

A Voyage of Marketing from Swadeshi Movement to Indigenous Branding Destined Towards Vikasit Bharat 2047

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Abstract:

India was known as the golden sparrow from the time immemorial. The gold lied in the richness of the resources. It also lied in the richness of the Indian knowledge system. It is due to the invasion of various foreign dynasties that ruined the wealth to ashes. Also this golden sparrow, mere remained the golden caged sparrow with the colonial supremacy thereafter. With the British rule the wealth yet degraded more. Once the producers turned into just the raw material provider and later on the forced market for the mechanized sellers. Whether or not consumption is satisfied, the Indian mind-set has historically been that of a buyer. The introduction of the new economic policies made it further harder for Indians to be producers Globalization also exposed Indian consumers to the global market, but it also diminished their aspirations to become producers or entrepreneurs. Indeed, there were family business which kept Indian legacy in the Indian legacy in the International trade, but no such special study is being done on their contribution for developing India as a producer. This paper tries to understand what is the significance of Swadeshi movement, the historical context of it in the relevance of progress of Indian Market. Also how is the response of Indian consumer when indigenous brand makes 'indigeneity' as its USP. An understanding of this is crucial to comprehending the extent of Indian brand marketing and how it affects customers.

Keywords: marketing, indigenous, consumer behavior

Introduction: The universal omen of ethnocentrism is present at all societal, religious, national, and even familial levels. "The perspective in which one's own group is the center of everything, and all others are scaled and rated with reference to it," is how Sumner described consumer ethnocentrism in 1906. Every community feeds its own conceit and ego, exalts its own deities, brags about its superiority, and treats outsiders with disdain. These customers disparage foreign products and emphasize the positive aspects of domestic ones. Despite being aware of the superiority of foreign

items, they nevertheless favor local ones. In order to improve their own trade and economy, the people of industrialized nations believe it is their responsibility to purchase domestic goods. (Shimp and Sharma 1987). On the other hand, it was discovered that people in developing nations typically choose imported items over domestic ones. Sharma (2011). John J. Watson and Katrina Wright (1972) had resolved that “ethnocentricity is dependent on customers’ evaluation of foreign products.” Additionally, buyers have a propensity to choose goods from nations with comparable cultural backgrounds to their own rather than those with diverse cultures. This strengthens loyalty and orthodoxy in that particular group. The factors that alter the degree of ethnocentrism are racial discrimination against a certain community, pride issues, prejudices, and social group thinking. “Brain oxytocin”, also called as “hormone of love” mitigates the “Human Ethnocentrism”. This is produced by the hypothalamus, a part of the brain that causes people to feel love, affection, or rust toward one another, objects, concepts, etc. The possessiveness of the aforementioned items is another feeling that this hormone causes in a person.

Ethnocentrism, according to Poturak (2013), is a combination of behavior and attitudes. Consumers frequently form attitudes that reinforce their group's superiority over others and conduct that values collaboration with members of their own group, and vice versa. The characteristics of religious prejudice, racial discrimination, sectionalism, and patriotism are surprisingly common in all societies and are not just found in tribes. Indigenous branding is a unique approach to marketing and promoting products or services that are rooted in indigenous culture, values, and traditions. By incorporating indigenous knowledge and perspectives into branding strategies, indigenous communities can assert their cultural identity, enhance economic opportunities, and preserve their heritage (Putri & Kusumastuti, 2020). In the quest for *Vikasit Bharat* by 2047, indigenous branding will continue to play a pivotal role. Brands that are deeply rooted in Indian culture, values, and traditions will be instrumental in driving economic growth, fostering national pride, and promoting sustainable development. Using digital marketing effectively would be essential for Indian indigenous firms to succeed in the modern day. It will enable them to reach a wider audience, engage with consumers on a deeper level, and showcase the unique attributes of their products.

Background: Swadeshi Movement and Political Factors of Ethnocentrism among Consumer

The Swadeshi Movement, which emerged during India's struggle for independence, laid the foundation for a voyage of marketing that aimed to promote indigenous products and reduce dependency on foreign goods. This movement, ignited by leaders such as Mahatma Gandhi and Bal Gangadhar Tilak, encouraged Indians to boycott British-made products and instead support. As the Swadeshi Movement gained momentum, it laid the groundwork for the evolution of indigenous branding within India. Khadi, during the independence era emerged as a symbol of self-reliance and national pride. Gandhi's emphasis on spinning and wearing khadi not only promoted self-sufficiency but also served as a powerful tool for communicating Indian nationalism (Shah, 2018). As a result, the “All India Spinners Association” was founded, and it was instrumental in advancing khadi and providing a living for regional craftspeople.

The Swadeshi Movement marked a significant milestone in India's marketing history by advocating for the promotion of indigenous goods (Shah, 2018). As the movement gained momentum, it not only fostered a sense of national pride and unity but also laid the foundation for indigenous branding in

India. During the Swadeshi Movement, the focus was on boycotting British goods and promoting Indian-made products. This led to the resurgence of traditional Indian industries such as handloom and khadi, which became emblematic of the Swadeshi movement. During the Swadeshi Movement, khadi emerged as a powerful symbol of self-sufficiency and national pride. Reviving the spirit of indigenous branding, and building upon the foundation laid by the Swadeshi Movement, is essential for achieving Vikasit Bharat.

Review of Literature: Since the Swadeshi Movement, India's marketing sector has seen substantial development. The contemporary emphasis on indigenous branding and fostering self-sufficiency is an example of this transition, as was the Swadeshi Movement's push for Indians to buy locally produced items and avoid British-made ones. Numerous reasons have influenced this transition, including as modifications to domestic policies, changes in consumer preferences, and the rise of trailblazing businesspeople who have reinterpreted cultural norms and values. These changes have had a profound impact on Indian society, influencing individuals' lifestyles, values, and consumption patterns (Khare, 2011). Furthermore, globalization has played a dual role in both homogenizing certain aspects of Indian culture and also promoting self-consciousness and cultural identities (Ghosh, 2011). Campbell & Khanna (2017) evaluated the influence of ethnocentrism and patriotism on customer behavior in Jhansi, India, using purchase intention for cellphones bearing the Indian brand. They sought to determine whether factors—brand name, societal influence, or product features—had a greater impact. Partial SEM revealed that "product features" and "patriotism" significantly influenced purchase intention. Bhakar et al. (2015) assert that Indian customers buy Indian products out of a sense of patriotism and are highly ethnocentric. Lopez and associates (2016) investigated the ethnocentrism of consumers in Pune, Maharashtra, India. The only demographic factor that significantly correlated with customer ethnocentrism was age, according to 103 samples, CET scale, T-test, and ANOVA analysis. Additionally, there was no discernible correlation between Consumer Ethnocentrism and the other demographic factors. According to Chakraborty et al. (2013), tribal customers in Tripura exhibited a notable degree of ethnocentricity. However, despite their age and state of origin, customers other than tribal ones were less ethnocentric.

Research Question

1. What is indigenous branding?
2. What is impact of "swadeshi movement in history" on marketing and consumer behavior?
3. How is indigenous branding relevant for Vikasit Bharat?

Objectives:

1. To comprehend the Swadeshi Movement's historical significance in light of consumer ethnocentrism
2. to comprehend how indigenous branding and consumer ethnocentrism are related.
3. To comprehend the role that indigenous branding plays in attaining market expansion

Research Methodology:

236 customers were surveyed for the wellness brands for this. The respondents ranged from 18 and 60 age.

Data Analysis:

1) **Recognizing how the Swadeshi Movement affects consumers' attitudes**

"Swadeshi" and how it resembles specific elements:

We questioned 236 respondents what comes to mind when they hear the word "swadeshi."

To under the following "Beliefs "about Swadeshi were stated:

Recalling "Swadeshi Movement"

Avoid buying anything from the West.

Gandhian Thought

Products from Ramdev Baba's Patanjali

A rating scale was used to indicate the responses, and it read:

- 1- "Not at all"
- 2- "Least extent"
- 3- "Less extent"
- 4- "To some extent"
- 5- "To large extent"

Table 1: Swadeshi Recall Statistics

Swadeshi Recall	Recalling "Swadeshi Movement" (1)	Avoid buying anything from the West. (2)	Gandhian Thought (3)	Products from Ramdev Baba Patanjali (4)
Mean	4.54	4.14	4.01	4.06
Std. Deviation	.924	1.018	1.150	.975
Skewness	-2.479	-1.324	-1.226	-1.399
Kurtosis	6.048	1.451	.813	2.087
COV	20.35	24.58	24.01	61.02

Interpretation:

It is clear from table 1 that,

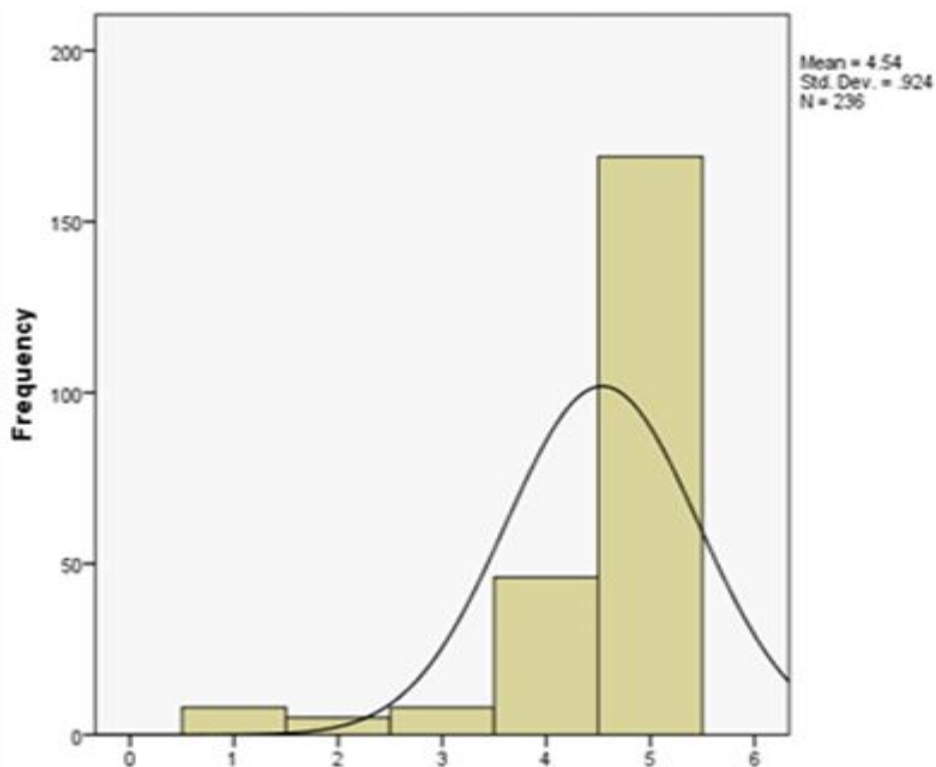
1)The coefficient of variance is less than 33%, and the mean is 4.54. It is determined that almost respondents remember the Swadeshi Movement for the word "Swadeshi" because the coefficient of variance is greater than one-third.

2) The coefficient of variance is less than 33%, and the mean is 4.14. It is inferred that the most of the respondents support boycotting western items for "Swadeshi" people because the coefficient of variance is greater than one-third, which is a significant figure.

3) The coefficient of variance is less than 33%, and the mean is 4.06. Given that the mean is a significant figure and the coefficient of variance is less than one-third, it can be inferred that the most of respondents remember "Gandhian Philosophy" when the word "Swadeshi" is mentioned.

4) Table 1 signifies the coefficient of variance is greater than 33% and the mean is 1.46. The data exhibits disparity and must be examined using a frequency distribution table because the coefficient of variance is greater than one-third, which makes the mean an unimportant number.

1) Recalling "Swadeshi Movement"

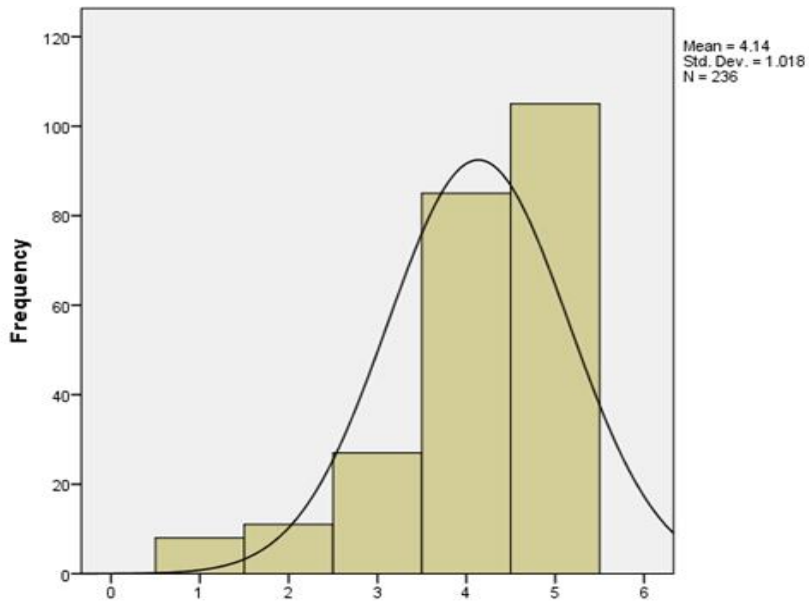


Interpretation:

From figure 1, Data is stacked on the right side of a left-skewed curve because skewness is a negative value.

The curve is tall and thin, and the kurtosis is positive. Kurtosis and skewness values reinforce the importance of the mean.

2) Avoid buying anything from the West:



Interpretation:

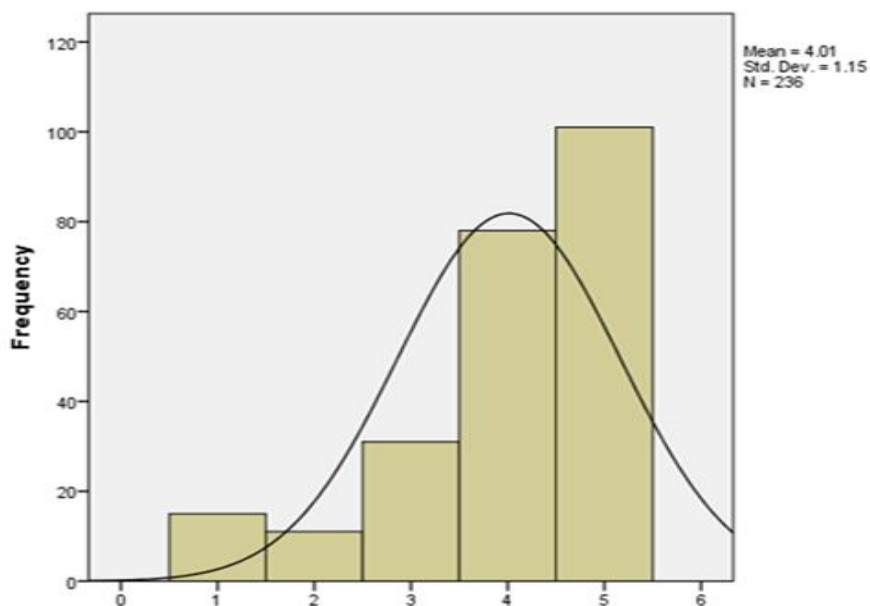
From figure 2 Given that skewness is negative, the data is stacked on the left and the curve is skewed to the right.

The curve is tall and thin, and the kurtosis is positive.

Kurtosis and skewness values reinforce the significance of the mean.

Interpretation:

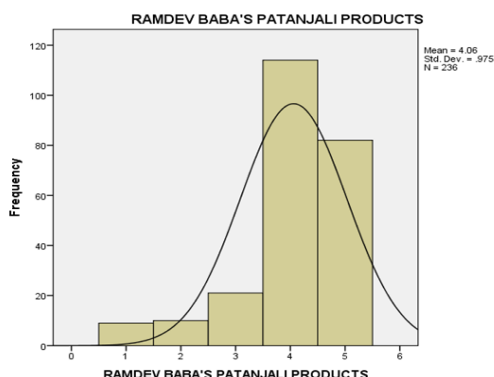
3) Gandhian thought



From figure 3 Since skewness is negative, the data is stacked on the left and the curve is skewed to the right.

The curve is tall and thin, and the kurtosis positive. Kurtosis and skewness values reinforce the significance of the mean.

4) Products from Ramdev Baba's Patanjali



Interpretation:

From figure 4 Data is stacked on the right side of a left-skewed curve because skewness is a positive value.

The curve is tall and thin, and the kurtosis is positive.

Kurtosis and skewness values reinforce the significance of the mean.

Table 2: Distribution of frequencies for Swadeshi movement

Sr No	Factors	Responses	Not at all	Least extent	Less extent	Some extent	Large extent
1	Recalling Swadeshi Movement	Frequency	8	5	8	46	169
		Percent	3.4	2.1	3.4	19.5	71.6
2	Avoid buying products from the West	Frequency	8	11	27	85	105
		Percent	3.4	4.7	11.4	36	44.5
3	Gandhian thought	Frequency	15	11	31	78	101
		Percent	6.4	4.7	13.1	33.1	42.8
4	Products from the Ramdev Baba's Patanjali	Frequency	9	10	21	114	82
		Percent	3.8	4.2	8.9	48.3	34.7

Interpretation:

It is evident from Table 2 that

1.2.1% of the 236 respondents had a least extent remember, while 3.4% had a "not at all" recall. Recall of the trust in the Swadeshi movement in history is 3.4% to a lesser extent, 19.5% to a big extent, and 71.6% to a considerable extent.

Out of 236 respondents, 3.4% did not recollect "boycott of foreign products about Swadeshi" at all, 4.7% did so to the least amount, 11.45% did so to the least extent, 36.0% did so to some extent, and 44.5% did so to a considerable extent.

Of the 236 respondents, 6.4% did not recollect "Gandhian Philosophy" concerning Swadeshi, 4.7% did so to the least amount, 13.1% did so to the least extent, 33.0% did so to some extent, and 42.8% did so to a significant level.

"Of the 236 respondents, 3.8% did not recall "Ramdev Baba's Patanjali Products" to a large extent, 4.2% did so to the least extent, 8.9% did so to a less extent, 48.3.0% did so to some extent, and 34.7% did so to a large extent regarding Swadeshi." As a result, most respondents "remember the conviction that the Swadeshi Movement in History about "Swadeshi"

Friedman Test

Table 3: Friedman Test results

Parameters	Rank based on Mean
Recalling Swadeshi Movement	2.99
Avoid buying products from the West	2.42
Gandhian thought	2.35
Products from Ramdev Baba’s Patanjali	2.25

Interpretation:

From table 3 It could be argued that the Swadeshi Movement ranks highly in history (2.99, boycott western items). 2.42, the philosophy of Gandhi 2.35 Products from Ramdev Baba's Patanjali 2.25 This suggests that the "Swadeshi Movement in History" is more significant to the responders.

2) The Swadeshi movement and how it resembles certain elements

Commentary on the following topics was requested from the respondents:

1. Making use of goods manufactured in India
2. Steer clear of Western goods
3. Swadeshi boosts the economy

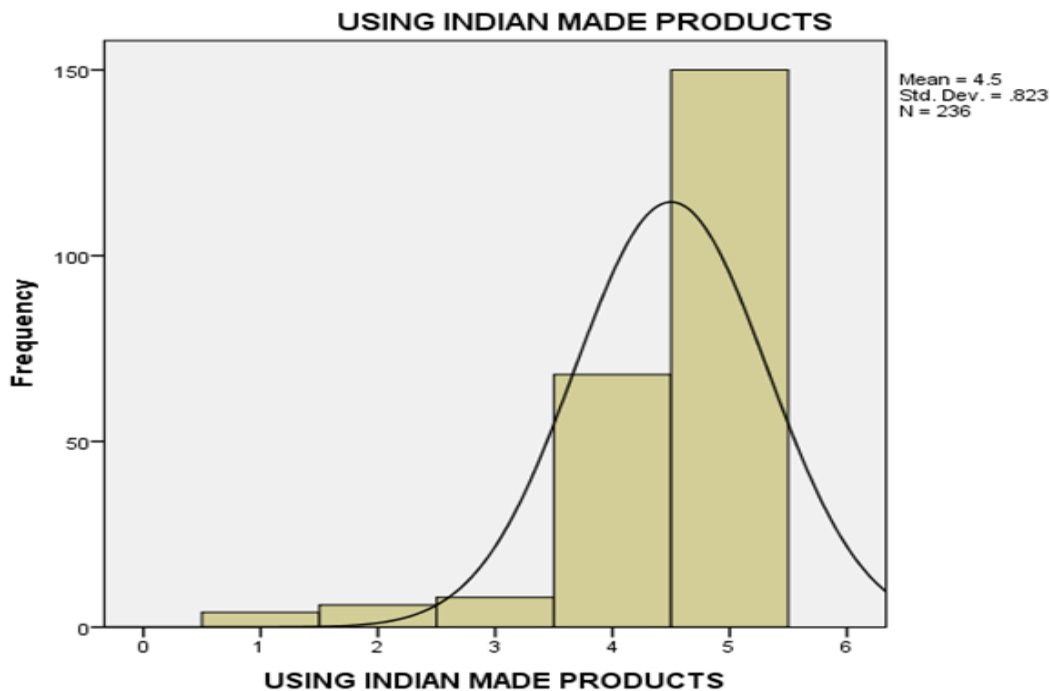
Table 4: Convictions about Swadeshi Movement suryed for FMCG products.

Statistics			
	Making use of Indegenious products (1)	Steer Clear of Western Goods (2)	Swadeshi economy (3)
Mean	4.50	4.13	4.35
Std. Deviation	0.823	1.028	0.808
Skewness	-2.175	-1.207	-1.544
Std. Error of Skewness	0.158	.158	0.158
Kurtosis	5.436	0.997	3.174
Std. Error of Kurtosis	0.316	0.316	0.316
COV	18.28	24.89	18.57

Interpretation:

1. Making use of goods manufactured in India

From table 4 It is recognized that the coefficient of variance is less than 33% and the mean is 4.50. People do remember, we may claim. "using Indian made products" when discussing the Swadeshi Movement because the coefficient of variance is less than one-third, which is a meaningful number.



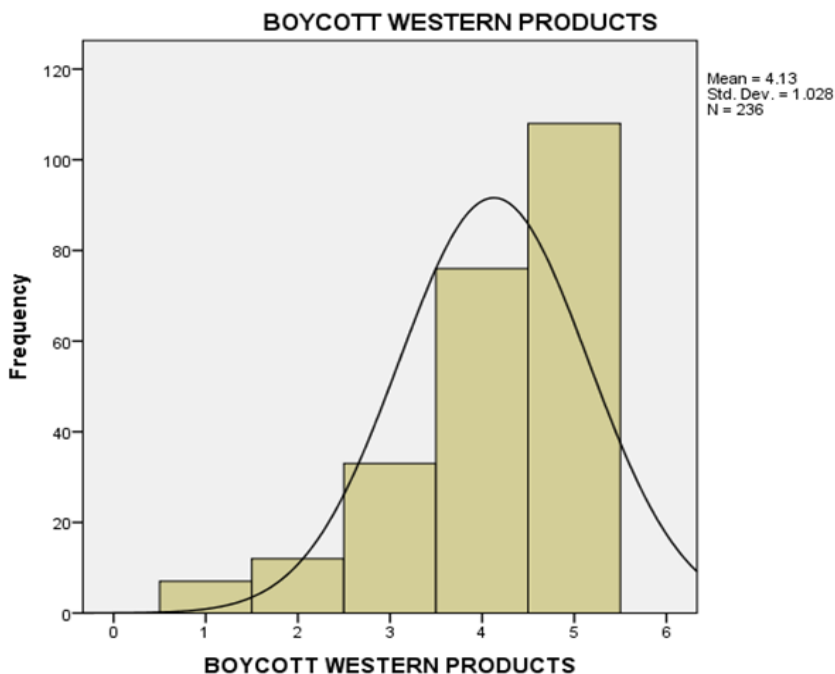
1) USING INDIAN MADE PRODUCTS Interpretation:

From figure 4 "Given that skewness is negative, the data is stacked on the right and the curve is left skewed.

The curve is tall and thin, and the kurtosis is positive. Kurtosis and skewness values reinforce the significance of the mean.

Figure 4.28: Using Indian made products

1- 2 Steer clear of Western goods



Interpretation:

From figure 4.29 Data is stacked on the right side of a left-skewed curve because skewness is a negative value. The curve is tall and thin, and the kurtosis is positive. Kurtosis and skewness values reinforce the significance of the mean.

1- 3) . Swadeshi boosts the economy

ECONOMY

Interpretation:

From figure 4.30, “Given that skewness is negative, the data is stacked on the right and the curve is left skewed. The curve is tall and thin, and the kurtosis is positive. Kurtosis and skewness values reinforce the significance of the mean.

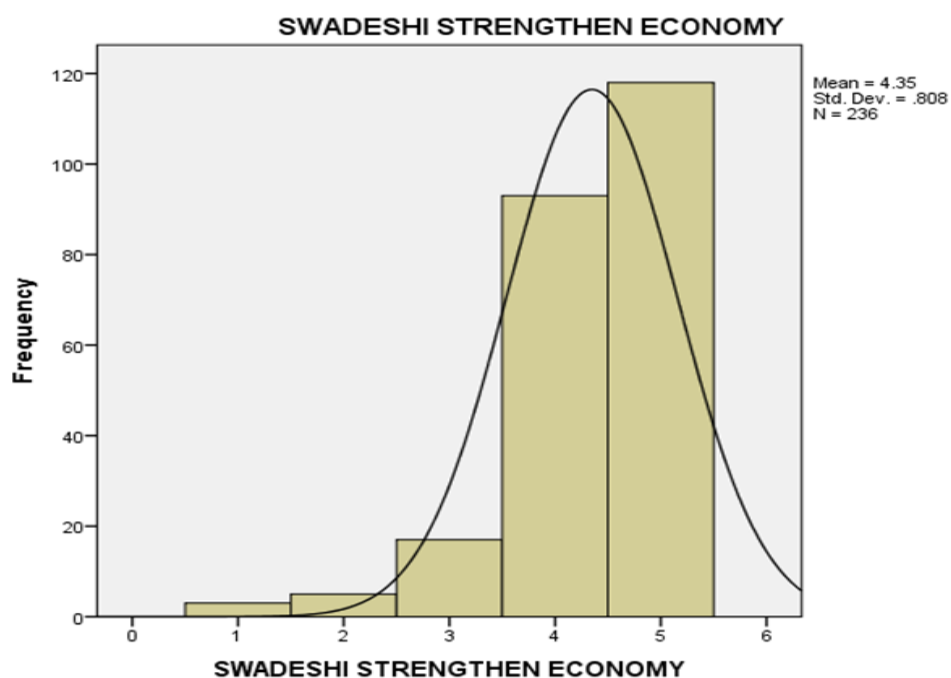


Table 5: Distribution of frequencies for survey of FMCG products and their response for historical Swadeshi Movement

Factors	Responses	Not at all	Least extent	Less extent	Some extent	Large extent
Making use of Indigenous products	Frequency	4	6	8	68	150
	Percent	1.7	2.5	3.4	28.8	63.6
Steer clear Western Products	Frequency	7	12	33	76	108
	Percent	3	5.1	14	32.2	45.8
Swadeshi economy. boosts	Frequency	3	5	17	93	118
	Percent	1.3	2.1	7.2	39.4	50

Interpretation:

From table 5 it is revealed that

1) Of the 236 respondents, 1.7% do not believe in the "Swadeshi Movement" at all, 2.5% believe in it to the least extent, 3.4% believe in it to a lesser extent, 28.8% believe it to some extent, and 63.6% believe it to a large extent.

2) Out of 236 respondents, 3.0% do not believe in "boycotting Western products" for the "Swadeshi Movement," 5.1% do so to the least extent, 14.0% do so to a greater level, 32.2% do so to some extent, and 45.8% do so to a considerable extent.

3) Out of 236 respondents, 4.89 percent believe that "Swadeshi Strengthens Economy" for the "Swadeshi Movement," with 1.3% not believing it at all, 2.1% believing it to the least extent, 7.2%

believing it to a less extent, 39.4% believing it to some level, and 50.0% believing it to a considerable amount.

Testing hypotheses regarding sociocultural influences

Patriotism Vs Swadeshi Brands purchase

For testing the relationship between patriotism and purchase of Swadeshi Brands Statistical Test Chi-square test was used.

Variables& Measurement was done in the following way:

The four items are converted into a summated scale with two responses options 1=" Low and 2=" High" for the sake of convenience of chi-square test.

H0: Buying Swadeshi Brands is independent of Patriotism

H1: Buying Swadeshi Brands is dependent on Patriotism.

Level of significance of $\alpha=0.005$

Table 6:Hypothesis testing for impact of Patriotism and consideration for Swadeshi Purchase

Chi-Square Tests					
	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
"Pearson Chi-Square"	21.434	1	.000		
"Continuity Correction"	18.216	1	.000		
"Likelihood Ratio"	16.556	1	.000		
"Fisher's Exact Test"				.000	.000
"Linear-by-Linear Association"	21.300	1	.000		
"N of Valid Cases"	160				

Interpretation:

From table 6 it is interpreted as

$$X^2(1) = 21.43$$

$$P=0.000$$

Since p value is less than @, null Hypothesis is rejected so buying of Swadeshi Brands depends on Patriotism.

Table 7: Cross tabulation for Swadeshi Brands purchase and Patriotism

Pat * swadeshi brands are better than others cross tabulation					
			Swadeshi brands are better than others		Total
			Yes	No	
Patriotism	Low	Count	23	9	32
		% within PAT	71.9%	28.1%	100.0%
	High	Count	124	4	128
		% within PAT	96.9%	3.1%	100.0%
Total		Count	147	13	160
		% within PAT	91.9%	8.1%	100.0%

Interpretation:

According to Table 6, 128 patriotic respondents (96.9%) purchase Swadeshi brands, while 28.1% of the respondents are not patriotic do not purchase Swadeshi goods.

Findings:

1. from Table 1. It is discovered that when the word "Swadeshi" is used, the respondents mostly remember the historical campaign, which was followed by a boycott of Western goods and the Gandhian philosophy.
2. From Friedman test of ranking Swadeshi Movement in History is recalled the most with Swadeshi.
3. From table 5 Swadeshi Movement in History is related more to using Indian products.
4. From It is clear from Table 6 that Swadeshi brands are purchased by extremely nationalistic individuals.

Conclusion:

This essay leads us to the conclusion that the Swadeshi movement has had a significant influence on people throughout history, particularly in relation to the increased use of Indian goods. Additionally, there is a strong association between the Swadeshi Movement and patriotism. These customers favour Swadeshi brands because they exhibit consumer ethnocentrism. Additionally, the local branding benefits these customers. Indigenous branding must eventually be given more attention if we hope to witness the market enlargement of Brands promoting near future. This will undoubtedly result in Vikaseet Bharat of 2047.

Discussion and implications:

The idea of indigenous branding becomes even more significant as India looks to the future in 2047. In line with the Vikasit Bharat 2047 vision, indigenous branding will play a key role in boosting sustainable development, national pride, and economic progress. It is impossible to overestimate the importance of precise weather forecasts in the quickly evolving world of today. If applicable, make use of the following sources. Source: The establishment and institutionalization of these markets required a reinterpretation of cultural norms, devaluing the traditional and elevating the individual and unique instead. The efforts of trailblazing businesspeople who brought high-end fashion and

modern Indian art led to this cultural redefinition, which changed consumer choices in favor of goods that reflected personal taste and identity.

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