincarnations for example the most prestigious festivals of Hindus Diwali and Dusshera, the Muslim festival Eid and Muharram, Sikhs celebrate Guru Nanak and Guru Gobind Singh birthday and Christmas festival of Christians are also equally celebrated with same enthusiasm and excitement. Teej is a festival which welcomes the monsoon. It is celebrated mostly in Rajasthan, where the arrival or absence of the monsoon is of almost importance. The harvest festival native to Kerala is Onam, which is widely known for the snake-boat races which is a famous feature.

Art and Architecture

India's diversified monuments, sculptures, fort and temples it is a perfect specimen of a rich architectural splendor. The erotic sculptures of Khajuraho temples in Madhya Pradesh, - the 7th wonder of the world Taj Mahal in Agra, the magnificent Red Fort and the Qutab Minar in Delhi depicting the beautiful work of Mughal architecture, the caves of Ajanta Ellora and Elephanta in Maharashtra tunneled out of the massive rock and the luxurious forts and palaces of Rajasthan are all the captivating sights, delicately exhibiting Indian culture and heritage as noticeable in India's rich art and architecture.

Literature and Languages

India's eminent culture lies in its rich literature and languages. India enjoys a rich mélange of languages with as the mother of all languages, Sanskrit ranking on the top. Nineteen languages are recognized as regional languages of Indian Constitution. The

manuscripts and edicts written in various languages, they symbolize Indian diverse languages and rich literature.

Dress

Indian clothing is known for its colorfulness and grace. The Indian traditional costumes like saree, ghagra-choli, salwar-kameez and lehenga are typical of the Indian women dress where as the dhoti-kurta and pyjama are the traditional dresses of men. Most common clothing for men is the 'pyjama' and 'kurta'. In the villages, instead of 'pyjamas', men wear 'lungis'. The 'lungi' is a rectangular cloth, usually made of cotton, draped around the waist and pleated in the front at the groin. In some parts of the country, women wear a 'ghagra' with the choli instead of the 'sari'. The 'ghagra' resembles a skirt with sewn-in pleats secured at the waist with the length up to the ankles. Another common outfit worn by women is the 'salwar-kameez'.

Ayurveda and Yoga

The diversified stance of yoga and transcendental meditation are natural course of keeping the body and the mind into perfect harmony. The wealth of Yoga and Ayurveda flows in the country since the time of rich vedic civilization. Kerala the main Ayurvedic center that facilitates the herbal cure for various sicknesses is thronged by the tourist from all over the globe to achieve mental rest and physical fitness. Ayurveda and Yoga are amazing legacy of Indian culture to the whole world.

Dance

Indian classical dance is an expression of life, involving the body as well as the emotions. One of the oldest dance traditions associated with any of the world's major religions is Indian classical dance. According to Hindu mythology, the Taandav, symbolises the cosmic cycles of creation and destruction, birth and death. The past few centuries by dance teacher's nattuwanars and the temple dancers' devadasis has been performed Bharata Natyam the traditional dance form of Tamil Nadu. Kathak, the traditional north Indian dance form is intimately bound with classical north Indian Hindustani music. This dance form is enacted by Radha and Krishna, in the Natwari style. One of the excited dance forms in north India is Bhangra from Punjab. Kathakali means enacting a story as a detailed dance. Often the story is relating the

victory of truth over falsehood. One of the most colorful and enchanting dances of Kerala are Padayani or Paddeni. Kummi and Kolattam are associated with the festivals of certain temples.

Food Habits

Indian food is different from rest of the world not only in taste as well as in cooking methods also. North Indian states like Punjab, Haryana and Uttar Pradesh show high consumption of chapattis, Tandoori, Rumaali and Naan as staple food. In western India, the desert cuisine is famous for its unique taste and varieties of food. Specially two states represent the desert flavor of Indian food that is Rajasthan and Gujarat. Some of the delicious preparations include dishes like the Bombay Prawn and Pomfret. In the eastern India, the staple food of Bengalis is the yummy combination of rice and fish. A special way of preparing the delicacy known as 'Hilsa' is by wrapping it in the pumpkin leaf and then cooking it. Another unusual ingredient that is commonly used in the Bengali cooking is the 'Bamboo Shoot'. Various sweets prepared in this region by using milk include the 'Roshogollas', 'Sandesh' and many more. In the southern India, the states make great use of spices, fishes and coconuts, as most of them have coastal kitchens. In South India, some of the delicious dishes are the lamb stew and appams, Malabar fried prawns, Idlis, Dosas, fish molie and rice puttu.

Paintings

Indian habitant subcontinent has known the art of painting since prehistoric times. The earliest Indian paintings are believed to be those of the Bhimbetka caves in Madhya Pradesh. As ancient texts that painting is a very old tradition in India. Even centuries ago, it was common for households to paint their doorways, verandahs, courtyards and rooms where guests/visitors stayed. It included geometric and floral patterns on drawn on the floor by the womenfolk - variously termed as kolam in the south, rangoli in Maharashtra, alpona in Bengal, and so forth.

4.3 Historical Overview of Cultural Relation

Since 374 AD the first Indian monk went to Korea from Qin China. He was popularly known as Ado which would not be a proper person's name but perhaps a pseudonym

denoting 'bald hair'. After one year he came, two temples were erected in the capital of Goguryeo, one of them is Sungmunsa and the other is Ibulnansa. The latter of which must be transliteration of Sanskrit name Ipunya. After some time they changed the name of this temple into heungboksa meaning 'Rise Blessing' temple since the term bok was a translation of Sanskrit punya¹².

The first monk Sundo, who brought Buddhism with Buddha's images and sutras by order of King Fukien of Qin, must be Indian or Central Asian. After ten years the advent of Ado and the Indian monk came to Korea in the first year of King Chimryu. His name was Marananta which must have been a transliteration of Sanskrit Maranantda. He came to the Korea Kingdom of Baekje whose king greeted him with full respect in his court. Since he was sent from the court of eastern Qin in South China that had frequent contacts with South India and Sri Lanka via sea-routes, there is great possibility of his coming from South India. The third Indian monk visited Silla Korea via Goguryeo in 417 AD during the reign of King Nulji. He was also called Ado with another name Mukhoja meaning 'dark complex foreigner'.

In South-East Asia, Indian culture was never introduced for political purposes. None of Indian-type state in this area were ever dependent on Indian powers. It was Indian merchants who opened the way to expand Indian Culture. In fact, they played a major role in the international trading network of Han China- Kushana/Satavahana-Rome at the time. In our present state of knowledge, the extensive cultural contacts between the two civilizations were present some centuries before the Christian era.

From the eighth century, Korea witnessed rapid economic progress. Korea began to export in Tang China several kinds of luxury silks, gold, silver and handiworks. They imported mostly luxury items such as emeralds, glass vessels, carpets, balm in Gilead and peacock feathers. Some of these items were handed over by Indian merchants but mostly were traded through Arab traders who had a trade throughout the Indian Ocean and in South-West-Asia in the pre-Turkish period. Indian traders are not reported anywhere in Persia and Central Asia, although we hear of Indian shelters in Alexandria in the beginning of Christian era.

¹² Lee Kwang-su(2003), Contacts in pre-modern times, 30 years of Korea-India Relations, New Delhi, Shingu publishing co.

The history of Indo-Korean contacts started in the beginning of the Christian era and reached its climax during the seventh and eighth centuries. It commenced due to the expansion of Indian culture to South-East Asia, and was well established by Buddhist activities. Lack of direct trade between the two was the main cause of limited contacts. In the early Christian era Korean could not develop her economy much but from the eighth century it picked up. Without prospering trade relationship, cultural contacts between two could not assume very large proportions. Most of their links were indirect. The Chinese were playing the role of conveyor of Indian culture but, paradoxically, sometimes the existence of China between the two was a barrier against direct Indo-Korean contacts. The cultural contacts had such a great influence that Korean culture cannot be interpreted without Indian elements. Every aspect of Korean life bears traits of Indian Culture.¹³

The myth of Queen Ho in *Garakgukgi* and *Samgukyusa* should be understood in the above respect. However, unlike others, why is that only the myth of Queen Ho is represented as evidence or possibility of concrete historic contacts? It may be due to the fact that Queen Ho and Ayuta have typical values. The former describes the concreteness of Ho and the latter of place time. People are inclined to adopt what they believe to be the rules of phenomena, which in turn is concerned to a stream of needles and irrational emotion. Apart from a literal belief that Queen Ho came from Ayodhya as emotionally describe by Buddhist camp, it is not advisable that this story be exaggerated by scholar, writers and local historians without any scientific analysis. Moreover, we should emphasize that mass media can distort the story and create history.¹⁴

However, the twentieth century seemed to have stimulated once again their mutual concerned, and the first person to who goes the credit of igniting spark in the moribund relationship is India's legendary poet - Rabindra Nath Tagore. As Tagore

¹³ Lee Kwang-su(2003), *Contacts in pre-modern times,30 years of Korea-India Relations* ,New Delhi, Shingu publishing co.

¹⁴ Lee Kwang-su(2003), *Contacts in pre-modern times,30 years of Korea-India Relations* ,New Delhi, Shingu publishing co.

was the first Asian to win a Nobel Prize, he belied the rationale of “Whiteman’s burden” adduced so fondly by western imperialists to perpetuate colonialism, and he became a shining symbol of Asia’s high moral and patriotic spirit.

Tagore’s spirit pulsated rhythmically with just and genuine aspiration of whole of mankind. When Japan annexed Korea in 1910 and tried to wipe out the very identity of nation, Tagore sent a poem called “Song of the Defeated” to Cho’oe Nam-son, author of “Declaration of Independence”, around the time of March First Movement. The poem was translated by Mun Chin-hak and published in the magazine Youth in 1917. As the poem embodies an unflinching faith in the ultimate victory of truth, it has radiated an immense beam of light in the dark days of colonial Korea. In 1927 when Tagore made a third visit to Japan, some Korean students called on him and requested him to contribute a poem to commemorate the tenth anniversary of famous March First Movement. Tagore immediately composed an inspiring quatrain:

“In the golden days of the East
Korea was one of its lamp-bearers
And that lamp is waiting to be lighted once again
for the illumination of the East.”¹⁵

In a letter to his Japanese poet-friend, Yone Noguchi, he vehemently criticized the slogan of Japan “Asia of Asia”. He wrote, “You are building your conception of an Asia which would be raised on a tower of skulls”.¹⁶ He further lamented that while in the West, even in the critical days of war-madness, a number of intellectuals could raise their voice above the din battle and defies their own warmongers in the name of humanity. In Japan they had capitulated to the gun-running war-lords and prostituted their pen by translating “military swagger into spiritual bravado”.

¹⁵ Shin Yong-ha, *han’guk kundoe minjo-chuui hyongsong chon’gae* (Formation and Growth of Modern Korean Nationalism), Seoul National University, Press 1987, p-349, cited in Pankaj Mohan’s *Indo-Korean Cultural Relation: A Survey*.

¹⁶ Somendranath Bose (ed), *Tagore Studies*, 1971, Tagore Research Institute, Cakcutta, p.-6, cited in Pankaj Mohan’s *Indo-Korean Cultural Relation: A Survey*.

Noted scholar Prof. Shin Yong-ha contends that the Satyagraha movement, which Mahatma Gandhi launched in India on April 4, 1919, was primarily a product of indigenous socio-political situation, but the possibility of March First Movement serving as one of the external influences cannot be ruled out. Nehru's letter dated December 30, 1932 addressed to his daughter Indira, he describes the March First Movement. Another renowned authority on Korean national movement, Prof. Lee Chong-sik has referred in his politics of Korean Nationalism to influence that Gandhi's strategy of Non-cooperation exerted on Korean mind.

Although, in the view of India's foreign policy of non-alignment, Delhi decided to establish full diplomatic relations with North and South Korea, but earlier also India and Korea were closer because they had a lot in common. Whether it was United Nations Temporary Commission on Korea (UNTCOK) or it was 25th June 1950 when Korean War broke out, India had won the trust and confidence of Korea.

4.4 Indian Culture in South Korea in Modern Times

With the rapid expansion of the bi-lateral economic relations, the two way movements of human agents between the two countries also increased significantly. Considering the lively and ever increasing overseas travel business in Korea and the vast population of India, the number of tourist is significant. However, if we compare these with the relevant numbers of only fifteen years ago when they were far below 1500 in both directions, then we can easily understand the fundamentally changing nature of the relationship between India and Korea.

In cultural terms, direct exchange and contacts of people from different cultures has a reciprocating and far-reaching effect in introducing and disseminating one's culture to each other. More than anything else, in this age of mass-media and information technology there is an increase in demand for people who have first-hand experience of others culture and who willingly want to share this experience with others and hence there emerges a sizeable audience who continues to be a potential consumer market for the culture. The means of communication can be very diverse and easily available due to the development of information technology. These include such mass-communication vehicles as television programmes, newspapers and journals, films, books, stories on internet sites and e-books. In this regard, the Korean

government's decision to remove restrictions on overseas travel in 1988 has had far-reaching effects on the nature of India-Korean relations.

In the recent years increase of interests and human exchanges between both countries were prompted and maintained mainly by the dynamics of development in bilateral economic relation. Although Korea and India have cultural and historical bond, the demand for more information about each other's culture has been largely met by mass-media and most recently by the internet. But due to the profound cultural differences between Korea and India, the effects of these changes have been very differently translated into cultural terms in each country.

There are several organizations which promote Indian culture directly and indirectly. The Korea- India Society, Tagore Society of Korea and Indo-Korean Foundation are prominent. These institutions have made valuable contributions towards promoting India-Korea cultural exchanges, including translation of works by Rabindranath Tagore and other famous Indian writers. There is a non profitable group named Indians in Korea (IIK) to ensure better interaction among Indians in Korea. The group's main focus is to bring Indians under one umbrella and interact freely in Korea. This group does lively discussion, meetings, get together parties, social cultural activities, and the best helping hands by each of the members in the group. There are organizations like Indian chamber of commerce in Korea, Indo-Korean business and policy forum, Indian merchant association, Korea-India society, Indo-Korean foundation, Tagore society of Korea, Korea society for Indian studies, Sathya Sai organization of Korea, ADVICOM group, and Annapurna women club.

Hindi, the third largest spoken language in the world, and the national language in India, is very popular among Koreans who constitute the largest number of foreign student learning Hindi in India. They travel to Indian University like Delhi University and Jawaharlal Nehru University to learn Hindi. The Indian Government provides scholarships for nationals of Republic of Korea to study an audio-visual intensive Hindi programme at the Kendra Hindi Sansthan, Agra, India.

In Korea, Hankuk University of Foreign Studies (HUFS), Seoul has a full- fledged Hindi department since 1971 with a number of professors from India teaching Hindi. India's former Tourism and Cultural Minister Smt. Ambika Soni released the

first Korean-Hindi Dictionary financed by the Korean Government and the Ministry of External Affairs, India during her trip to the Republic of Korea in 2008. Work on this 700-page dictionary which contains more than 50,000 main entries was started in 1994 by the faculty and the students of the Department of Hindi in HUFS and was coordinated by Professor Kim Woo Jo. The students of Hindi department have an Indian dance club and hold Bollywood film festival on campus every year. In 2007, Embassy of India held a Hindi Conference in HUFS, Yongin campus in which Hindi scholar from East Asian participated.

Pusan University of Foreign Studies in the port of city Busan has a Hindi department that was established in 1983. More than 35 students are admitted every year in the 4 year Hindi Bachelor's degree programme. In addition to a task of teaching, the Hindi department pursues the development of Hindi text book and multimedia learning tools, translation of study materials and from Hindi to Korean, and research on India related issues.

Sanskrit is a classical language of India and many sacred Hindu scriptures were recorded in this language. Moreover, most of the modern India languages trace their roots back to Sanskrit. The Venerable Dowoong Sunim, a Korean Buddhist monk has started a Sanskrit course in 2009 at the Thongdosa temple, near Busan called Thongdosa Sanskrit Sansthan. Dowoong Sunim's classes are held every Saturday and his students consist of people from different walks of life and all ages. They study Sanskrit and in the process some aspect of Indian literature and culture as well.

India has great influence on Korea now. It reflects in current Korean text books. It shows the imperative of globalised or international education. Probably social studies contain considerable India-related contents. The social studies curriculum is divided into four areas, Korean history, world history, geography and civics. India is mainly treated in world history and geography books. Social studies book for the middle school which was published in 2000 came with the great Tajmahal photo as text book cover. In this book one can find description about Indus civilization, excellent urban design of Mohin-Jo-daro and caste (page-238-239, 253-255). The social studies book for middle school in 2000 gives information about the Ashoka pillar, Sarath, the meaning of wheel as symbol of India and that very book describe about Ajanta style of painting, the development of science (0,decimal arithmetic). Social studies one for

Kyohaksa (middle school) says about conflict and co-existence between the Hindu and Muslim. The interesting story of East India Company and Sepoy Mutiny lies in Social Studies to be published in 2001. In social studies to students read about comparison of Korean March First Movement and Indian Non- Cooperation Movement of 1919, whereas middle school students studies about Non-Alignment, Korean Buddhist temple in India, Christmas in India and Varanasi. The world history book which was published in 2002 traces verna as the origin of caste (page 39 -40) and India version of Romeo and Juliet; a case study of bishal of Brahman caste, sonu of Jat caste (page 29-30). The world history book published in 2002 talks about the process of the spread of Buddhism and Metempsychosis and Nirvana pursued by Buddhism, Jainism and Upnishad. The information of Indian culture through Abhigyan Shankuntam of Kalidasa, Ramayana, Mahabharata and code of Manu can be seen in *Jihaksa*. (High School book world history, published in 2002). Korean students read about Indian National Congress, Banerjee's speech, Tilak speech and Surat doctrine in high school book published in 2004 (page 277-282).

In Korean history text books the contents about exchange with India is given brief coverage. For example, the legend of Heo, Hwang O and Buddhist monk Hyecho are mentioned Hyechos' Travelogue is one of the famous travel books about India in the world. Social Studies sixth for elementary school which is published in 2007 elucidates about imports for India and image of India reflects as the country conducting brisk exchanges with Korea today (page 80-110).

The image of India in the Korean text book can be summarized as 'The country with great ancient tradition and cultural heritage', 'The country having similar colonial experience and the movement for national independence as Korea', 'the country with amazing diversity and developing with infinite possibility'.

Indian culture is being propagated by Indian cultural diplomacy's instrument as I.C.C.R, M.E.A (Ministry of External Affairs) and non state actors too. A Tourism Agreement was signed between India and Republic of Korea (RoK) in 1993. During 2008, the Mission has issued over 62,000 visas to Korean nationals. Visa work is outsourced since August '07 and has proved to be convenient and popular with the

Korean visa seekers. Both the countries have agreed to facilitate the opening up of India Tourism Office in RoK and Korean Tourism Office in India.

Cultural Exchange Programme (CEP)

The Cultural Exchange Programme forms the basis of cultural cooperation between India and Korea at the Government level. The latest CEP covering the years 2009-12 was signed in September 2009.

Cultural Festivals/Performances/Exhibitions in 2009

(a) 'Amrita Revisited' a painting exhibition sponsored by ICCR which is a tribute by 50 contemporary women artists to Amrita Shergill was hosted in RoK from April-June 2009. It was exhibited in Korea Foundation's Areum Gallery and in Nami Island.

(b) National Museum of Contemporary Art in RoK hosted a two month long Contemporary Art exhibition –'Open Your Third Eye' from April to May 2009.

(c) Ministry of Culture, Government of India (GoI) organized a Festival of India in Sept. 2009 in RoK. Under this initiative, a 55 strong Indian contingent of performing arts participated in the 3rd Delphic Games from Sept 9-15 in Jeju Island and won bronze prize. Around 35 artists from this group presented an ensemble of folk instruments/folk dances and a few classical dances at Busan, Seoul and Nami Island. This was the first major Indian festival in RoK since many years.

(d) India Special Exhibition showcasing Indian contemporary art curated by internationally renowned curator and art critic, Ms. Gayatri Sinha took part in the annual Korea International Art Festival in Sept. 2009 held in Seoul.

(e) Kuchipudi Dance Group

An ICCR sponsored five members Kuchipudi Dance group led by Ms. Manju Hemamalini gave performances in Seoul, Nami Island and at the Gala Diwali function organized by Annapurna Women's Club in Oct. 2009.

Non-Governmental Cultural Exchanges

The mission facilitates and supports Indian participation in film festivals, food festivals and community festivals. There are two major universities in RoK which have courses for study in Hindi. The ICCR has in the past, sent one Hindi Professor on deputation to the Hankuk University of Foreign Studies.

Sister-city Relationship

Gimhae, the city where an Indian princess from Ayodhya landed and married Prince Kim Suro, signed a MoU establishing a sister-city relationship with Faizabad-Ayodhya. A monument in memory of the Princess was erected in March 2001 at a site donated by the Ayodhya administration. Busan and Mumbai have signed a MoU on mutual cooperation in 1977. The Gyeonggi Province signed a MoU for Mutual Benefit with the State Government of Maharashtra in March 2007. “Twin City” relationship between Incheon & Kolkata cities was also signed in October, 2007. Seoul City has a sister city relationship with Mumbai and has expressed interest in establishing a sister-city relationship with Delhi. Twinings between Pocheon & Jaipur and Gwangju & Bengaluru cities are at advanced stage. However, there is no active programme of interaction between these sister cities.¹⁷

Non-Governmental Friendship Organizations

The Korea- India Society, Tagore Society of Korea and Indo-Korean Foundation are prominent. These institutions have made valuable contributions towards promoting India-Korea cultural exchanges, including translation of works by Rabindranath Tagore and other famous Indian writers.

Academic Institutes

The number of Indian students enrolled in RoK universities, mostly in scientific fields, is steadily increasing. There is also growing interest for education in India amongst the RoK students, including in English/Hindi language education, school and higher education at boarding schools and technical institutions like IITs. Jawaharlal Nehru University and Delhi University have opened Korea Studies and Korean

¹⁷ India-Korea bilateral relations, <http://www.indembassy.or.kr/newsandevents.html>

Language Courses respectively. Similarly, two South Korean Universities have also been maintaining Indian Studies Departments. A Professor from RoK is stationed in New Delhi to teach Korean Language at the Jawaharlal Nehru University. Madras University has also opened a Department of Korean Studies.

Scholarships

ICCR offers two scholarships to South Korean students every year to study in various disciplines in Indian Universities, which are being fully utilized. RoK side had offered two scholarships from 1996 to 2001. The Kendriya Hindi Sansthan, Agra, regularly provides scholarships to Korean students for studying Hindi at the Sansthan. Seven slots are available under TCS of Colombo Plan for short term courses which are availed by officials of the RoK Government. ROK students have also been offered admission in Universities like Pune on self-financing basis. The Korea Institute of Science and Technology (KIST) have been promoting Joint Research Exchange of Human Resources and Information.¹⁸

The historical cultural links are being brought back to the surface to complement the burgeoning economic and defence ties. At present The Indian diaspora in the RoK is estimated to be about 6000. The composition of the Indian community includes businessmen, IT professionals, scientists, researchers and students. The 1,000-strong IT professionals and hundred-odd scientists can provide intellectual inputs to exploit the potentials of the relationship. They organize seminars, talks, cultural events, celebrate their festival and propagate Indian culture in direct or indirect diverse way.

Bollywood movie and stars are getting famous day by day in Korea and Korea was likely to host IIFA 2010 awards too. South Korea has just got a taste of Bollywood with Mukesh Bhatt's Gangster being shot almost exclusively there and has set the wheels in motion to promote itself as a destination for Indian film. Madhur Bhandarkar's Fashion and Anurag Kashyap's Dev D were marketed on the IPTV platform in South Korea. The South Korean Government has decided to honour Bollywood actor Shahrukh Khan. The South Korean embassy has conferred the two

¹⁸ India-Rok Relations, <http://www.indembassy.or.kr/newsandevents.html>

special honour to Shahrukh for his contribution to art, culture and cinema. He has been with an honorary belt in taekwondo and also given the title of an honorary ambassador for culture and tourism.

In fact a number of festival and cultural events have been organized in South Korea in an endeavor to educate the masses about India's deep rooted cultural traditions. A 55 strong Indian contingent of performing arts had recently visited South Korea to participate in the 3rd Delphic Games. The 7th International conference and festival of Asian music has taken place in Busan, South Korea and India has participated in that. So many persons get influence by Indian art, music, dance, drama, cinema; one of the example is Miss Beena Keum who is Connoisseurs of Odissi dancer-singer-percussionist.

Indian food is renowned world over. South Korea is not an exceptional case .There is approximately 300 restaurants in Korea and some of them are since 1988 when Korea hosted Olympic Games. North Indian cuisine, especially Punjabi dishes, is fast making inroads in South Korea, with the country boasting of at least 300 Indian restaurants, of which around 50 are in the capital city alone.

There are several examples that show how Korea and Koreans get experiences of Indian culture day by day. Seoul national university gave a classical example of cultural interaction. They celebrated Ganesha festival and Korean-Indian community interacted with each other. 'Kalpna painting exhibition' has been organized and sponsored by I.C.C.R, Embassy of India and Korea foundation in Korea foundation cultural centre. 'Korea-India young writers' symposium' has been taken place in 2010.

It shows that apart from historical, social and cultural proximity of India and Korea; these days people to people contact is increasing. People from both the countries are getting aware of each other's culture through various means. People enjoy and closely associate with other's culture due to its considerable impact as a soft power in different form.

CHAPTER V

IMPACT OF INDIA-SOUTH KOREA CULTURAL RELATIONS ON BILATERAL COOPERATION

5.1 Introduction

Historical and cultural contacts between people of India and Korea date back to ancient times. The rationale for a close relationship between India and ROK¹⁹ has been reinforced in modern times by political and economic imperatives. But culture plays a great role in the strengthening of ties between the two nations. Cultural relations between Korea and India through various means have their own important place to influence the bilateral relation.

India and Korea attach great importance to democratic values and fundamental rights of their citizens. The cultural contacts and interactions between Korea and India have seen new developments with new input since entering the modern era. The specific motivations behind cultural policy has been to make Indian cultural, intellectual and scientific developments known abroad in the hope that they would add to bilateral cooperation among to developing countries and to respond to academic, cultural and artistic curiosity about India in foreign country. It happens to Korea too. The Cultural Co-operation Agreement provides an institutional framework for cultural exchanges.

As the news report, “FTA to Enhance Korea-India Future Partnership” (published in Korea Times, 14.08.2009) justifies:

Relations between India and the ROK, which are multifaceted and multidirectional, have grown over the years and have become more intense and broad based in the recent past. Rapidly expanding trade and investment flows lie at the core of the bilateral cooperation. Korea and India have made vibrant exchanges in a wide range of fields, including foreign policy and security issues, economy and trade, science and technology and education and culture. The trade volume between the two nations went up eightfold from

¹⁹ Republic of Korea

US\$2.1 billion in 1999 to \$15.6 billion in 2008 and now big Korean companies are also popular with Indians. Further, the two countries are in close cooperation in East Asia Summit meetings, ASEAN Regional Forum, Asia-Europe Summit Meeting and working closely in regard to the framework of the G20 Financial Summit. Korea and India have enjoyed much exchange since the establishment of official ties in 1973. There are about 9,000 Koreans in India and 7,000 Indians in Korea.

India's bilateral relations with Korea have been growing steadily in all fields of interaction. Exchange of a number of visits has sustained the momentum of diversification and consolidation of the multifaceted relationship. A number of exchanges of artists, cultural troupes, sportspersons, students, and academicians have taken place. Academic contacts also include the establishment of Hindi language courses at Hanguk University of Foreign Studies and Pusan University of Foreign Studies of Korea and Korean language and Korean Studies programmes at Jawaharlal Nehru University and University of Delhi in India.

As the Final Report of Regional Seminar for Cultural Personnel in Asia and the Pacific (24 February, 1998 - 2 March, 1998), held in Tokyo, mentions:

In Asia and the Pacific region, there are various forms of intangible cultural heritage such as traditional/folk dance, music and drama, which have been handed down from generation to generation. However, due to the rapid social changes in the region, the intangible cultural heritage has been losing its original forms, and in many cases the heritage has been in danger of extinction. In view of this situation, prompt action is needed to preserve the intangible cultural heritage and to encourage such activities. Sharing information and having discussions to find effective ways and means to preserve and promote intangible cultural heritage as well as make concrete programmes in this field are considered to be urgent matters.

Although India-Korea relations have revolved around economic factors during the last decade, there is also a growing understanding of each other's concerns, perceptions and positions on regional and global issues. One of the major reasons why this understanding is deepening is that both India and Korea have not vested any political,

ideological or military stake in their bilateral relations and both are committed to a democratic polity and creation of an economic order that would further strengthen their mutually beneficial relationship.

5.2 Evaluation of Bilateral cooperation

5.2.1 Economy

Before the 1960s, neither India nor Republic of Korea could achieve any kind of economic relationship. The relationship at official level was friendly, but it was not in a position to strengthen economic relations. The geo-economic considerations affected broader parameters, arguments and policies under which bilateral relations between India-Korea developed in past. With the easing of cold war superpower rivalry, Korea initiated a well thought policy, popularly known as 'north politics' to improve relation with the former communist countries, and India articulated 'Look East' policy to strike a new balance in its dealing with the regions of East and West.

The then Indian Prime Minister, Indira Gandhi started admiring East Asia's economic success. The rapidly increasing economic weight of East Asian countries led to talk of 'Asian Century'. India favorably responded to these changes by initiating its 'Look East' policy. This fundamental change in the perception of policy planners in both countries provided the basis for substantially increased bilateral economic interaction. Indo-Korean economic relation moved away from 1960s-70s short term 'market seeking approach' to 1990s long term 'production seeking approach'. In the period 1973-93, India and Korea were ideologically aligned with competing superpower blocs and the political calculations dominated the hard economic realities.

The First Trade Agreement between India and Korea was signed in 1964. It helped initiation of two-way trade but could not lead to substantial increase in trade. After seven years, in 1971, the Two-Way Agreement was signed. During the 1970s, trade between India and Korea increased substantially. The establishment of diplomatic relation between India and Korea in 1973 marks the watershed in the history of bilateral economic cooperation. Agreement of bilateral trade between Korea and India increased substantially in 1974.

During the 1980s, India initiated a half-hearted, poorly conceptualized economic liberation programme under the Rajiv Gandhi administration which led to the balance of payment crisis in 1989. Korea witnessed rapid economic expansion and was famously termed as the 'Miracle on the Han River'. The Korean economy grew at a phenomenal pace and started to diversify from labor-intensive to heavy industries. Indo-Korean two-way trade reached its peak in 1984, when it reached US\$ 1,429 million. But it began to decline afterwards and in 1990 it was only US\$ 718 million.

Industrial collaboration between the two countries has shown considerable improvement in the past few decades. Up to 1990, the number of joint ventures stood at 75, with 63 of them having been made since 1986. The major companies launched into the Indian market mainly seek resources and market demand in India. The Korean big business groups had Greenfield investment particularly in the trade of steel products, machinery, chemical and non-ferrous metal natural resources.

In 1991, the Indian economy encountered a crisis. In the response to the crisis situation, a new Congress (I) minority government headed by P.V. Narsimha Rao went about implementing a broad package of reform measures to give the right signals to the IMF and initiated a process of liberalizing and globalizing the Indian economy. Since New Industrial Policy of 1991, there has been an impressive growth in trade between the two countries. Total trade increased from 954 million dollars in 1991 to 2,514 million dollars in 2001. But Korea's share in India's total exports and import during 2000-2001 was only 1% and 1.56% respectively.

Since the New Industrial Policy in 1991, Korean companies increased FDI in India and joint ventures with Indian companies or Greenfield investment in automobiles, consumer goods industry had a boom. The market share of major Korean companies in home appliances products in India is relatively high. Korea's total cumulative investment in India as per FDI approvals rose from a mere US\$ 2.5 million in 1991 to US\$ 2.63 million in 2002, making it the fifth largest investor in India after US, Mauritius, UK and Japan with is about 4% of its total FDI. Two-way trade between India and ROK has gathered momentum recently. In the last four years alone, trade volume has gone up more than two and half times. The bilateral trade has reached the level of \$16 billion, in 2008. South Korea is 14th largest investor in India with

presence of major Korean conglomerates such as Samsung Electronics, Hyundai motors, LG, Lotte Group, and Doosan Heavy Industries in India. The Comprehensive Economic Partnership Agreement will tear down trade barriers between two of Asia's biggest economies.

To support, sustain and enhance trade, investment and joint-venture, both countries have agreed to establish an institutional mechanism. Apart from the Joint Trade Committee (JTC) at an official level, there are two separate forums for bringing about greater coordination and interaction between the business communities of two countries – (a) Korea-India Economic Cooperation Committee with the Confederation of Indian Engineering Industries (CEI) as the nodal agency of the Indian side and (b) Indo-Korean Joint Business Council (JBC) with the Federation of India Chambers of Commerce and Industries (FICCI) at the nodal agency from the Indian side. Business level discussions are held annually in both forums. In addition, there has always been an interaction between commercial entities of India and Korea such as IPTO & KOTRA, FIFO-AFTAK and EPCS.

Over the years, both countries have exchanged trade and business delegations primarily to boost two-way trade exchanges and also to bring the trade balance to manageable proportions. The major bottleneck in respect of enlarging India's export to Korea, as identified by various delegations, is the lack of competitiveness or quality of Indian products. India's exports have therefore remained largely its primary item and industrial raw material.

The structure of Korea-India bilateral trade indicates that the number of trade items is limited and fails to adequately reflect comparative advantages of the two economies. But as obstacles disappear rapidly, the prospects for future trade relation between the two countries looks quite promising. There is much room for India to increase exports in Korea.

5.2.2 Government Policies

Although consular relations were established between republic of Korea and India in 1962, it was only in 1973 that the two sides decided to upgrade them to full-fledged diplomatic level. Following the establishment of consular relations, India and Korea

posted consul general in respective countries. Exchange in commercial and as well as cultural fields also made a modest beginning. An agreement for economic cooperation was signed in 1973. The story of Korea-India during the last thirty seven years is a fascinating account of the creative pursuit of the governments and peoples of the two countries in fostering multi-faceted ties despite the constraints of distance, communication, differences in customs and languages.

There were a series of ministerial level visits between the two countries. The visit of President Chon doo-hwan and his high powered delegation to India in 1983 could not materialize due to the terrorist act in Rangoon. Indian ministers were present in Seoul during the successful 1986 Asian Games and the grand 1988 Olympics hosted by Korea. In 1993, the first ever visit to Korea by an Indian Prime minister took place and was a turning point in bilateral relations. Indian Prime Minister Mr. Rao met Korean leaders, addressed the Joint Business Council and senior executives of major Korean business groups and welcomed Korean investment in India. This visit was reciprocated by Korean president Kim Yong-sam in 1996. During this visit, important steps have been taken, such as the Bilateral Investment Promotion and Protection Agreement and an agreement to set up a Joint Commission was signed.

The visit of late President Roh Moo-hyun in October 2004 was an important milestone in expanding our bilateral relations. It elevated relations to “Long-term Cooperative Partnership for Peace and Prosperity.” In this visit, the two sides agreed to enhance their air connectivity in order to facilitate enhanced trade, tourism and people-to-people exchanges. They also agreed to explore ways and means for improved shipping links between the two sides (see ANNEXTURE No.). The state visit by India's President A.P.S Abdul Kalam in February, 2006 has helped India-Korea relations to enter a new vibrant phase. The visit resulted in the launch of a joint task force to conclude a comprehensive economic partnership agreement.

The Cultural Agreement between Korea and India was signed on 12 August, 1974 by Kim Dong-jo, Korean Minister of Foreign affairs Korea and Swaran Singh, Minister of External Affairs, Government of India. It was under this agreement that Cultural Exchange Programs (CEP) were signed. The next CEP was made for year 2004 to 2007. Both sides decided to encourage exchange of experts in Buddhist art and culture,

exchange a team of five writers, exchange of youth and representatives of youth organizations for participation in international conferences/seminars/youth camps/festivals and other youth events. Both the countries decided to exchange TV/Radio programmes for better understanding of each other's culture and to enhance cooperation and exchanges in cinema and broadcasting. The Cultural Exchange Programme forms the basis of cultural cooperation between India and Korea at the Government level. The latest CEP covering the years 2009-12 was signed in September 2009 (see ANNEXTURE I).

Mr. Lee Myung-bak, President of the Republic of Korea (ROK), paid a State Visit to India from 24 to 27 January 2010 and promoted Korea's New Asia Diplomacy through various means. The free trade deal with India is also part of Lee's "New Asia Initiative," which calls for South Korea to conclude free trade accords with all Asian countries in order to play "a central role in representing the interest of Asian nations in the international arena."

During the summit meeting, the two leaders discussed ways to develop bilateral relations and exchanged views on regional and international issues. They expressed satisfaction on the strong development of India -ROK relations based on the "Long-term Cooperative Partnership for Peace and Prosperity" established in October 2004. Both sides welcomed the steady growth in high level exchanges and contacts between the two countries, and the expansion in various areas of bilateral relations including defence, trade, science & technology, information & communication technology, education, and culture.

The two leaders agreed that the Foreign Policy & Security Dialogue will be raised to the level of Vice Foreign Minister, Ministry of Foreign Affairs and Trade (MOFAT) of the ROK, and Secretary (East), Ministry of External Affairs (MEA) of India. It was also agreed that the first meeting of the upgraded dialogue will be held in 2010. Recognising the need to further strengthen cultural exchanges and people to people contacts between India and the ROK, the two leaders agreed to designate the year 2011 as 'Year of Korea' in India and 'Year of India' in the ROK. The Indian side also welcomed the ROK initiative to open a Korean Cultural Centre in New Delhi in

2011, which will go a long way in further promoting awareness about Korean life and culture in India(see ANNEXTURE III).

Recognizing that the India-ROK partnership is based on the principles of common interest, mutual benefit and shared values, the two leaders agreed that there is immense scope for further enhancing bilateral relations in various areas. In this context, they also welcomed the entry into force of the Comprehensive Economic Partnership Agreement (CEPA) on 1 January 2010 as the bedrock of a new comprehensive partnership between India and the ROK. They also recognized that, as both countries are major economies in the region, the partnership has the capacity to promote regional growth, and to contribute to prosperity and economic development of Asia. The bilateral relations of these two Asian vibrant democracies will further grow and deepen in all spheres. Both are knowledge-based societies, the opportunity in the current global scenario to forge close equation is invaluable.

5.2.3 Tourism

Korea occupied the 14th position among the tourist generating countries for India and constituted about 1.3 per cent of the foreign tourist arrivals in India during 2003. The arrivals grew from 2665 in 1981 to 35584 in 2003 at a compound growth rate of 12.5 per cent. Of the total Korean nationals who arrived in India, 23.9 per cent have not reported their gender while 52.1 per cent were male and 24.0 per cent female. The dominant age group was 35-44 years, accounting for 27.5 per cent of total arrivals, followed by age group 25-34 years with 23.7 per cent arrivals.



Source - Market Research Division, Ministry of Tourism, Government of India; India Tourism Statistics 2003

Undoubtedly, there has been a remarkable mutual increase of interest between the people of Korea and India in recent years for various reasons. Consequently, two-way tourist traffic between Korea and India is consistently increasing. Due to the presence of Buddhist monuments and tourist centres in India as well as the information technology factor is there, the number of Koreans visiting India is on the rise. Although, Agreement on Tourism Cooperation was signed between India and ROK in 1993, during 2008, the Mission has issued over 62,000 visas to Korean nationals. Visa work is outsourced since August '07 and has proved to be convenient and popular with the Korean visa seekers. Both the countries have agreed to facilitate the opening up of India Tourism Office in Republic of Korea and Korean Tourism Office in India.

However, a closer look on the tourism scenario between the two countries would show that the people to people contact between the two countries has been limited due to lack of promotion of the tourism potential, particularly in Korea. If we accept the view that culture is basically a means with which a human group adapts itself to surrounding environments, then it is only natural that there should be various types of culture in accordance with environmental diversities of the earth. Cultural diversity becomes more complex with the addition of such factor as the level of technical developments, environmental changes due to various natural causes, migrations of human groups, and contacts with other cultures. In this sense, it can be said that all existing cultural elements have certain functional values to a particular human group at one time or another, and therefore, the logic of culture should be understood in its own, relevant context.

This spirit of cultural relativism is somewhat difficult to find among ordinary Korean people with respect to their perception about India and her people. Even if direct or indirect contact and interaction between Koreans and Indians have increased greatly during the last fifteen years, a mutual understanding of an interest in each other's culture has not improved very much. For most Indians, the characteristic images of Korea are her fast and efficient economic development, high standard of living and various kinds of quality products, And all this in spite of her division into North and South Korea fifty years ago. It seems India's interests in Korean society and culture per se is limited primarily to economic factors.

In Korea, there are diverse, confusing, and sometimes conflicting ideas about India, the most conspicuous of which is the belief that India is the land of spiritualism par excellence. This spiritual image of India has a long tradition in Korea (and in other parts of the world as well), and still persists strongly even after the accumulation of considerable information about the 'secular', economic, and not-so-spiritual aspect of India. Mystic yogis in deep meditation in a snow-clad Himalayan Mountains or at the secluded spot near the sacred Ganges, wandering sadhus with unfathomable serenity despite their meager belongings, even dying pilgrims calmly awaiting their time on the ghats of Varanasi, are just some examples of the typical images of India in Korea and other parts of the world.

On the other hand, seemingly contradictory images of India as a land of poverty, ethnic and caste conflicts, communal violence and disastrous natural calamities are also very wide-spread. At the same time, India is also the country which the world knew in alternative ways through the examples of Gandhi and Nehru, and it is one of the superpowers of contemporary world politics in terms of nuclear weapons technology, space science, and information technology.

All these stereotypes, which sometimes idealize, sometimes vilify, and still sometimes magnify 'India', are essentially identical in their tendency to exaggerate certain aspect of India while ignoring the rest, and masquerade as the only representation of 'true' India. Nowadays, the tourism business and mass-media are perhaps the most influential forces in spreading these one-sided stereotypes of India among Koreans, either intentionally or unintentionally.

Ever since the removal of the ban on overseas travel in 1968, international tourism has become a lucrative and ever-expanding business in Korea. Although India still lags behind Japan, South-East Asian countries, and recently, China as a tourist destination, the absolute number of Korean tourists to India, and vice versa, has increased steadily and rapidly, especially after 1992 when two Korean airlines opened direct air routes from Seoul to Delhi and Mumbai. The Governmental Agreement on Tourist Cooperation in 1993 further facilitated the travel to India.

In Korea, there are various package travel programmes to India targeting mainly youths, along with pilgrims to sacred places of Buddhism in Uttar Pradesh and Bihar.

These programmes typically highlight the spirituality of India as its main attraction, presenting India as the land of enlightenment, attainment of 'truth', discovery of true self, and so on. In commercial advertisements, travel to India transforms itself into not merely a one-time sightseeing experience but, above all, a spiritual journey, a quest for truth, a pilgrimage, with long lasting effects.

Korea has the unique distinction of being the safest place on earth for tourists. Tourists will come once they are made aware of the tourist attractions by proper promotions, discounts, welcoming attitude and bang for their buck. Permitting official direct exchange of the rupee to won also makes life simpler for incoming Indian tourists. It also makes the Indian visitor feel welcome since such a facility is available to Indian tourists only in select countries like Nepal, Bhutan, Sri Lanka, Hong Kong and some Middle Eastern countries so far. This will make a trip to a discerning Indian tourist much more hassle free.

As Giridhar Mallya argues in his article "How to Draw Indian Tourists to Korea":²⁰

The number of outbound tourists from India is increasing tremendously every year due to high GDP growth, increasing affluence and higher disposable income. Countries like Mauritius, Singapore, Malaysia, Thailand, Australia, U.K. and New Zealand had a first-mover advantage in attracting Indian tourists by opening their tourist offices in India and garnering a substantial portion of this tourist outflow. It is estimated that in Singapore and Malaysia Indian tourists not only form the majority of the inbound tourist traffic but also are the top spenders of tourism dollars.

In addition they also provided incentives to Bollywood film shooting in the form of easy permission and discounts for bulk booking. This in turn increased the awareness about these countries and their beautiful locales amongst the Indian audiences further boosting the tourist arrivals. It is a common sight in these countries when guides point out specific locations and say that Bollywood megastar Shah Rukh Khan or Hrithik Roshan shot so and so film

²⁰ . Giridhar Mallya, "How to Draw Indian Tourists to Korea," *The Korea Times*, (05-28-2008) . Accessed on 15.07.10. <http://211.234.100.245/www/news/opinion/2010/04/162_24891.html>.

there, to hoards of Bollywood-crazy Indian tourists... A major portion of the Bollywood movie called "Gangster" was shot in Korea and was well received in the box office. It is an accepted fact that this single movie probably created more awareness about Korea than all the promotions carried out so far by any government agency. Such is the power of popular entertainment.

Keeping in mind the huge tourist potential of its diversified attractions as lovely mountains, surreal plains, plenty of historical and religiously significant sites, a highly industrialized nation, people with genuine warmth, and modern cities backed up by superb infrastructure and excellent public transportation, Korean tourist authorities decided to open an office in Delhi. A typical commercial poster introduces 'Experience Truth India, 2003' package tour programme with such contents as: midnights excursion into the cremation ghat of Varanasi; dip in the scared river Ganges; one night's stay in a Mumbai slum to experience self renunciation of material possessions; and, to be sure, famous temples of Khajuraho together with the camel safari in Rajasthan for exotic entertainment. With this programme, so it goes on, one will be able to experience mystic spirituality of India in its truly exotic context, an experience which is not possible in any other part of the world, not to speak of Korea. The "visa on arrival" issue will make the whole experience of traveling to each other's country a much more hassle free and pleasant experience for the adventurous Indian and Korean tourists. Korea has such an agreement with practically every country except probably U.S., India and a few others. Once it becomes a reality, it will no doubt give a tremendous boost to the tourist traffic between the two countries since Malaysia, Hong Kong and other countries have such an agreement with India and benefit from it in varying degrees.

5.2.4 Academic Institutes

India has great influence on Korea by now and vice-versa. Bilateral economic and socio-political relation between India and Korea are getting better day by day. The general trend of change of Indian studies in Korea conforms to this shift of emphasis regarding academic research. At present, there are universities in Korea which provide specialized courses on Indian studies, and a number of academic institutes

and societies carry out various kinds of activities such as publication of academic journals, seminar, lectures and art performance to promote Indian studies in general.

Indian studies in Korea started in ancient times, originating from religious and philosophical interests in Buddhism. This tradition still continues in the College of Buddhist Culture (Kyungju Campus, Dongguk University) which was established in 1994 as an umbrella institute for a comprehensive study of Buddhism and related topics. The school of Buddhist Studies in this college provides Undergraduate and Post-Graduate courses, and comprise Department of Buddhist Studies, Zen and Indian Philosophy in its fold. As the names of these departments suggest, they provide assorted high-standard classes in Buddhism, Sanskrit, Pali and Indian Philosophy, but classes in modern Indian Society and Culture are very few.

The first Department of Hindi in Korea was opened at Hankuk University of Foreign Studies (HUFS) in 1972, and it was followed by establishment of the department of Hindi at Yongin Campus of same university in 1984 and the Department of Hindi at Pusan University of Foreign Studies in 1984. All three departments provide not only various classes in Hindi, Sanskrit and Indian Literature, but also some classes in modern Indian society, culture, religion, politics and history. The HUFS Graduate School has played an important role in bringing up the next generation of scholars in Indian studies. During the 1970s and much of 1980s, the majority of scholars of Indian studies specialized in language such as Hindi and Sanskrit, Indian Literature, Indian Philosophy and Buddhist studies, whereas there were only a few who specialized in other topics.

In 1995, the Institute of South Asian Studies was established as one of the area research organizations of the Centre for International Area Studies, Yongin Campus, and HUFS. This Institute has been publishing one of the leading academic journals of Indian studies in Korea, the *Journal of South Asian Studies*, which carries articles on diverse topics ranging from ancient to modern Indian history, language, literature and philosophy, society, culture, religion, politics and modern Indian economy.

The Korean Society of Indian Studies, formed in 1992 as an academic organization for specialization in various fields of Indian Studies, benefited greatly from this development. In 2003, only a decade after its inception, it boasts nearly one hundred

members from various universities and research institutes all over Korea, many of them having studied in India and having firsthand knowledge about Indian society and culture.

The society for the study of Korean-Indian culture was first formed in 1981 under the name of Tagore Society of Korea, and has focused its activities mainly on such areas as the translation of major works of Rabindranath Tagore for general Korean readers, the introduction of Tagore-related literature and philosophy and the promotion of Indian arts and culture in Korea.

Compared to the steady expansion and diversification of Indian Studies in Korea, Korean studies in India is still in its infant stage and is generally restricted to the acquisition of language skills. Recently there are certain signs of sincere interest shown in study of Korean society and culture in some Indian universities which provide certain courses in Korean language and society and culture in general.

The department of Japanese and North-East Asian Studies, School of Language, Literature and Cultural Studies, Jawaharlal Nehru University, started a Certificate Course in Korean Language in the 1980s, and later upgraded and expanded it into 3 years B.A. Course. It also provides post-graduate programme (M.Phil and Ph.D) in Korean Studies, and has been a leading academic institute for training Korean specialists. Many of its alumni found jobs in Korean Universities. The Department of Chinese and Japanese Studies, Faculty of Social Sciences, Delhi University, introduced a Korean Studies course in 2001, and has started classes from the academic year 2003. As is evident from the names of these departments, Korean Studies in India has not been recognized yet as independent branch of academic research.

CONCLUSION

This research concludes that there is positive impact of India-south Korea cultural proximity on the bilateral relations. It points towards the growing number of government policies, economic ties, and cultural agreement, several MoUs signed for various organisations to enhance cooperation and understanding, increasing number of tourists, students, academicians, artists and above all great feeling of togetherness in Asian region.

The vitality of a culture cannot be passed down from father to son through a Will. Its values have to be recaptured afresh by every generation and would be subject to constant reinterpretation. The new generation will be definitely impacted by the existing patterns of culture. Culture is the sum total of values expressed through art, religion, literature, social institutions and behavior, the overt acts of individuals and mass action inspired by collective urges. Its first characteristic is 'Continuity'. A distinctive culture comes into existence when people develop a continuous way of life. This is expressed in many ways like common traditions and norms of conduct, common institutions (marriage, family), common memory of triumphs achieved.

Republic of Korea and India has generated ripples in Asia's regional architecture. One of the outcomes of the two ascents has been the efforts by both countries to enhance their respective strategic leverages in the region. In this regard, both countries have been steadily employing, what in strategic parlance has gained popularity as 'soft power'. Culture is the specific means of deploying such power. In this regard both the countries have been using such means for strengthening their bilateral relations. Co-optive power- getting others to want what you want and soft power as a resources-cultural attraction, ideology, and international institutions are not new. In world politics, the use of power is becoming less coercive, at least among the major states.

Korean cultural diplomacy, no doubt, will need to maintain its continuous rise and boosting of economy of South Korea. Right now Korea cultural diplomacy is helping to flourish the South Korean tourism economy in the national as well at the international level. This requires drastic reforms in the current social security system of the government as well as the non government groups, along with the bend of popular to traditional culture to balance the productive work. It is also important to

seek several ways to provide supplementary support for it. Here government and non governmental bodies plays a great role. South Korea has impressive soft-power potential. Sometimes, Koreans compare their country of 50 million to a neighbor like China or a superpower like the US and believe that they cannot compete with such giants. That may be true in the domain of hard military power, but it is not true of soft-power resources.

There is an attractiveness of Korean culture, particularly in the Asian region. The traditions of Korean art, crafts, and cuisine have already spread around the world. Korean popular culture has also crossed borders, particularly among younger people in neighboring Asian countries, and India is not an exception in this regard. Indeed, the late 1990's saw the rise of "Hallyu," or "the Korean wave" – the growing popularity of all Korean things, from fashion and film to music and cuisine. While cultural diplomacy is a key element in Korea's foreign policy, it has also resorted to trade and for engaging Asia, especially India. Korea's enthusiasm for bilateral agreements and active participation in regional multilateral frameworks has gradually improved its image.

Korean cultural wave will boom as long the Asian economies are booming. In the future, there will be a stronghold of South Korea on foreign relations with the other Asian countries and India probably is number one in the priority list. South Korea has the resources to produce soft power, and its soft power is not prisoner to the geographical limitations that have constrained its hard power throughout its history. As a result, South Korea is beginning to design a foreign policy that will allow it to play a larger role in the international institutions and networks that will be essential to global governance.

It is important to note that cultural diplomacy is increasingly being seen as central to Indian diplomacy. In this regard, the scope of culture has enlarged to include education, science and technology, sports, arts and literature, archives and heritage. Education is an essential segment of the diplomatic endeavour for engaging South Korea. There are number of MoUs, signed between Jawaharla Nehru University and Korean Universities- Gyeongsang National University, Gyeongnam (1997), Dongguk University, Seoul(1997), University of Incheon, Republic of Korea, Incheon(1998),

Hankuk University of Foreign Studies, Seoul(1998), Pusan University of Foreign Studies, Pusan(2000), Chonnam National University, Kwangju(2000), Sunchon National University, Chonnam(2001), Korea University, Seoul(2003), Korea Foundation, Seoul (2003), Chungam National University, Taejon(2003), Yonsai University Seoul (2004), Namseoul University(2007), SKKU Keimyung University, Daegu(2008), and Academy of Korean studies (2010).

The Indian Council for Cultural Relations (ICCR) extends generous scholarships to Korea under several schemes. ICCR also provides two scholarships every year to Korean nationals to pursue higher studies in Indian Universities and other recognized institutes of higher learning. There is also a regular cultural exchange of cultural groups, artists and apart of that visiting professors and scholars. Under the technical Cooperation of Colombo Plan training facilities are offered to Korean nationals. Every year, the government of India provides training facilities to 7 Korean nominees.

The scale and scope of Korea's cultural diplomacy and economic relation in Asian region has been, until now, more than that of India's. Although India has been trying to 'catch up' in this regard by playing a prominent role in 'Asian' initiatives such as reconstruction of the Nalanda University, its efforts need to multiply and diversify. In this regard, it needs to pay particular attention to public diplomacy. Cultural and public diplomacy, particularly in terms of dedicated efforts to export the virtuous and appealing aspects of India's multifaceted culture, has been growing gradually.

Firstly, Bollywood is already taking over and leading in our soft power tactics. Its glitz and glamour has taken over not only in the UK and the US but also on the screens of Koreans who may not understand the Hindi dialogues but enjoy the movie anyway with its drama and music. Recently, a string of films by Indian-origin directors has garnered international acclaim, from U.S.-based Mira Nair's *Monsoon Wedding* to U.K.-based Gurinder Chadha's *Bend It Like Beckham*. Films and literature are helping transform India's image in the Asian countries as well and Korea is not an exception in this regard.

A number of Indian movies were being shot in Korea. Some Bollywood celebrities are very popular in South Korea. A major portion of the Bollywood movie called "*Gangster*" was shot in Korea and was well received in the box office. It is an

accepted fact that this single movie probably created more awareness about Korea than all the promotions carried out so far by any government agency. Such is the power of popular entertainment. Hence this move by Korean authorities to actively encourage and invite Indian movie producers needs to be welcomed as the right step.

Indian cuisine has taken over the world. One may hear a Korean making kebabs for his bar-b-que party on a Sunday afternoon or opting for Chicken buttermasala or Biryani for a fancy dinner with friends and family. The number of Indian restaurants in any part of the world today is hard to count on one's finger tips. There are almost 300 Indian restaurants in South Korea. On the other side there are several Korean restaurants in Hyderabad, Banglore, Pune, Sravasti, Rajkot, Mumbai, Chennai, and New Delhi in India.

While many people are aware of Korea's long history and rich traditions, they are still amazed upon visiting at the profound beauty of the country's natural, historical and cultural relics. Korea is home to eight world cultural heritage and one natural heritage sites. In 2008, as many as 73,200 Indians took off for Korea which represents a seven percent growth from 2007. Visit Korea Year 2010–2012 is a major campaign inviting tourists from all across the world to introduce and experience the unique elegance, flavors of Korea providing diverse and convenient benefits such as discount programs for long stay visitors, welcome plan with mega events, Korea Grand Sale and tourist coupon service

Apart from this, there are many similarities in the political and cultural arena of India and South Korea. India's soft power derives to a large extent from the lingering mantle of moral authority. The country gained through the non-violent revolution it staged against British imperialism under Mahatma Gandhi's leadership, through Nobel laureate Rabindranath Tagore, through Nehru's refusal to toss India's fate into either the American or the Soviet camp during the Cold War and bravely to chart a "third way" through the Nonaligned Movement.

India has also pursued a "Look East Policy" since the end of the Cold War, aiming to foster trade and security ties with Asian nations. India is currently focused on economic integration with Asia, and the CEPA with the world's 13th largest economy is an important stepping stone in that process. While the complementarities of South

Korea's "New Asia Initiative" and India's "Look East" policy are evident, the two countries have played an essential role in building bridges between East and South Asia. South Korea and India have acted as hubs generating bilateral FTAs in the region and beyond, thus resulting in an unprecedented degree of integration between East and South Asia.

Soft co-optive power is just as important as hard command power. If a state can make its power seem legitimate in the eyes of others, it will encounter less resistance to its wishes. If its culture and ideology are attractive, others will more willingly follow. If it can establish international norms consistent with its society, it is less likely to have to change. If it can support institutions that make other states wish to channel or limit their activities in ways the dominant state prefers, it may be spared the costly exercise of coercive or hard power (Nye 1990).

Soft power has always been a key element of both countries. This is the power to attract, to get others to want what you want, to frame the issues, to set an agenda that has its roots in thousands of years of human experience. The key factor that encourages cultural diplomacy of both the countries is surely nation interest but on the other hand cultural proximity of Korea and India in terms of bearing the same feeling of ancient history, culture, custom, societies being based on clan communities, sharing similar traditional religious structures. A pattern is seen in the case of Tagore, who has even greater symbolic meaning for Korean-Indian relations since he started the first serious work on Korean in the institution he established in Shantiniketan. The Korean translates much of Tagore, and they have made a point of seeing to it that the Indians are aware of this. Perhaps an even better example of the appeal of Korean cultural diplomacy to Indian national pride is in the exchange of musical and theatrical groups.

India and Korea have also finalized cultural exchange program for the years 2009-2012 which is expected to be signed. CEPA will lead to greater cultural exchanges between India and Republic of Korea and will provide an opportunity to peoples of two nations to savor the diverse and rich culture of India and Korea. The presence of 600 students studying and working in various universities and institutions all over Korea add to the bilateral links. The popularity of Indian restaurants in Korea is heartwarming.

Although South Korea has a prosperous economic relations with several countries on the globe, but in case of India there are several factors for the good mutual relations. In this era of neo-liberal economics, commerce obviously plays a huge role in the Indo-Korean relations but the deep rooted cultural proximity existing between two countries also plays a vital role, whether it be the story of Ayodhya-Gaya, Great cultural heritage of Buddhism, identical feeling of colonized country in the past, almost identical anti-colonial movement and leader's ideology and above all common family and social values.

All these above factors are driving force to strengthening the India- Korea economic relations. Today, the success of the recent South Korea-India summit meeting is clear indication that synergies and opportunities for ever greater cooperation between the two countries are tremendous. Two-way trade between India and ROK has gathered momentum recently. In the last four years alone, trade volume has gone up more than two and half times. The bilateral trade has reached the level of \$16 billion, in 2008. South Korea is 14th largest investor in India with presence of major Korean conglomerates. Between 2002 and 2008, trade between South Korea and India grew from \$2.6 billion to \$15.6 billion, although it dropped rather sharply to \$11.4 billion in 2009, due to the global financial turmoil. Korean President Lee and Indian Prime Minister Manmohan Singh agreed that, through the Comprehensive Economic Partnership Agreement (CEPA), the bilateral free trade agreement that came into force on January 1, 2010, the trade volume between the two countries will increase more than double by the year 2014 i.e. up to \$30 billion. CEPA targets the elimination or lowering of import duties on 85 percent of Korea's exports to India, and 90 percent of India's exports to South Korea by the year 2019. Over the past 7 years in particular, the trade and investment volume between the two countries has grown significantly.

The relations between the two nations are improving manifolds and this relationship encompasses new frontiers and areas of cooperation. India and Korea have the ability to structure a situation so that other countries can define their interests in ways consistent with its own. This power tends to arise from such resources as cultural and ideological attraction as well as rules and institutions of international regimes There is a convergence of security interest of India and Korea in terms of wanting to see that the great power influence is abated in the region. Instead of seeking the strategic

alliance or understanding or focusing on big countries like China and Japan, India should focus more on developing strong relationships with the Asian countries.

Korea can play a very important and fundamentally positive part in India by playing a moderating role in Asian region. In the other international organizations like WTO, UN etc., both India and Korea can play a very positive and co-operative role. The key factor that encourages cultural diplomacy of both the countries is surely nation interest but cultural proximity of Korea and India in terms of bearing the same feeling of ancient history, culture, customs, societies being based on clan communities, sharing similar traditional religious structures also plays an important role. In sum, these factors lead to the conclusion that a nation can increase its influence over another by exporting its culture primarily in specific cases where the two nations find agreement mutually beneficial for economic or military reasons. The impact of cultural relations of India and South Korea will provide the impetus for a new vision of friendly and cooperative relations in the years to come and there is immense scope for further enhancing the bilateral relations in various areas.

**CULTURAL EXCHANGE PROGRAMME BETWEEN
THE GOVERNMENT OF THE REPUBLIC OF INDIA
AND THE GOVERNMENT OF THE REPUBLIC OF
KOREA FOR THE YEARS 2004-07.**

The Government of the Republic of India and the Government of the Republic of Korea (hereinafter referred to as the sides);

Recalling Cultural Agreement concluded between the Governments of the two countries on 12th August 1974;

Desirous of adopting a Cultural Exchange Programme for the period 2004-2007 to enhance cooperative activities under the Cultural Agreement;

Have agreed as follows:

I. ART AND CULTURE

1.1. Both sides will encourage the participation of performing arts troupes / artistes in the events / festivals to be organised in each other's country. Details will be decided by mutual consultations.

1.2. Both sides will facilitate the exchange of publications, books, catalogues and other necessary materials of mutual interest between museums of the two countries.

1.3. Both sides will exchange theatre teachers and directors. The duration of the visit will be 2 weeks for theatre teachers and 4 weeks for theatre directors.

1.4. Both sides will exchange a visit of one person each for a period of 2-3 weeks to study in the following fields:

Cultural education in schools

- Documentation of the arts
- Production of cultural resources for educational purposes.

- 1.5 The Korean side will receive and organise an exhibition of Indian contemporary art duly accompanied by two delegates nominated by the Lalit Kala Akademi and the National Gallery of Modern Art in close cooperation with the National Museum of Contemporary Art of Korea.
- 1.6 The Korean side will be invited to participate in the 11th Triennale India to be organized in 2004-2005. The participant may be accompanied by a commissioner/curator. The details will be finalized through diplomatic channels.
- 1.7 Both sides will exchange the exhibition of handicrafts and works of contemporary arts on a reciprocal basis. Details will be settled through diplomatic channels.
- 1.8 Both sides will exchange a team of 5 writers. The Korean side may bring out an Anthology of Indian Contemporary Poetry in Korean. The Korean side took note that the Sahitya Akademi has brought out an Anthology of Korean Poetry.
- 1.9 The Korean side welcomed the Indian proposal to send an exhibition on the Buddhist Art of India to mark the 30th Anniversary of the establishment of diplomatic relations between the two countries. The date, venue and other details will be worked out through diplomatic channels.
- 1.10 Both sides will encourage exchange of experts in Buddhist art and culture. The Korean side would implement this exchange through non-governmental channels.
- 1.11 Both sides will encourage exchange of archaeological experts and publications on reciprocal basis.

- 1.12 Both sides will exchange on reciprocal basis publications and other materials of mutual interest between Libraries/Institutions.
- 1.13 Both sides will exchange library experts with a view to promoting library activities in both countries.
- 1.14 The Indian side offers training facilities in the Institute of Archaeology, National Museum Institute and School of Archival Studies. Details will be worked out through diplomatic channels.
- 1.15 Both sides agree to encourage cooperation between Korea Foundation and Indian Council for Cultural Relations (ICCR).
- 1.16 Both sides agree to explore the possibility of cooperation in the area of Information Technology application in culture.

2. YOUTH AFFAIRS AND SPORTS

- 2.1 Both sides will carry out exchange of youth and representatives of youth organizations for participation in international conferences / seminars/youth camps/festivals and other youth events.
- 2.2 Both sides will share experience in the field of sports and would explore the possibilities of exchanging sports teams, coaches and administrators. The details will be decided through mutual consultations.

3. MASS MEDIA

- 3.1 Both sides will endeavour to exchange TV/Radio programmes for better understanding of each other's culture
- 3.2 Both sides will seek to enhance cooperation and exchanges in cinema and broadcasting through the following:

- (a) Facilitating exhibition of Korean films in India and Indian films in Korea in theatres as well as on television.
 - (b) Facilitating co-production between Korean and Indian producers.
 - (c) Exchange of delegations in the area of TV and cinema.
 - (d) Organizing film weeks in each other's countries with participation of two-three member delegation.
 - (e) Organizing meetings between broadcasting authorities of the two countries to work out details of cooperation.
- 3.3 Both sides will endeavour to participate in each other's international film and broadcasting festival/exposition and exchange delegations.
- 3.4 Both sides will endeavour to exchange journalists. Details will be decided by mutual consultations.

4. GENERAL AND FINANCIAL PROVISIONS

- 4.1 Activities and exchanges under this programme will be carried out within the laws, regulations and the limits of the financial resources of both sides.
- 4.2 All the activities and exchanges under this programme will be implemented on the principle of reciprocity through diplomatic channels.
- 4.3 Both sides will exchange, if necessary, delegations not included in the Programme, by mutual agreement.
- 4.4 The visiting period of the delegations will be decided by mutual consultation 2 months prior to the exchange.
- 4.5 The sending side will inform the receiving side of the composition of the delegation and other requirements, two months prior to departure.

4.6 The exchange of individuals and delegations under this programme will be implemented on a reciprocal basis pursuant to the following terms and conditions:

- (a) The sending side will bear the travel expenses to and from the place of destination.
- (b) The receiving side will bear the expenses on rent of premises of exhibitions / performances, boarding and lodging, local transportation and medical treatment for emergency during the stay in the receiving country.
- (c) Details will be determined through mutual consultations considering the characteristics of a concrete programme.

4.7 The additional proposals, if any, will be included in the programme through mutual agreement by diplomatic channels.

4.8 This Programme will continue in force for three years, which may be extended by mutual consent.

Done and signed at Seoul on December 15, 2004, in two originals in English.



FOR THE GOVERNMENT
OF THE REPUBLIC OF
INDIA



FOR THE GOVERNMENT
OF THE REPUBLIC OF
KOREA

ANNEXURE II

Joint Statement, State Visit to India of H.E. Mr. Roh Moo-Hyun, President of the Republic of Korea (ROK), 4-6 October 2004

06/10/2004

1. H.E. Mr. Roh Moo-hyun, President of the Republic of Korea (ROK), paid a state visit to India from 4 to 6 October 2004, at the invitation of H. E. Dr. A.P.J. Abdul Kalam, President of the Republic of India. Accompanying H.E. President Roh Moo-hyun on his visit to India was a high-level delegation, including Minister of Foreign Affairs and Trade Mr. Ban Ki-moon, Minister of Commerce, Industry and Energy Mr. Lee Hee-beom, and Minister of Information and Communication Mr. Chin Dae-je, apart from leading representatives of business and industry from the Republic of Korea.

2. President Roh Moo-hyun met President Dr. A.P.J. Abdul Kalam. Vice President Mr. Bhairon Singh Shekhawat called on the President of the Republic of Korea. President Roh and Prime Minister of India Mr. Manmohan Singh held talks on a range of bilateral, international and regional issues. Chairperson of United Progressive Alliance Coordination Committee Mrs. Sonia Gandhi and External Affairs Minister Mr. K. Natwar Singh called on President Roh. The President of the Republic of Korea also delivered the keynote address at a joint FICCI-CII business meeting.

3. The wide-ranging deliberations between the two sides took place in a friendly and cordial atmosphere. Leaders of the two countries exchanged views on various aspects of bilateral relations as also on regional and international issues of mutual interest, including cooperation in international fora. They made a positive appraisal of the existing cooperation and exchanges while emphasizing the immense scope that exists for further enhancing these in diverse areas of interaction.

4. Both sides noted with satisfaction the steady development of friendly and cooperative relations between India and the ROK since the establishment of diplomatic relations in December 1973. The traditional friendship between the two countries has been developing on the strong foundations of commitment to democratic ideals and the shared desire to consolidate and diversify their exchanges. Close cooperation between India and the ROK will be a factor of stability in the politically and culturally diverse and rapidly transforming Asia.

5. The two sides resolved to take India-ROK relationship to a higher level in the 21st century. They have a mutual interest in the maintenance of peace, stability and prosperity in Asia and the world and share the desire to develop closer and more extensive understanding and cooperation in regional and international affairs. In this background, the two sides decided to establish a "Long-term Cooperative Partnership for Peace and Prosperity" with the aim of fully utilizing the substantial potential and opportunities for deepening mutually beneficial cooperation taking advantage of their economic complementarities and political convergences and also for pursuing peace and prosperity in the region and the world.

6. Both sides shared the view that high-level exchanges between governments, parliaments and political parties of the two countries play an important role in expanding overall bilateral cooperation between the two countries. They conveyed their determination to maintain the momentum of such exchanges in future and agreed on the need for regular meetings between their leaders alternately in respective capitals or elsewhere, including on the occasions of multilateral meetings, to review bilateral relations and consult on regional and international developments and issues. In this context, the two sides also reiterated the

importance of the India-ROK Joint Commission co-chaired by the Foreign Ministers of the two countries and the Foreign Office Consultations. It was agreed that the third meeting of the Joint Commission will be held in Seoul at an early date. The two sides also confirmed their intention to promote regular ministerial-level exchanges, including between their Trade and Finance Ministers.

7. The two sides welcomed the establishment of the India-ROK Foreign Policy and Security Dialogue. The Dialogue will be broad-based and cover, inter alia, regional and international security issues, bilateral, defence and service-to-service exchanges and counter terrorism. It was also agreed that this dialogue will be held alternately in India and the ROK beginning from the year 2005.

8. Both sides noted the useful exchanges and interaction in the defence field and agreed to further promote such exchanges and interaction. They agreed on the need for cooperation in matters pertaining to safety and security of international maritime traffic. They also agreed to promote cooperation between their navies, coast guards and related agencies in areas like anti-piracy and search and rescue operations.

9. Both sides shared the view that broadening and deepening of economic and trade cooperation between the two countries, based on the complementarities and growth potential of the two economies, will contribute to further promoting their common prosperity. They agreed to set a target of US\$ 10 billion for bilateral trade by 2008 and emphasized the need to jointly work towards achieving it.

10. They agreed to continue policy dialogues in economic and trade area with a view to developing the bilateral relations into a more comprehensive and future-oriented one. As part of such an initiative, the two sides will establish a Joint Study Group (JSG), composed of government officials, economists and representatives of business community, to take a comprehensive view of bilateral economic linkages between the two countries, covering, among others, trade in goods and services, investment flows, and other areas of economic cooperation. The JSG will, inter alia, examine the feasibility of a comprehensive economic partnership agreement between India and ROK. The JSG will give concrete suggestions on ways and means to encourage closer economic engagement between the two countries based on the result of the study. It will start its work no later than in January 2005 and submit its report within one year.

11. Both sides expressed satisfaction with the steady increase in the volume of bilateral trade and investment in recent years. The Indian side welcomed investment from the ROK into India, including in the field of infrastructure, and manufacturing plants, and hoped that the inflow of such investment will significantly expand. The ROK side also welcomed Indian investment in the ROK. Both sides agreed to make further efforts to facilitate greater participation by the ROK companies in the development of infrastructure in India, including in highway construction, ports, etc.

12. In consideration of the importance of Mumbai as an economic and trade center in India, the ROK side conveyed to the Indian side that it planned to upgrade its office in Mumbai to a Consulate General at the earliest possible date in 2005. The Indian side welcomed the decision, noting that a Consulate General in Mumbai would contribute to the enhancement of cooperation in trade and investment between the two countries.

13. Both sides agreed to further strengthen the activities of India-Korea Joint Trade Committee and India-Korea Joint Committee on Investment Promotion - two major channels of consultation between the two governments in the fields of economy and trade. They agreed to facilitate broader and deeper economic and commercial relations, both in the public and private sectors. Both sides agreed to conclude at the earliest an Agreement on

Cooperation and Mutual Assistance in Customs Matters.

14. Noting the importance of air links in facilitating bilateral cooperation, the two sides agreed to enhance their air connectivity in order to facilitate enhanced trade, tourism and people-to-people exchanges. They also agreed to explore ways and means for improved shipping links between the two sides.

15. Both sides agreed to promote cooperation in various areas including among others, information and communication technology, infrastructure, textiles, petro-chemicals, oil and gas field development including third country collaborations, automobiles, shipbuilding and agriculture. They also agreed to strengthen cooperation in the field of iron and steel manufacturing, noting in this context the proposal by a Korean company POSCO for a large scale integrated iron and steel project in the State of Orissa.

16. In particular, they agreed to place special emphasis on cooperation in the IT sector to actively develop new cooperation projects, including in third country markets, combining ROK's competitive edge in hardware with India's advanced software. They also agreed to promote personnel exchanges, visits of business delegations and closer dialogue on IT, for sharing of experiences and technical know-how. The two sides agreed to encourage the establishment of an Indian software training center in the ROK. It was also agreed to encourage greater investment by the ROK companies in the IT hardware sector in India.

17. Both sides agreed to strengthen cooperation in international fora such as the UN and the WTO, and to continue to hold consultations on issues of common interest. They agreed to work together to preserve stability and growth in the global economy, reduce disparities in incomes and standards between developed and developing countries, and to join hands in an unrelenting battle against poverty in the world. They supported an open, fair, equitable and transparent rule-based multilateral trading system and decided to work together to strengthen it. In this context, they welcomed the Decision on the Doha Work Programme of August 1, 2004 and agreed to work together to achieve the objectives enshrined in the Doha mandate in the final outcome of the negotiations.

18. Both sides recognize the similar challenges they face in their efforts to protect the environment while simultaneously achieving robust economic growth. In this context, they agreed to make concerted efforts in addressing global environmental concerns such as adaptations to climate change and biodiversity conservation, and to strengthen their consultations and cooperation on sustainable development, environmentally sound technologies and other environmental issues in relevant international fora.

19. Both sides recognized the importance of science and technology cooperation and agreed to work together to exploit the enormous potential for cooperation in this field, including in the area of high-technology. In this context, they agreed to exchange visits by science and technology missions in 2005.

20. The Indian side drew the attention of the Korean side to their successful cooperation in the launch of KITSAT III in 1999, and proposed that both sides actively explore further cooperation in the field of space. The Korean side agreed to consider the proposal.

21. Both sides noted the importance of the Treaty on Extradition and the Treaty on Mutual Legal Assistance in Criminal Matters signed during the visit, and shared the view that the entry into force of the two Treaties will lay a foundation for the strengthening of cooperation between the two countries. In the light of expanding cooperation between the two countries, both sides agreed to conclude at the earliest an agreement on exemption of visa requirement for holders of diplomatic and official passports. They also agreed to enter into discussions for further simplification of visa procedures, including on issuance of multiple

entry visas for the business community. They expressed hope that these will facilitate exchanges between the two sides and strengthen their friendly relations.

22. Both sides highly appreciated the various cultural events commemorating the 30th anniversary of their diplomatic relations organized by the two countries with the assistance of each other in India and the ROK during 2003 and 2004. They also noted with pleasure that the visit of President Roh Moo-hyun is taking place in the year marking the 30th anniversary of their diplomatic relations.

23. They noted that during the India-ROK Joint Cultural Commission held in New Delhi in May 2004, the two governments have agreed to the Cultural Exchange Programme which will be the framework for exchanges in this field until 2007. Both sides hoped that the Exchange Programme, will accelerate cultural exchanges between the two countries.

24. Both sides expressed satisfaction with recently strengthened exchanges in the areas of culture, education and films, and affirmed that mutual understanding and cultural exchanges will facilitate development of cooperation in other areas as well. Furthermore, the two sides highlighted the importance of youth exchange programmes for the long-term development of bilateral relations and agreed to expand such exchanges through bilateral consultations.

25. Both sides agreed to designate the third week of November 2004 as 'Korea Week' in India and a corresponding 'India Week' in the ROK in September/October 2005. This will help raise the visibility of one country in the other, promote mutual awareness and highlight the cultural dimension of their relationship.

26. Both sides expressed their support for the efforts of the international community for a peaceful resolution of the issues of denuclearization of the Korean Peninsula. The Indian side also expressed support for all efforts to bring about peace, stability and reconciliation on the Korean Peninsula through dialogue and welcomed the recent developments in inter-Korean relations.

27. Recognizing that the ASEAN Regional Forum (ARF) is playing a positive role in confidence-building and security cooperation in the Asia-Pacific region, the two sides agreed to closely cooperate with each other in various areas of ARF activities such as exchanging views on security situation in the Asia-Pacific region, implementing confidence building measures and discussing the future direction of the ARF. Both sides also agreed that India and the ROK, Dialogue Partners of ASEAN, will closely cooperate with it for the development of the region.

28. The two sides reiterated their commitment to continue their fight against terrorism. They agreed that the fight against terrorism has to be a comprehensive and sustained effort. The two sides reaffirmed that terrorism cannot be justified wherever, whenever and for whatever reason and is to be condemned in all its forms and manifestations. They agreed to continue their consultations for expanding cooperation in the fight against international terrorism through various international and bilateral mechanisms.

29. The two sides acknowledged the vital importance of the role of the United Nations in promoting international peace, security and development. They agreed to strengthen bilateral cooperation in international affairs and to promote their dialogue and consultations on UN related issues, including on the reform of the UN. They also shared the understanding that it is crucial to make the UN Security Council more representative and effective, including through expanding its membership. They agreed to closely work together in this regard.

30. On behalf of the Government and the people of the Republic of Korea, H.E. President Roh Moo-hyun and his delegation thanked the Government and the people of India for the warm and friendly hospitality accorded to them. President Roh Moo-hyun extended cordial invitations to President A.P.J. Abdul Kalam and Prime Minister Manmohan Singh to visit the Republic of Korea at a mutually convenient time. The Indian side accepted the invitations with appreciation. The dates of the visits will be decided through diplomatic channels.

**New
October 6, 2004**

Delhi

**Joint Statements
Ministry of External Affairs, New Delhi**

ANNEXURE III

India–Republic of Korea Joint Statement: Towards a Strategic Partnership

25/01/2010

H.E. Mr. Lee Myung-bak, President of the Republic of Korea (ROK), paid a State Visit to India from 24 to 27 January 2010, at the invitation of H.E. Smt. Pratibha Devisingh Patil, President of the Republic of India.

2. The President of the ROK was accorded a ceremonial welcome at the Rashtrapati Bhawan on 25 January 2010. During the visit, President Lee met President Patil, and also held a summit meeting with Prime Minister of India, Dr. Manmohan Singh. On 26 January, President Lee will be the Chief Guest at the celebrations to mark the Republic Day of India.

3. During the summit meeting, the two leaders discussed ways to develop bilateral relations and exchanged views on regional and international issues. They expressed satisfaction on the strong development of India -ROK relations based on the "Long-term Cooperative Partnership for Peace and Prosperity" established in October 2004. Both sides welcomed the steady growth in high level exchanges and contacts between the two countries, and the expansion in various areas of bilateral relations including defence, trade, science & technology, information & communication technology, education, and culture.

4. Recognizing that the India-ROK partnership is based on the principles of common interest, mutual benefit and shared values, the two leaders agreed that there is immense scope for further enhancing bilateral relations in various areas. In this context, they also welcomed the entry into force of the Comprehensive Economic Partnership Agreement (CEPA) on 1 January 2010 as the bedrock of a new comprehensive partnership between India and the ROK. They also recognized that, as both countries are major economies in the region, the partnership has the capacity to promote regional growth, and to contribute to prosperity and economic development of Asia.

5. Referring to the common challenges that both countries face in ensuring security against non-conventional threats, the two leaders agreed on the importance of cooperating and consulting with each other in developing regional architecture in the broader Asia-Pacific region.

6. Considering that India-ROK Partnership is a factor for peace and stability in Asia as well as between the two countries, the two leaders decided to enhance bilateral relations to a Strategic Partnership. They also identified the following elements of the future relationship:

Political and Security Cooperation

7. The two leaders agreed to maintain regular contacts, including on the margins of international meetings and conferences.

8. Both sides reiterated the importance of the India-ROK Joint Commission co-chaired by the Foreign Ministers of the two countries and acknowledged the necessity of holding the Joint Commission on an annual basis. It was agreed that the sixth meeting of the Joint Commission will be held in 2010.

9. The two leaders agreed that the Foreign Policy & Security Dialogue will be raised to the level of Vice Foreign Minister, Ministry of Foreign Affairs and Trade (MOFAT) of the ROK, and Secretary (East), Ministry of External Affairs (MEA) of India. It was also agreed that the first meeting of the upgraded dialogue will be held in 2010.

10. The two leaders agreed to strengthen dialogue and exchanges in the area of defence through regular high-level military exchanges. They also agreed to explore the possibilities of joint venture cooperation in research & development, and manufacture of military equipment including through transfer of technology and co-production. It was agreed that the third meeting of the Joint Committee on Defence Logistics and Industry will be held during the first half of 2010.

11. The two leaders also agreed on the need for greater cooperation between the navies and coast guards in areas pertaining to the safety and security of international maritime traffic. They shared the view that developing long-term cooperative relations in this area will contribute to peace and stability in the Asia-Pacific region.

Economic and Trade Cooperation

12. Both sides shared the view that the CEPA will contribute to enhancing trade and investment flows between the two countries. They also reaffirmed their commitment to ensure the smooth implementation of the CEPA. It was agreed that the first meeting of the Joint Committee headed by Trade Ministers of the two countries or their representatives will be held in the second half of 2010 to review the status of the implementation of the CEPA.

13. The two leaders agreed to set a target of US\$ 30 billion for bilateral trade to be achieved by 2014. They also agreed to strengthen cooperation in trade and investment, SMEs, SPS and Standards related measures, trade remedies and IPR issues.

14. Both sides agreed to enhance cooperation in the financial sector through bilateral consultations on macroeconomic policy, budget, taxation, finance, and public sector reform.

15. Noting that the expansion of mutual investment will contribute to the reciprocal economic growth of both countries, the two leaders agreed to enhance cooperation and support at the governmental level to nurture a favourable environment, including through mutual agreement on a revised Double Taxation Avoidance Convention (DTAC) before the end of 2010. The Indian side hoped that investment from the ROK into India will expand, including in the infrastructure and manufacturing sectors. In this context, referring to the project to set up a Korean industrial complex and technology zone in the State of Gujarat, the two leaders noted its potential to further accelerate the bilateral trade and investment linkages. The two leaders also recognized the need to expedite the implementation of the POSCO project in the State of Orissa. The Korean side hoped that Indian investment in the ROK will also expand. It was agreed that the fourth meeting of the India-ROK Joint Committee on Investment Promotion will be held in New Delhi in 2010.

16. Noting the important role of air transport network in promoting economic, social and cultural exchanges, the two leaders agreed to explore the possibility of enhancing air connectivity between the two countries. They also agreed to consider the early conclusion of a mutually beneficial Maritime Shipping Agreement.

Science and Technology Cooperation

17. The two leaders recognized the importance of strengthening cooperation in the field of science & technology. They welcomed the outcome of the Meeting of the Joint Committee on Science & Technology held in Seoul in December 2009 and endorsed the decision of the two sides to consider creating a dedicated fund of US\$ 10 million (with a contribution of US\$ 5 million by each side) to promote joint research. The two leaders also agreed that the two sides may explore the possibility of upgrading the level of the dialogue.

18. The two leaders also agreed to strengthen cooperation in the information technology sector including through the expansion of mutual investment and personnel exchanges. They also welcomed the decision of the two sides to renew the Memorandum of Understanding on Cooperation in Information Technology and Services.

19. The two leaders welcomed the signing of the MOU on cooperation in the peaceful uses of outer space between the Indian Space Research Organisation (ISRO) and the Korea Aerospace Research Institute (KARI) and expressed confidence that the MOU will facilitate strong cooperation between the two countries in this important sector.

20. The two leaders shared the view that nuclear energy can play an important role as a safe, sustainable and non-polluting source of energy. They agreed to facilitate development of a framework for bilateral civil nuclear cooperation.

Social and Cultural Cooperation

21. Recognising the need to further strengthen cultural exchanges and people to people contacts between India and the ROK, the two leaders agreed to designate the year 2011 as 'Year of Korea' in India and 'Year of India' in the ROK.

22. The Indian side also welcomed the ROK initiative to open a Korean Cultural Centre in New Delhi in 2011, which will go a long way in further promoting awareness about Korean life and culture in India.

Cooperation in the International Arena

23. The two leaders recognized the legitimate and long-term interests of both countries in the peace and prosperity of the Asia-Pacific region, and the importance of developing an open and inclusive economic regional architecture that is based on the principles of mutual benefit and shared opportunity. In this context, they affirmed that both India and the ROK have a significant role to play in such a regional architecture and agreed to maintain regular consultations and close coordination in the EAS, ARF, ACD and ASEM processes.

24. Both sides agreed to work for comprehensive United Nations reform, including Security Council expansion, with a view to enhancing its representativeness and, consequently, its effectiveness, authority and efficiency, as well as its capacity to address various challenges facing the international community.

25. The two leaders reiterated their commitment to the eradication of terrorism in all its forms and manifestations, and agreed to enhance cooperation in this area, including through information sharing.

26. Both sides also reiterated their common commitment on nuclear disarmament and the non-proliferation of weapons of mass destruction and their means of delivery.

27. The two leaders valued the G-20 as the premier forum for international economic cooperation and commended its timely and strong policy response in the crisis. They welcomed the Framework for Strong, Sustainable and Balanced Growth launched at Pittsburgh and looked forward to its implementation.

28. The two leaders welcomed the Copenhagen Accord. They reaffirmed their determination to work closely together in the negotiations both under the United Nations Framework Convention on Climate Change (UNFCCC) and the Kyoto Protocol towards an Agreed Outcome to be adopted at the 16th Session of the Conference of the Parties.

29. The following agreement and MOUs were signed during the visit:

- (i) Agreement on the Transfer of Sentenced Persons
- (ii) MOU on Cooperation in Information Technology and Services
- (iii) Programme of Cooperation in the Fields of Science and Technology for the Period 2010-2012
- (iv) MOU for Cooperation in the Peaceful Uses of Outer Space

30. The two sides agreed that the State Visit of the President of the Republic of Korea to India has reflected the recent trend in expanding bilateral relations between the two countries and that this visit will provide the impetus for a new vision of friendly and cooperative relations in the years to come.

31. On behalf of the Government and the people of the Republic of Korea, President Lee Myung-bak thanked the Government and the people of India for the warm and friendly hospitality accorded to him and his delegation. President Lee extended cordial invitations to President Smt. Pratibha Devisingh Patil and Prime Minister Dr. Manmohan Singh to visit the Republic of Korea at a mutually convenient time. The invitations were accepted with appreciation. The timing of these visits will be decided through diplomatic channels.

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**Joint Statements
Ministry of External Affairs, New Delhi**

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