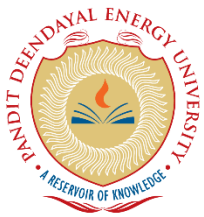


LIBERAL STUDIES

Vol 8, Issue 1/ January-April 2023



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PDEU has been promoted by partnership of Government, industry and energy to create a world class University in energy education and research with special focus on the oil and gas sector. The university has further expanded its programs to address the need for trained human resource in the domains of engineering, management and humanities. It intends to broaden the opportunities for students and professionals to develop core subject knowledge which are duly complemented by leadership training interventions, thereby helping the students to make a mark in the global arena.

This objective is being further addressed through a number of specialized and well-planned undergraduate, post-graduate and doctoral programs as well as intensive research projects. PDEU has been established by Gujarat Energy Resource Management Institute (GERMI) as a private university through the State Act enacted on 4 April 2007.

School of Liberal Studies (SLS)

PDEU has launched School of Liberal Studies which currently offers degree programs in UG, PG and Ph.D. that equips a student to develop an array of intellectual skills, a variety of methodologies and ways of understanding our changing world, and a broad base of varied knowledge. In turn, such a Liberal Education establishes an invaluable foundation for more specialized study in one's major or in one of the professions, and for a life-long affinity for learning and continuing intellectual development. The course imparts classical education in various fields like art, literature, languages, music, dramatics, philosophy, politics, history, law, mathematics, science, business, commerce, communication and general studies. It emphasizes on the need to seek knowledge for promoting intellectual growth, creative expression and rational thought.

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Experts Speak

CYBER SECURITY CONCERNS

Concept Note

Cyber Security is the biggest global concern /threat for the entire world. Addressing cyber challenges requires a multi-layered approach that includes implementing robust security measures, regular security assessments and audits, educating people about cybersecurity best practices, staying informed about emerging threats, and collaborating with security experts to mitigate risks. Some of the most threatening issues plaguing the governments and societies are, Ransomware attacks, Phishing, Data Breaches, Internet of Things (IoT) Vulnerabilities, Cloud Security, Insider Threats, Artificial Intelligence (AI) and Machine Learning (ML) Attacks, State-Sponsored Cyber Attacks, Mobile Device Security, Supply Chain Attacks etc. and the list keeps adding.

As the cyber pandemic continues, It's imperative to stay updated about the evolving cyber security landscape, as new threats and vulnerabilities surface repeatedly. It is very important that Governments, organization, and every single person should be educated about the challenges and also measures to mitigate these challenges. The software needs to be updated regularly, strong and stringent security measures to be adopted. Being vigilant and updated is the only solution to save oneself from the looming cyber pandemic. This issue of the journal 'Liberal Studies' carries a discussion on the cyber threats being faced by the global community and the measures to be taken to combat cyber threats.

Dr. Meetal Saxena and **Dr. Monica Gahlawat** Faculty at L.J.Institute of Management Studies opine that Communication technologies are advancing at a very rapid pace. With the increased internet penetration and advancement in mobile hardware technologies, mobile phones have become an important part of our daily life. Our dependence on these devices is growing day by day. Mobile phone security is a critical concern for individuals, businesses, and organizations due to the sensitive and personal data that can be stored on these devices. So it is imperative to secure these devices from the multiple sources of risks. The precautionary measures required to secure mobile devices are simple to follow and implement. But, still,

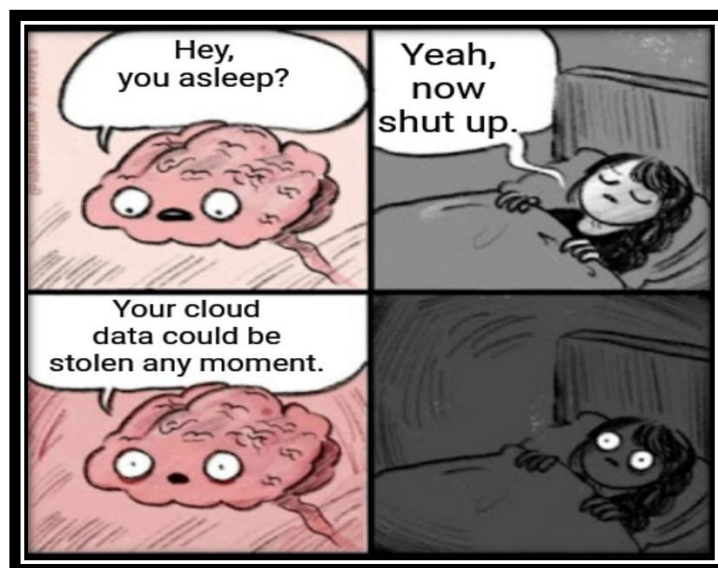
many people get exposed to these threats due to failure to follow the rules or not making simple measures a habit to follow. The best practices to be followed to ensure device and data safety against physical threats include using protective cases, avoiding device exposure to extreme temperatures and moisture, avoiding accidental drops, and regular backups of important data. The countermeasures for protection against application-level threats include using antiviruses, avoiding downloading and installing untrusted apps, updating OS regularly, and restricting permissions to installed apps. There are different precautions needed for safety against network-level mobile attacks. They include avoiding connecting to untrusted networks and using strong passwords and multi-factor authentications. Finally to mitigate web-based mobile threats one must install anti-malware software and regularly update the mobile operating systems and apps to ensure that security vulnerabilities are patched. Precaution should be exercised when clicking on links in emails or messages from unknown or suspicious sources. A behavioral change, precaution exercised in accessing networks, and providing permissions can be very helpful in minimizing threats. An awareness of these security threats and their countermeasures, if followed regularly can significantly improve the safety of mobile devices and the personal and organizational sensitive data that they hold. Legislative actions are crucial in the prevention and eradication of cybercrime.

Dr.Venkat Ram Reddy Associate Professor and **Ms. Jyoti Singh** Research Scholar, PDEU, take a look at Cybercrime diffusion, its effects and frameworks towards more secure Cyber Security network. The use of computers and other information communications technology (ICT) has changed the "traditional" types of crimes and its reach, with risks extending to many aspects of social life, including financial transactions, sexual offences, harassment and threat of attack, commercial property damage, and disorder. We are all impacted by cybercrime, both as individuals and as a nation.

Because cyberspace and cybercrime have no physical limits, international collaboration is essential for investigations, the gathering of data and evidence, and punishment, among other things. In accordance with United Nations General Assembly resolution 75/282, which was adopted in May 2021, all the member nations formed an ad hoc working group to develop a "Comprehensive International Convention on Countering the Use of Information and Communications Technology for Criminal Purposes." The article also focuses on "digital forensics." And its relevance in the contemporary world. They propose the novel idea of

creating Cyber Crime Volunteers to report the unlawful content uploaded by criminals and report the same to the appropriate authorities.

Nisarg Jani, Master's student in Politics and International Relations in his article analyzes the prevailing provides a critical analysis of the draft Indian Telecommunication Bill, 2022 and its implications for the regulation of over-the-top (OTT) platforms in India. The author argues that the draft Bill adopts a broad and outdated definition of telecommunication services that includes internet-based and OTT communication services such as WhatsApp, Skype, Netflix, etc. The paper contends that this approach is problematic for several reasons. (a) It ignores the diversity and innovation of OTT platforms that offer different types of services such as messaging, voice, video, content, e-commerce, etc. and have different impacts on the telecom sector and the society at large. (b) It imposes excessive and unnecessary regulatory burdens on OTT platforms that may hamper their growth and development, especially for start-ups and small players who may not have the resources or expertise to comply with complex and varied rules and obligations. (c) It infringes on the rights and interests of OTT users by exposing them to potential surveillance, censorship, data breaches, and service disruptions due to government interference or TSP discrimination. Nisarg suggests that instead of treating OTT platforms as telecom services, the government should adopt a more nuanced and flexible approach that recognizes their distinct features and functions.



Mobile Vulnerabilities and Countermeasures

DOI: <https://doi.org/10.5281/zenodo.8168027>

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Monica Gahlawat

Abstract

Communication technologies are advancing at a very rapid pace. With the increased internet penetration and advancement in mobile hardware technologies, mobile phones have become an important part of our daily life. Our dependence on these devices is growing day by day. Awareness of mobile security threats and best practices has become a matter of great importance due to the increased use of mobile devices and the associated security risks. To cope with this predominant issue, this paper aims to help the readers understand and analyse existing threats and identify best practices to ensure device and data safety against each risk factor.

Introduction

Mobile phones have become an important part of our daily life and our dependence on these devices is growing day by day. A mobile phone helps us to easily communicate with friends, family, or colleagues through voice calls, text messages, and video calls. In addition, it is convenient to use as it operates using wireless network connectivity technologies. These technologies enable mobile devices to connect to networks and communicate wirelessly with other devices. They transmit data over the air using radio waves to allow devices to communicate with each other without the need for physical cables or wires. This allows for greater flexibility and mobility, as users can move around freely while staying connected to the network. In addition, mobile phones help in improving productivity. Mobile phones have a range of productivity features, such as calendars, reminders, and email, which help us to stay organized and plan our work and activities more efficiently.

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These facilities were minimal till the time mobile phones had basic features such as calling and texting. The development of feature phones offered additional utilities such as internet connectivity, a basic camera, a music player, and simple apps. The advent of smartphones led to a paradigm shift in both mobile connectivity and convenience to its end user. The latest smartphones are highly advanced mobile phones that offer features like touch screen display, high-speed internet connectivity, advanced high-resolution cameras, and a wide range of apps that can be downloaded and used. These smartphones also known as cell phones have made mobile phones highly convenient and lucrative to use and therefore their craze too is increasing day by day. These small devices measuring around 5 to 6 inches have become an inseparable part of people's daily life.

The increased use of smartphones can also be attributed to the fact that internet penetration across the globe is increasing at a very fast pace. According to the Telecom Regulatory Authority of India (TRAI), as of December 2020, India had a total of 776 million internet subscribers, which represents an internet penetration rate of around 56% of the total population. Internet World Stats, a website that provides global internet usage and population statistics, reported that the internet penetration rate in Asia in 2021 was around 51.9%, with an estimated 2.3 billion internet users. Trends indicate that the number of Internet users grows at an annual rate of four percent, meaning that roughly 196 million new people access the Internet each year. The "Internet in India 2022" report by the Internet and Mobile Association of India (IAMAI) and KANTAR, projected growth of internet penetration in India, to continue to grow steadily in the coming years, driven by factors such as the increasing availability of affordable smartphones and data plans, growing e-commerce and digital payments, and the government's initiatives to promote digital inclusion. According to the report, the internet penetration rate in India is expected to reach 64% with around 900 million internet users by 2025. The following figure 1 shows the active and projected internet users in India in 2022.

Active Internet Users: All India

Internet adoption rate steadies in post pandemic period, albeit at a much lower rate compared to earlier trend.

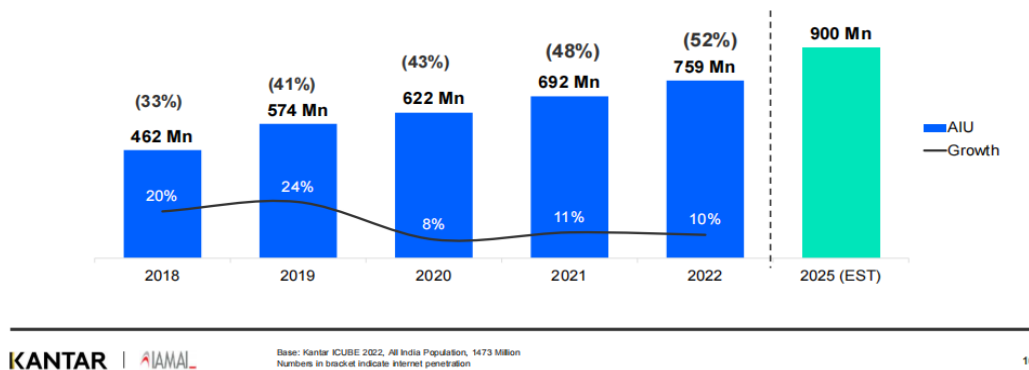


Figure 1- Internet Users in India

Source: Active Internet Users: All India. Adapted from, “Internet in India 2022” by IAMAI-Kantar ICUBE 2022, p.16¹

India's government too is making efforts to increase internet access in the country, including the Digital India campaign, which aims to provide high-speed internet connectivity to all citizens. The government also aims to connect rural areas with high-speed internet through the Bharat Net initiative.

With the increased internet penetration and availability, mobile phones have become an important source of entertainment too. They provide easy access to entertainment options including music, videos, and games. The easy access and use of social media applications help us stay connected to our social networks, allowing us to easily communicate with friends and family, irrespective of geographic locations and time zones. The facility of inbuilt cameras also allows one to take photos and videos and also share them with their contacts. They also provide easy access to information, including news, weather, and directions. Many smartphones have built-in GPS technology, which allows users to access route maps and navigate and find different locations easily. Mobile phones have also made it convenient for individuals to track fitness goals and monitor health and well-being. They also serve as an effective tool for education to all age groups and economic classes providing access to online courses and educational resources. Access to mobile phones helped many students attend their online classes during the recent pandemic faced the world. Its availability ensured that students across

all education levels do not miss out on their education rights and they remain in touch with their fraternity and the outside world. In this growing world of digitization, carrying out digital financial transactions is becoming a norm if not a necessary mandate. Mobile phones enable us to conduct financial transactions, such as online banking and payments, from anywhere for different daily needs like grocery shopping, buying medicines, paying utility bills, paying fees, managing investments, international money transfers, etc. Besides mobile phones can be used in emergencies to call for help or to notify authorities of an emergency situation. In short, mobile phones have become a single window tool for multifarious necessities and requirements of every individual's daily life.

The benefits of cell phones are also experienced by organizations and industries too in equal proportions. They enable improved and faster communication and dissemination of information to their different stakeholders. They have helped allow companies to stay in touch with employees, customers, suppliers, and other stakeholders in a real-time and cost-effective manner. This improves communication and efficiency, leading to better productivity. As far as customer communication is concerned, mobiles have also helped in carrying out personalized communication, and improved customer service by allowing quick response to customer inquiries and complaints. This leads to increased customer satisfaction and loyalty. Mobile phones are also being used to market and advertise products and services to customers. Mobile advertising is an effective way to reach customers and can be targeted to specific demographics. Mobiles also help in quick data collection from customers and employees. This data can be analyzed to identify trends and patterns that can be used to improve operations and increase efficiency.

With all the above-mentioned characteristics and benefits an internet-enabled mobile phone becomes a single source of storage and access to every individual's personal and professional data, contacts, emails, financial transaction interfaces, passwords, images, etc. these mobile phones act as very easy and convenient access to an individual's life and workspace. However, this equally increases the vulnerability of the individual and the organizations too, as an attack on the device or loss or theft of it leads to access of important information by unauthorized individual.

Mobile Vulnerabilities

Mobile vulnerability refers to a weakness or flaw found in the hardware, software, or operating system of a mobile device that an attacker can exploit to gain unauthorized access to the device or its data. Such vulnerabilities may arise from various causes, such as programming errors, design flaws, outdated software, or unsafe user behavior.² The risks posed by these vulnerabilities can range from minor issues causing inconvenience to severe security breaches that may lead to data or identity theft or other malicious activities. To safeguard against known vulnerabilities, keeping your mobile device's operating system and applications updated and taking other security measures, such as using strong passwords and avoiding unsecured networks is crucial. Figure 2 illustrates the four primary types of mobile threats and vulnerabilities.

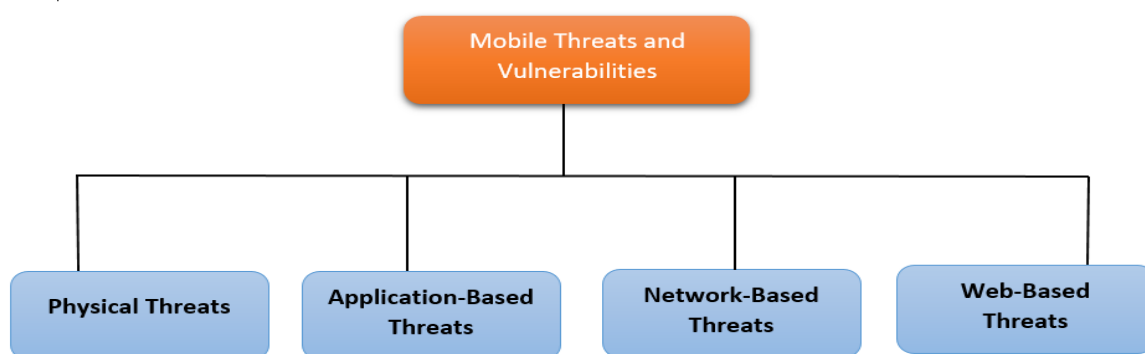


Figure 2: Types of Mobile Threats

(Developed by Authors, 2023)

The term "physical threat" regarding mobile devices encompasses any potential harm or damage that may occur to the device or its components due to physical factors like impact, water damage, extreme temperatures, or radiation exposure. Such threats can result in various issues on mobile devices, ranging from minor damage to the screen or casing to complete failure of the device's components or loss of data. For instance, dropping a phone can lead to a cracked screen or dislodged internal components, while exposure to water can harm the device's electrical parts, leading to malfunction. Figure 3 illustrates the various types of physical attacks and the corresponding countermeasures.

Countermeasures for Physical Threat³

To prevent physical threats to mobile devices, it is recommended

- To use protective cases or covers
- Avoid exposing the device to extreme temperatures or moisture
- Handle the device with care to avoid accidental drops or impacts.
- Regular backups of important data can also help minimize the impact of any physical damage to the device.

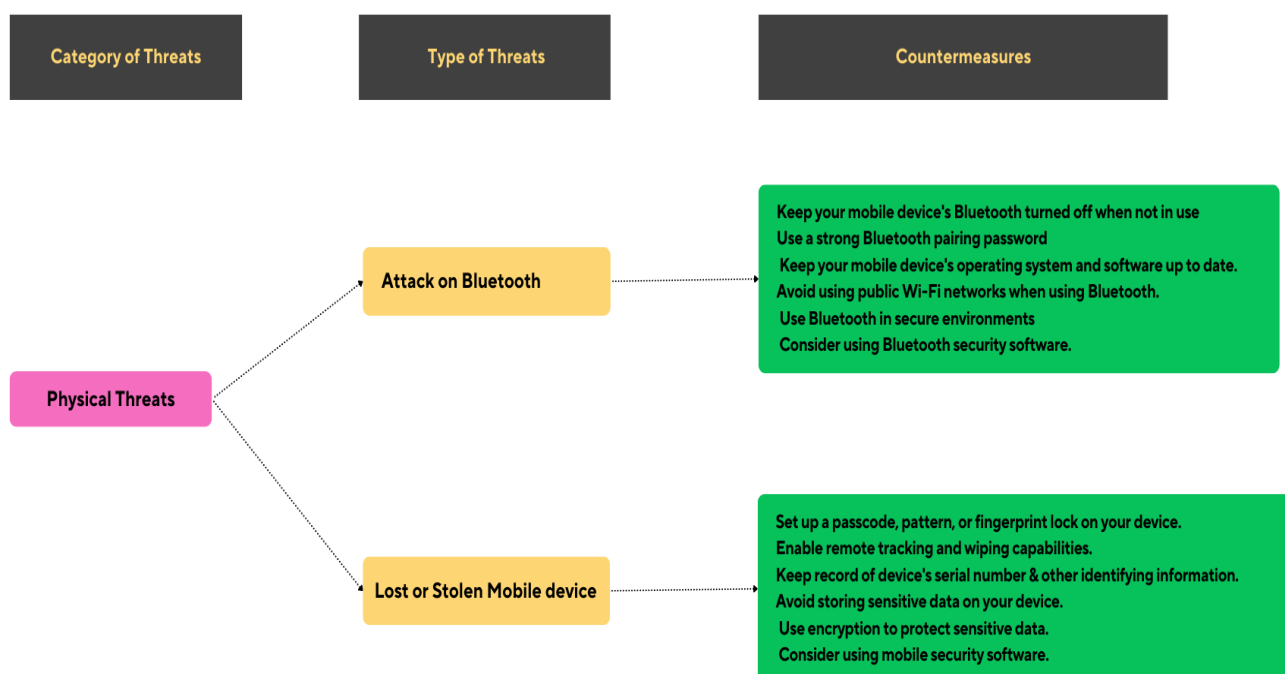


Figure 3: Physical Threats and Countermeasures
(Developed by Author's, 2023)

Mobile application-level threats are potential risks and vulnerabilities that can be exploited by malicious actors at the level of individual software applications installed on a mobile device. These threats may consist of various types of attacks, such as malware, data leakage, code injection, denial of service, Man-in-the-middle attack, and more.⁴ Figure 4 displays the various types of application-level mobile threats and the corresponding countermeasures.

Countermeasures for Application Level Threats⁵

To protect against application-level threats,

- Mobile device users should install and use reputable antivirus and security software
- Avoid downloading and installing apps from untrusted sources
- Keep their operating systems (OS) and apps updated
- Be cautious when granting app permissions.

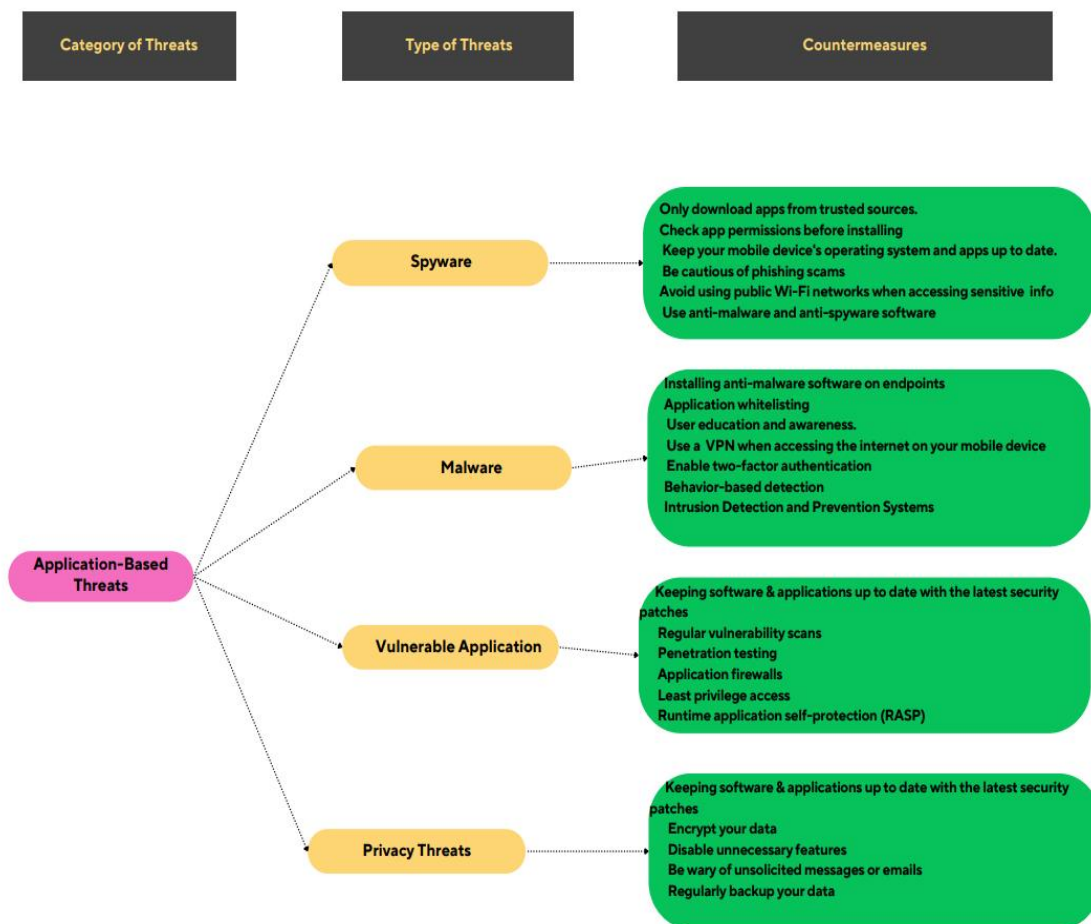


Figure 4: Application-Level Threats and Countermeasures

(Developed by Author's, 2023)

The term "Network Level Mobile Threats" refers to potential security risks that can exist at the network level, including cellular networks, Wi-Fi networks, and Bluetooth connections. Such threats can be exploited by attackers to gain unauthorized access to mobile devices or intercept sensitive data transmitted between devices. Examples of network-level mobile threats include Man-in-the-middle (MITM) attacks, unauthorized access points designed to mimic

legitimate Wi-Fi networks and deceive mobile devices into connecting to them, Wi-Fi sniffing, Bluejacking (attacks using SMS), and denial-of-service attacks. Figure 5 illustrates the various network-level mobile threats and their corresponding countermeasures.

Countermeasures for Network-Level Mobile Attacks⁶

To protect against network-level mobile threats

- Users should avoid connecting to untrusted networks
- Use strong passwords and two-factor authentication when possible, and keep their devices and network security software up to date.
- VPN (Virtual Private Network) services can also be used to encrypt network traffic and prevent unauthorized access to mobile devices.

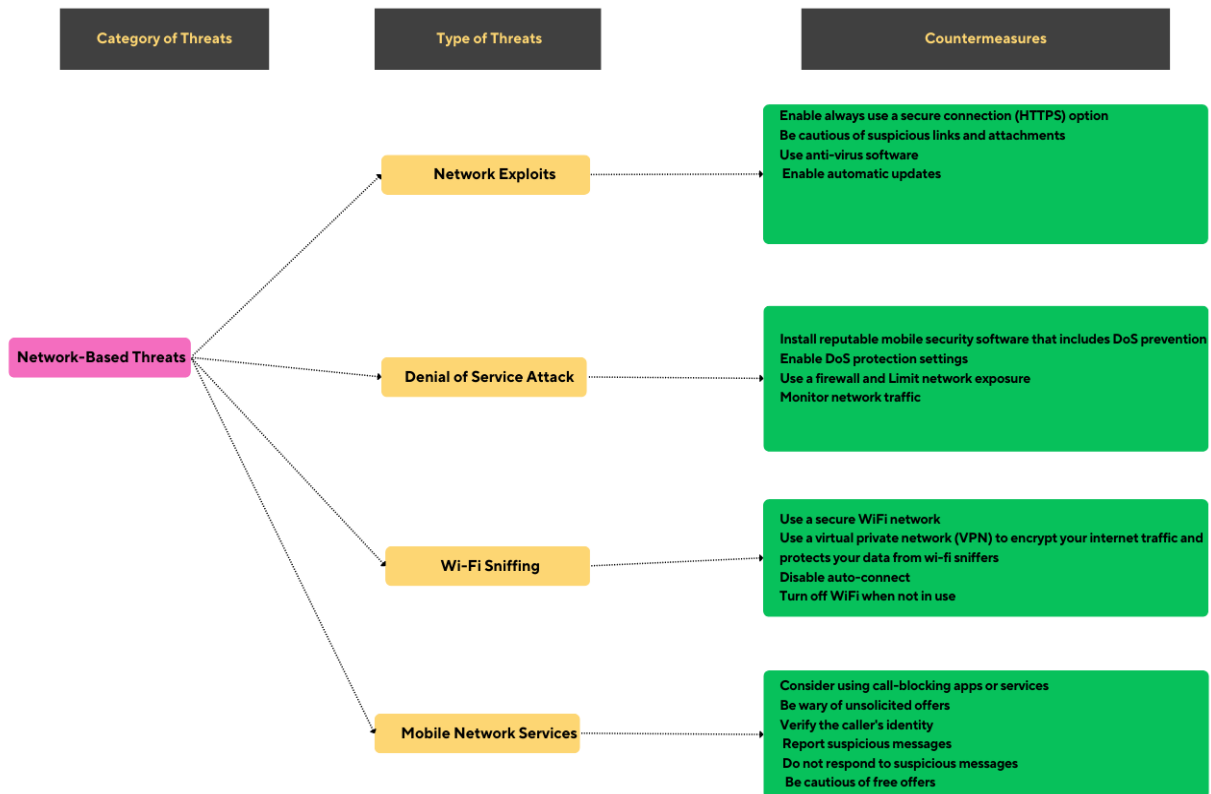


Figure 5: Network-Based Mobile Threats and Countermeasures

(Developed by Author's, 2023)

Web-based mobile threats refer to a range of security risks and attacks that aim at mobile devices by exploiting web-based channels. Such threats can take different forms, including phishing attacks, malware, and other cybercriminal activities that leverage web-based vectors to compromise mobile devices. A few examples of web-based mobile threats comprise of

malicious websites that download malware onto mobile devices, ad fraud, and phishing scams that deceive users into revealing sensitive information. Since mobile devices are often used to access the internet, they are particularly vulnerable to web-based threats, and users may not always be aware of the risks that come with visiting certain websites or downloading specific applications. To mitigate these risks, mobile users should take precautions such as keeping their operating systems and applications up-to-date, using anti-malware software, and being careful about the websites they visit and the links they click on. Figure 6 demonstrates the types of web-based threat categories and the countermeasures tailored to each category.

Countermeasure for Web-Based Mobile Threats⁷

There are several countermeasures that can be taken to mitigate web-based mobile threats. Some of these countermeasures include:

- Use mobile security software: Install anti-malware software on your mobile device to protect against malware and other web-based threats.
- Keep your operating system and apps up-to-date: Regularly update your mobile operating system and apps to ensure that security vulnerabilities are patched.
- Be cautious when downloading apps: Only download apps from trusted sources, such as the official app store for your device.
- Use strong passwords: Use strong, unique passwords for all your online accounts, and avoid using the same password across multiple accounts.
- Enable two-factor authentication: Use two-factor authentication where possible to add an extra layer of security to your online accounts.
- Avoid clicking on suspicious links: Be cautious when clicking on links in emails or messages, and avoid clicking on links from unknown or suspicious sources.

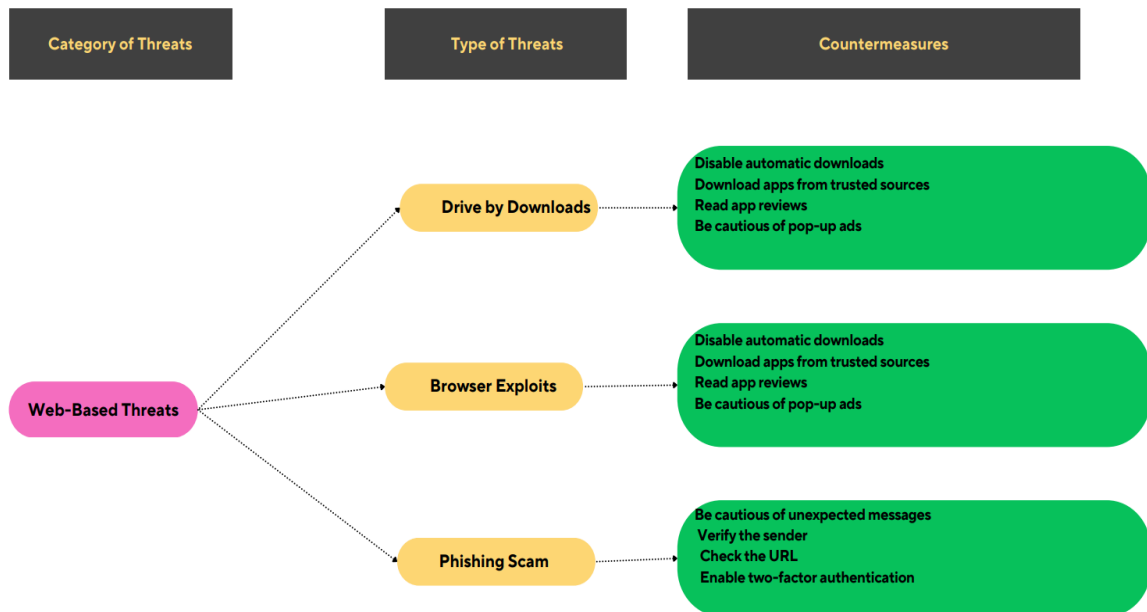


Figure 6: Web-Based Mobile Threats and Countermeasures

(Developed by Authors, 2023)

Conclusion:

Mobile phone security is a critical concern for individuals, businesses, and organizations due to the sensitive and personal data that can be stored on these devices. So it is imperative to secure these devices from the multiple sources of risks. The precautionary measures required to secure mobile devices are simple to follow and implement. But, still, many people get exposed to these threats due to failure to follow the rules or not making simple measures a habit to follow. The best practices to be followed to ensure device and data safety against physical threats include using protective cases, avoiding device exposure to extreme temperatures and moisture, avoiding accidental drops, and regular backups of important data. The countermeasures for protection against application-level threats include using antiviruses, avoiding downloading and installing untrusted apps, updating OS regularly, and restricting permissions to installed apps. There are different precautions needed for safety against network-level mobile attacks. They include avoiding connecting to untrusted networks and using strong passwords and multi-factor authentications. Finally to mitigate web-based mobile threats one must install anti-malware software and regularly update the mobile operating systems and apps to ensure that security vulnerabilities are patched. Precaution should be exercised when clicking on links in emails or messages from unknown or suspicious sources.

A behavioral change, precaution exercised in accessing networks, and providing permissions can be very helpful in minimizing threats. An awareness of these security threats and their countermeasures, if followed regularly can significantly improve the safety of mobile devices and the personal and organizational sensitive data that they hold.

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Cyber Crime-Diffusion, Effects, and Framework towards More Secure Cyber Security Network Governance in India

'What is illegal offline is illegal online'

DOI: <https://doi.org/10.5281/zenodo.8168045>

Venkat Ram Reddy Minampati*
Jyoti Singh

Connectivity and Cyber Crime Diffusion

The use of computers and other information communications technology (ICT) has changed the "traditional" types of crimes and its reach, with risks extending to many aspects of social life, including financial transactions, sexual offences, harassment and threat of attack, commercial property damage, and disorder. The terms "cybercrime" and "cyber-enabled crime" are used to refer to two different but connected criminal actions. Cyber-criminals have access to opportunities online. Cyber-dependent crimes are those that require the use of a computer, computer systems, or similar ICT. This includes the dissemination of viruses and other malicious software, hacking, and the traffic overload of internet servers. The majority of cybercrimes involve attacks on computers or network resources, while they can also have unintended consequences like scam, forgery etc. Traditional crimes that are made more serious or ubiquitous by the use of computers, computer networks, or other ICT are referred to as "cyber-enabled crimes". Unlike crimes that depend on ICT, these can still be perpetrated without it. Fraud encompassing e-commerce, online banking, phishing emails, and other email scams. Grooming and the ownership, fabrication, and/or spread of sexual imagery are examples of sexual offences against children. Theft, including data connected to identification and personal information.

Intelligent, adaptable competitors now occupy cyberspace as a playing field. Attackers and defenders compete in cybercrime races while alternately creating new countermeasures to one another's efforts. The cybercrimes take place across a variety of cyberspaces, including networks that are subject to Denial-of-service assaults, corrupted enterprise systems that are

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profiled by internal reconnaissance, and anti-virus detectors that come across unexpected malware.

The majority of today's defences are reactive; to stop a new attack, it usually takes identification, a human response, and design intervention. They are insufficient to deal with the size, intensity, and adaptive tactics of harmful parties, all of which are always growing. Moreover, new criminal practices have emerged that aim to compromise the security of computers and its networks, such as proliferation of virus and hacking. Infrastructure and national security are also at risk in addition to people and businesses. Law enforcement is terribly challenging because of the transnational nature of cybercrime, which allows any networks to be targeted from governments all over the world.



Cyber Crime Operations and Offenders (You May Be Next)

We are all impacted by cybercrime, both as individuals and as a nation. On one hand, current technology has facilitated a number of facets of our life, including social connections, banking, shopping, and more. On the other hand, as we depend more on the Internet, there are more dangers and opportunities for illegal activities. Cybercrimes have a variety of motivations. They mostly concentrate on monetary gain and occasionally involve criminal harm or act as a form of protest. There is little doubt that financial gain is not usually the goal of child exploitation. Cybercriminals may be driven by less conventional reasons like intellectual challenge or curiosity, general malice, vengeance, or even just boredom. Offenders may not necessarily need advanced technical knowledge to perpetrate crimes that are enabled or dependent on the internet.

Owing to the creation of complex and automated "do-it-yourself" malware kits and hacking tools that are offered for sale on web forums, a larger pool of semi-skilled people now have access to opportunities for complex forms of criminal activity. Yet, cybercrimes go beyond simple technological knowledge and primarily rely on the actions of the targeted victim. To trick computer users into thinking a file or email they have received has a legitimate purpose, social engineering techniques are essential. The majority of the information that has been published regarding cybercriminals has been derived from a small number of case studies or interviews, and it usually focuses on the tactics and driving forces of the offenders. There isn't much thorough published evidence when it comes to other important facts, such as offender traits, career paths, and the links between online and offline crime.



Cyber Crimes in India

It has been noticed that cybercrime has been steadily rising, posing new problems and difficulties for law enforcement agencies. Since cybercrime differs greatly from traditional crime in terms of its nature, breadth, means, evidence, and activities, information transmission in real-time or close to real-time is crucial for the gathering of evidence needed to prosecute cybercriminals. Offenses related to cybercrime are intricately crafted to evade the enforcing agencies both legally and technically. Because cyberspace and cybercrime have no physical limits, international collaboration is essential for investigations, the gathering of data and evidence, and punishment, among other things. With more than 560 million internet users, India is the second-largest online market in the world, only behind China, according to data from the national crime records bureau (NCRB 2021). Also, it is anticipated that by 2023, there will be more than 650 million internet users in the country. In India, there were 27,248 cases of cybercrime reported in 2018. CERT-In statistics revealed a rise in cyberattacks from 41,378 in 2017 to 14,02,809 in 2021. However, in 2022, where 12,67,564 attacks were registered till

November, this number seems to have slightly dropped by December. In response to inquiries regarding the country of origin of these assaults, the Ministry of Electronics and Information Technology (MeitY) stated that "the Internet Protocol (IP) addresses of the computers involved in the attacks appear to have come from a number of countries, according to CERT-Investigation."

Legislations and Framework

Legislative actions are crucial in the prevention and eradication of cybercrime. They are necessary in all contexts, including criminalization, procedural authority, jurisdiction, intergovernmental collaboration, and accountability and responsibility of internet service providers. Cybercrime laws at the national level, whether they are already in place or are being drafted, frequently deal with criminalization, showing an emphasis on creating specialised offences for key cybercrimes. But nations are becoming more aware of the necessity for legislation in other fields. The current laws and upcoming cybercrime legislation more typically cover investigation techniques, jurisdiction, electronic evidence, and international collaboration. The Information Technology Act 2000, as revised in 2008, and the Indian Criminal Code served as India's national legislative and institutional framework for dealing with cybercrime, providing the legal framework to address e-commerce, cybersecurity, cybercrime, and cyberterrorism. Most matters relating to cybercrime are covered under the country's broad legislation. A draft national cyber security strategy that takes a comprehensive approach to addressing the issue of national cyberspace security has been developed by the National Security Council Secretariat (NSCS). The CERT-In organisation frequently releases alerts and advisories on the most recent cyber threats, vulnerabilities, and security precautions for networks and systems. The Ministry of Home Affairs' (MHA) Indian Cyber Crime Coordination Centre (I4C) has been appointed as the focal point for the fight against cybercrime.

International Cooperation

In accordance with United Nations General Assembly resolution 75/282, which was adopted in May 2021, all the member nations formed an ad hoc working group to develop a "Comprehensive International Convention on Countering the Use of Information and Communications Technology for Criminal Purposes." India, a committee member, has

suggested that the stated Convention make cyberterrorism a crime. The Ministry of Home Affairs has released the Central Ministries, State governments, and their Policy and Guidelines to prevent information security breaches and cyber intrusions in the information and communication technology infrastructure.

India is one of Interpol's founding members. An institution like Interpol is absolutely essential for cooperation and multilateralism in the modern world. In order to create cross-sector alliances and enable global law enforcement cooperation, close cooperation between INTERPOL and its global reach is essential. In order to lessen cyber risks, INTERPOL organises law enforcement operations and provides secure data exchange platforms, analysis, and training. INTERPOL can assist in securing communities for a safer world by utilising the constantly expanding ability of our member nations to stop, detect, investigate, and disrupt cybercrimes.

Electronic Evidence and Criminal Justice

The establishment of facts pertaining to a person's guilt or innocence at trial is done through the use of evidence. All such digital or electronic evidence is referred to as electronic evidence. Electronic evidence is becoming more and more important in criminal cases overall as well as in the investigation and prosecution of cybercrimes. An efficient response to crime therefore requires legal frameworks that are optimised for electronic evidence, as well as law enforcement and criminal justice capabilities to locate, gather, and analyse electronic evidence. Computer- user interaction equipment generates vast number of electronic traces that can be used as evidence. Gigabytes of images, videos, emails, chat logs, and system data could all be potentially relevant to a criminal act, as could other computer data and electronic interactions. It can take a long time to find the pertinent information in this data. Finding the right information is made more difficult by the number of available file formats, operating systems, application software, and hardware specifications. When it comes to digital information, both the tangible objects that contained the data when it was received or seized and the stored data that was present on the device must be kept as continuous pieces of evidence. In order to do so, the source of the evidence must show that, the details that is intended to be accepted as evidence is exactly same as that was initially revealed and then taken into custody.

Digital Forensics

The recovery and evaluation of information found in digital and computer systems is the focus of the branch of forensic science known as "digital forensics." Information kept on electronic devices, such as computers and cell phones, is brittle and is easily changed or tampered with during investigations. Yet, it is simple to replicate such data. Creating a replica of the storage device or an undisturbed forensic picture, which has the most accurate representation of the original device as is possible, is consequently a critical initial step in many digital forensics' investigations.

Every efficient and successful government system relies on the justice system to keep criminals under control. Justice is what makes sure that society has good government. If justice is alert at all times, it is then only that citizens and society remain brave, and a healthy society is established. The National Forensic Science University (NFSU) was recently established, among other innovative measures the Indian government has lately made to address upcoming difficulties. The 'Crime and Criminal Tracking Network and System' is being linked with the fundamental elements of criminal justice, including e-Courts, e-Prison, e-Forensics, and e-Prosecution, under the name of I.C.J.S. (CCTNS). A national database on crimes like terrorism, narcotics trafficking, and white collar crimes would also be created, according to the Indian government. Indian Cyber-Crime Coordination Centre (I-4C) was formed by the Indian Government as a comprehensive response system against cybercrime.

Cyber Crime Prevention

The term "crime prevention" refers to methods for limiting the many factors that contribute to criminal activity in order to lessen the likelihood that crimes will occur and the potential harm they may cause to both persons and society. The principles of the United Nations for crime prevention focuses on the importance of government leadership, as well as cooperation and partnerships between departments and agencies, local organisations, non-governmental organisations, the corporate community, and private citizens. Crime prevention is particularly difficult when it comes to cybercrime. The comparative openness of people to engaging in "risky" online behaviour, the potential for anonymity and deception strategies on the part of offenders, the multinational aspect of many cybercrime actions, and the rapid speed of criminal

innovation are a few of these factors. The organisation, strategies, and tactics used to prevent cybercrime are affected by each of these difficulties. Organizational structures must take into account the requirement for regional and international cooperation in combating cybercrime. A variety of stakeholders, especially in the corporate world who maintain and control the internet's infrastructure and services, will need to be involved in methods and techniques to maintain a continually updated picture of cyber dangers.

The government has created a platform, the National Cyber Crime Reporting Portal (www.cybercrime.gov.in) for the general public to notify instances of any kind of cybercrime, with a focus on crimes against women and children. The ministry of Home affairs recently developed 'Digital Police' portal at national level to register the cybercrime and integrated citizen services (concerned with police department) for an easy accessibility. Under the national cyber-Crime Reporting Portal, all the services specific to woman and children have been placed for reporting openly and anonymously. Tracking the cyber complaints were made digital. Novel idea of creating Cyber Crime Volunteers to report the unlawful content uploaded by criminals and report the same to the appropriate authorities. And encouraged individuals also to volunteering. A toll-free number '1930' has been operationalized for assistance in filing online cybercrime complaints. Also, a module of the Citizen Financial Cyber Fraud Reporting and Management System was launched to allow the quick reporting of financial frauds which will prevent money from being stolen by attackers. To increase public knowledge of information security, the Ministry of Electronics and Information Technology (MeitY) undertakes various campaigns via websites, "www.infosecawareness.in" and "www.csk.gov.in," specific books, movies, and online resources are created for kids, parents, government employees, teachers, police, family and general users regarding information security.

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The Legal Landscape of Over-the-Top Platforms in India: Implications for India's Cyberspace Regulation

DOI: <https://doi.org/10.5281/zenodo.8168065>

Nisarg Jani*

Introduction

The digital revolution has opened up new ways of communication and entertainment for billions of people. We use internet-based platforms that provide more conveniences than just conventional voice calls and text messaging, whether we are conversing with our peers on WhatsApp, attending a meeting on Google Meet, watching a show on Netflix, or following a star on Instagram. These platforms are called Over-the-Top (OTT) platforms, because they deliver their services over the internet, bypassing the traditional telecom operations. OTT platforms include a wide range of applications that enable personal, group, and mass communication and broadcasting, such as messaging, video conferencing, social media, streaming, and even online gaming. But while OTT platforms have empowered us to access diverse and engaging content at our fingertips, they have also raised some challenges and concerns for the government and the society. In India, the government has proposed a draft Telecommunication bill that would regulate OTT platforms under a common framework, regardless of their different features and functions.

The bill has been criticized by policy researchers and civil society groups who specialize in privacy protection and promoting minimal regulatory requirements for tech-based startups.¹ The bill is too broad and vague especially, in context of defining OTT platforms that are also treated as telecom companies.

The growth of internet users in India is driven by various factors, such as the availability and affordability of smartphones and mobile data, the expansion of broadband infrastructure, the emergence of digital platforms and services, and the rising digital literacy and awareness among the people. The growth of internet usage has enabled the functioning of OTT platforms. India is one of the largest and fastest-growing online markets in the world. According to a report by Cisco, India will have more than 907 million internet users by 2023, accounting for nearly 64% of the population. This is a significant increase from 2018 when there were only

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398 million internet users, or 29% of the population.² India's internet user base is diverse and heterogeneous, with different languages, preferences, and needs. The internet has become an integral part of many aspects of life in India, such as education, health, entertainment, commerce, governance, and social interaction.

The paper analyzes the prevailing legal landscape that governs the Over-the-Top platforms. The issue of what is known as “blanket interpretation” is at the centre of the criticism of draft Telecom Bill, 2022 that was open for public consultation till December 2022. The paper further analyzes the nature and types of OTT platforms based on their functionality, followed by a suggestion of how this OTT platform regulation can benefit if the government considers how to regulate the data exchange in the ecology of cyberspace, and how interpretation of OTT platforms based on their functionality can help in enabling innovations in technology that relies on open, free, and a rules-based internet.

Draft Telecommunication Bill 2022: A Critical Analysis

Draft Telecommunication Bill 2022 was recently put up for public consultation, and is meant to repeal the outdated Indian Telegraph Act, 1885, Wireless Telegraph Act, 1933, and Telegraph Wires Act 1950 to replace them with a new legal framework for telecom industry.³ The bill aims to exhaustively include latest broadcasting-based communication technologies within the ambit of government regulation. Quoting Section 2(21) from draft Telecommunication Bill 2022, the broadcasting based communication includes “electronic mail (email), voice mail, voice, video and data communication services, audiotex services, videotex services, fixed and mobile services, internet and broadband services, satellite based communication services, internet based communication services, in-flight and maritime connectivity services, interpersonal communications services, machine to machine communication services, over-the-top (OTT) communication services which is made available to users by telecommunication”

As per the draft telecom bill, OTT platforms such as email, WhatsApp, Facebook, Netflix, Twitter, Amazon Shopping, Zomato Food Delivery, Uber et.al. are subjected to similar licensing and regulatory requirements that are applicable to telecom companies, regardless of the difference between the business of “Internet Service Providers” (ISP) i.e., the telecom and broadband companies who develop the infrastructure required to create the internet, and

“Internet-Based Services Provider” (IBSP) i.e., the platforms who rely on the services of ISP to sell their products or services on the internet.

This can be understood by a simple example. A user pays Reliance Jio or Bharti Airtel, (the ISPs) for internet services, and Netflix, (the IBSP) for the content that it provides. Netflix allows the users to stream movies, series documentaries, and other motion picture-based entertainment material from the data stored in their servers through internet. The distribution of the services of Netflix relies on the quality of the internet that telecom companies (ISP) provide to its customers. Better the fidelity of network and quality of connection, better quality of movies can be streamed online through internet. The same user also uses WhatsApp another IBSP, for inter-personal communication (personal chats), group communication and broadcasting (chatting groups and message broadcasting), that also relies on the same ISP that also enables Netflix in the above example.

Treating these two OTT platforms i.e., Netflix and WhatsApp to the same standards under the blanket term of ‘telecommunication companies’ is fallacious since the purpose and legality involved behind their functioning are completely different. Internet is the common means through which such OTT services are consumed by the society at large. The resources required behind establishing a telecom company (ISP) are completely different from an OTT (IBSP) company and so will be the regulations. The former involves investments in acquiring spectrums, building physical infrastructure for telecom towers, or fiber optical cables, and maintenance of call centers, auxiliary branches & back-offices, while operations of OTT platforms involve acquisition of server farms, creating network systems, generate and/or moderate content on the platform, develop user interface, process the user data, and assure integrity of the network.

Significance of OTT Platforms

OTT platforms are the backbone of the modern-day internet and are responsible for its widespread use. They play a significant role in communication, content sharing, and networking. A recent study conducted by T. Koch et.al. found that 89% of respondents reported getting contacted by recruiters if they had an updated LinkedIn profile.⁴ (a professional social media application- part of ‘internet-based communication’ service as mentioned in the Sec

2(21) of Draft Telecom Bill, 2022). This suggests that having a presence on LinkedIn can increase an individual's chances of getting hired.

According to another study conducted by A. Mason et al., social media can be a powerful tool for businesses to activate consumer needs and promote their products or services. By engaging in brand conversations, virtual messaging, and other social media platforms, businesses can increase brand awareness and encourage consumer-to-consumer interactions to share product experiences. Many businesses also utilize influencers such as celebrities and athletes to build product awareness, given their millions of followers and potential influence on consumer decision-making. Furthermore, marketing and advertising agencies often have specific departments focused on creating search engine optimized content to improve their products or services' search engine ranking. These services have become an integral part of our daily activities, as we rely on them to connect with others, search for information, and make purchasing decisions.

Types of OTT Platforms

OTT (Over-The-Top) platforms provide various types of services, and we can categorize them based on their primary purpose. The first type is communication-based, and it includes messaging applications like WhatsApp, Telegram, Signal et.al. These platforms are designed for users to communicate and share various types of data, including text, images, videos, audios, and documents with each other. The second type is content-based, which includes streaming platforms like Netflix, Prime Video, and Spotify. These platforms provide users with access to a vast collection of videos and audios, which they can watch or listen to at any time. The primary objective of these platforms is to broadcast high-quality content to their users. The third type of service is a combination of communication and content broadcasting. Platforms like Facebook, Instagram, Twitter, LinkedIn, Twitch, YouTube, multiplayer online games, et.al, are examples of such services. These platforms enable users to create and share user-generated content with others, which can include anything from photos, audios, and videos to articles and blogs. The platforms are responsible for creating a shared experience for users on a digital plane that enables collaboration for generating and sharing information. Users can increase their reach and expand their network of connections by generating and sharing their content on these platforms.

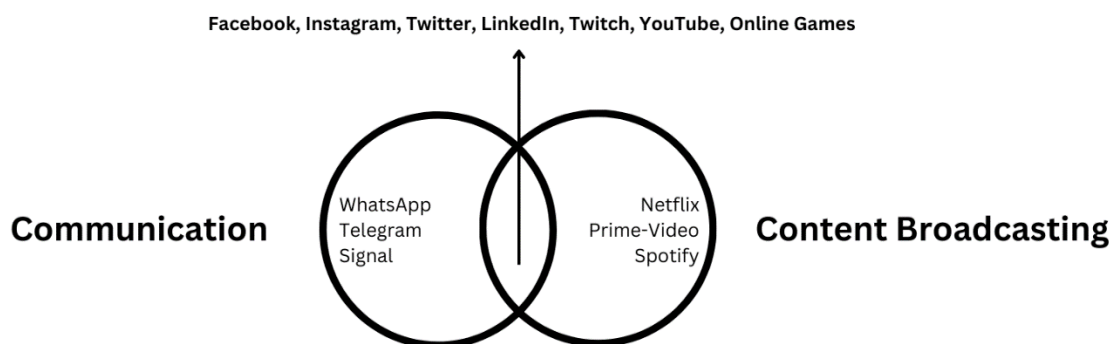


Fig 1: Types of Over-the-Top Platforms

The Case of Online Gaming

One of the most popular and profitable sectors of the internet is the online gaming industry, which offers a variety of games and platforms for users to enjoy. Online gaming allows people to connect and collaborate with others from different backgrounds and locations, creating a sense of community and belonging. However, this also raises some challenges and concerns regarding the regulation and moderation of online gaming activities. Some online games may contain content or themes that are offensive or inappropriate for some users, such as violence, nudity, or religious symbols. Moreover, some users may engage in abusive or hateful behavior towards others based on their ethnicity, gender, or beliefs. This can create a hostile and toxic environment for online gaming communities, affecting their enjoyment and well-being.⁵

Another issue is how to prevent online gaming platforms from being used for criminal or terrorist purposes. Some online games have features that allow users to communicate privately with each other through voice or text messages. These features can be exploited by malicious actors who use them to coordinate attacks, spread propaganda, or recruit followers. For example, some terrorist groups have used online games to communicate with their members and sympathizers, avoiding detection by law enforcement agencies.⁶

The increasing sophistication at each level of value chain on these OTT platforms suggests that a blanket law for governing these platforms will not be efficient for the long-term regulation of telecom and internet industry as they are becoming more collaborative and engaging. While

we discussed about the change in which the content is being consumed, there is also a change in how content over the internet is being created.

How is content generated and shared on OTT platforms?

1. On Content and Communication Platforms

The broadcasting platforms such as Facebook, Instagram, LinkedIn, Twitter, YouTube etc. who fall under the ambit of both content-based and communication services, need a separate legal definition, independent of the blanket term i.e., telecom company. The unique aspect of these platforms is; there is no water tight distinction between the user and producer of the content broadcasted on platforms. The platform providers use the content created by the user and broadcast it on the network by gauging the engagement rate of the posts fed into the algorithms that decides what post should reach to maximum number of audiences who share similar experiences and interests.⁷ These algorithms are kept under utter secrecy by the social media companies.

The algorithm, however, does not rely on user engagement itself. There are cases where highly engaged posts may not be promoted by the platform, also known as 'shadow ban' as they go against the moderation policy of the platform. The content moderation and legal matters handled within these platforms is highly guarded.⁸ Individuals having expertise in law, politics, governance etc. form the board of content moderation in these companies.⁹ There are lobbies and pressure groups who intend to leverage their political power to influence the content moderation policies of these platforms, creating a thin line between content moderation and State censorship. Given the transnational nature of these service providers, it should be imperative that national security concerns of the State where these platforms are being used, are considered while deciding the content moderation policies. The current Information Technology Act, 2011 of India provides social media companies legal immunity in case their platform becomes a source of fake or misleading information. While they are obliged to have a strict moderation policy, the recent case of Twitter Files shows how political parties influence the moderation policies of social media companies and keeps a strong check on what type of information it allows to flow in society at large.¹⁰

2. On Convenience Platforms: Impact on Ease of Business

When the government imposes the same legal rules on internet-based services as they do on telecom companies, they overlook the unique aspects of the internet industry and its impact on society. These services are interconnected, forming the ecosystem of internet-based services. One of the most significant features of the internet is its ability to create convenient consumer services that make life easier. This openness allows for innovations that reduce the barriers to entry that existed in traditional business models. Examples of these services include food aggregators like Swiggy and Zomato, e-commerce websites like Amazon and Flipkart, and ride-sharing applications like Uber and Ola. However, if the draft telecom bill is applied, all these businesses could be interpreted as telecom companies, regardless of their actual function. Regulating these non-telecom ecosystems with the same standards as traditional telecom companies will stifle innovation in the computer science domain. This innovation is critical to the growth of the tech startup ecosystem, which is worth ₹3 trillion in India, according to the Cabinet member and Union Commerce & Industry Minister, Mr. Piyush Goyal.¹¹ A new legal framework based on the functionality of each OTT platform is required for long-term regulatory stability in cyberspace.

Regulate user data to regulate OTT platforms

Data forms the basis of the ecology of OTT platforms. All activities in cyberspace can be traced through exchange of data between service provider and user. Data is the currency of the modern-day internet. In order to regulate the internet industry, the focus should be on regulating the transaction of data. For this, a separate regulation called personal data protection bill is underway that emphasizes on defining the parties to the transactions of data within the cyberspace.

The draft Personal Data Protection Bill that was also put for public consultation distinguishes between the parties to transaction within the ecology of cyberspace based on exchange of data between each of the parties. As per the bill, the user of the services is interpreted as the data principal. The platform that collects and stores data is interpreted as data fiduciary and the platform that processes the stored/collected data is interpreted as the data processor. Regulating

the activities of all these actors within the cyberspace will be more helpful to ensure user privacy and security.

Distinguishing between the OTT platforms based on their functionality enables the lawmakers to take cognizance of user privacy and State regulation for ensuring safe cyberspace. While the content of the data must follow the triad of encryption (confidentiality, integrity, and availability), keeping track on the data exchange can serve the purpose of ensuring security. OTT platforms can also be held accountable in case the service provider fails to comply with the data regulations.

Conclusion

The paper provides a critical analysis of the draft Indian Telecommunication Bill, 2022 and its implications for the regulation of over-the-top (OTT) platforms in India. The paper argues that the draft Bill adopts a broad and outdated definition of telecommunication services that includes internet-based and OTT communication services such as WhatsApp, Skype, Netflix, etc. The paper contends that this approach is problematic for several reasons.

- It ignores the diversity and innovation of OTT platforms that offer different types of services such as messaging, voice, video, content, e-commerce, etc. and have different impacts on the telecom sector and the society at large. It creates an uneven playing field between OTT platforms and telecom service providers (TSPs) by subjecting them to the same licensing and regulatory regime, without considering their different cost structures, revenue models, and market dynamics.
- It imposes excessive and unnecessary regulatory burdens on OTT platforms that may hamper their growth and development, especially for start-ups and small players who may not have the resources or expertise to comply with complex and varied rules and obligations.
- It infringes on the rights and interests of OTT users by exposing them to potential surveillance, censorship, data breaches, and service disruptions due to government interference or TSP discrimination.

The paper suggests that instead of treating OTT platforms as telecom services, the government should adopt a more nuanced and flexible approach that recognizes their distinct features and functions. The paper proposes that the government should:

- Adopt a clear and consistent definition of OTT platforms based on their functionality rather than their delivery mode i.e., the internet.
- Classify OTT platforms into different categories based on their nature, scope, impact, and public interest value such as communication OTTs, content OTTs, transactional OTTs, etc. and apply different levels of regulation accordingly.
- Adopt a light-touch and principles-based regulation for OTT platforms that focuses on ensuring consumer protection, data privacy, network security, fair competition, and innovation.
- Encourage self-regulation and co-regulation by OTT platforms through industry codes of conduct, best practices, standards, etc. that are aligned with the government's objectives and values.
- Promote cooperation and coordination between OTT platforms and TSPs to address issues such as interconnection, quality of service, network management, revenue sharing, etc. through mutual agreements or industry forums.
- Engage in regular consultation and dialogue with all stakeholders including OTT platforms, TSPs, consumers, civil society groups, academia, etc. to understand their perspectives and concerns and to foster trust and transparency.

The paper concludes that by adopting a more balanced and forward-looking approach to regulating OTT platforms, the government can harness their potential for economic growth, social development, digital inclusion, and good governance while safeguarding the rights and interests of all stakeholders.

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Articles

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Workplace Bullying and Employee Productivity: Industry Versus Academia

DOI: <https://doi.org/10.5281/zenodo.8170787>

Abstract

Workplace Bullying is a negative interpersonal behaviour observed among employees. Studies show that it harms employees' health and wellness, which may affect how they perform for the organization. This study aims to determine the prevalence of workplace bullying and evaluate industry workers' perspectives with those of employees in academia. A cross-sectional study was conducted using the Negative Act Questionnaire-Revised (NAQ-R), a valid tool. Using SPSS, the data were processed, descriptive statistics were produced with graphs and Cronbach's alpha was created. The study's findings revealed that just 48 per cent of businesses reported workplace bullying, compared to 58 per cent of academic institutions. The reliability tests results showed they were extremely reliable. According to descriptive statistics, workplace bullying occurs more frequently in academia than in industry. When comparing the effects of different types of bullying on employee productivity across sectors, there is little difference between person-related and work-related bullying; however, findings suggest that most of the responses reported person-related bullying more than work-related bullying from both sectors. Hence, the results of this study show that bullying practices do occur in both academic and non-academic settings.

Keywords: Academia, Industry, Person related bullying, Work related bullying, Workplace bullying,

Introduction

Academic curiosity on the issue of workplace bullying was first sparked by research on child-to-child bullying in childhood studies (Rayner & Cooper, 2006). Researchers began to focus on workplace bullying of adults in the latter part of the 1980s (Leymann, 1990). Since then, workplace bullying has gained attention in a variety of disciplines internationally.

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Workplace bullying in simple terms is a mistreatment towards an employee. The victim suffers because of an employee's or employees' behaviour against other employee(s) with the purpose to damage their reputation, or low self-esteem, or to deny them authority. Three forms of bullying exist: 1. verbal; 2. nonverbal; and 3. performance-related (Oade, 2009). Making disparaging remarks in front of others, such as pointing out errors and engaging in conversation is considered verbal bullying. Speaking negative sign language in front of people or alone is referred to as nonverbal bullying. Bullying based on performance is typically perpetrated by superiors, as in the case of excessive workloads with short deadlines. One of the criteria to be fulfilled to measure workplace bullying is that it has to be repeated, prolonged and persistent behaviour for a minimum of 6 months to be labelled as bullying (Quine, 2003).

Workplace bullying is a phenomenon that has a significant detrimental effect on businesses, harming workers' health (Nielsen et al., 2012) and productivity (Anjum et al., 2018), costing money or even time and sometimes harming the organizational structure and reputation of the firm. Bullying can occur at any organizational level and bullies might be peers, superiors, subordinates or coworkers (Zapf et al., 2003). Djurkovic et al. (2008) found in their study that 58 per cent of bullies are superiors as bullying was from a higher level, 26 per cent of bullies were peers from the same level and 43 per cent of bullies were subordinates and the rest were unknown. This majorly states that bullying came from higher ranked to the lower ranked i.e., vertical and downwards. As stated earlier also that workplace bullying has been studied worldwide with a focus on adults working in organizations, there are not many studies which reflect on bullying in the academic field. . However, recently researchers are taking a key interest in finding the prevalence and impact of workplace bullying in academia.

The present study seeks to address this gap by surveying employees working in the academic sector as well as in the industry to compare both results.

Objectives

The purpose of this study is to determine the exposure to workplace bullying and to compare the bullying experiences of industry employees with those of employees in academia.

The researchers came across a few of the questions:

RQ 1. Is there any exposure to workplace bullying in academia versus industry in India?

RQ 2. Is there any difference in the exposure of workplace bullying between both sectors?

RQ 3. Is the data collected for the study reliable and normally distributed?

RQ 4. Is there any difference in the type of bullying experience between both sectors?

Based on the questions, the study focuses on the following research objectives:

- To determine the exposure of workplace bullying in academia and corporate sector in India
- To know the differences in workplace bullying between both the sectors
- To test the reliability and normality of the collected data
- To compare the type of bullying experiences of both sectors

Literature Review

The bullying started to gain attention in the private and corporate sectors as a workplace issue in the late 1990s. Today, many of western countries have found the prevalence of workplace bullying in many sectors namely healthcare, manufacturing, banking, Information Technology Enables Services (ITES), aviation, etc.

Workplace Bullying in the Industry

Ciby & Raya (2014) developed a conceptual model that has three phases known as the antecedent phase (job demands, leadership styles, interpersonal conflict), the bullying phase (negative work and personal related bullying behaviour, duration, frequency & intention of bullying behaviour, power distance) and outcome phase which consists of consequences (emotional reactions, personal and work-related) and self-coping mechanisms (easy-going attitude, sharing with family and friends, voicing the issues and perceived organizational support. Later on, Agarwal & Rai (2019), focusing on the Indian context, identified the characteristics of bullying such as unreasonable deadlines by superiors, inadequate information to complete the work, being forced to perform subpar tasks or being beneath their level of competence, insensitive behaviours from some seniors, being mocked for refusing to work after office hours or in the family time like on the weekends, withholding authorized leave, unjustified criticism, and other similar behaviours. They also witness some of the negative effects such as work disengagement, neglect, lower self-esteem, intention to quit, silence and neglect behaviours.

Research has proven that workplace bullying has a great amount of association with psychological distress and results in mental health problems (Anasori et al., 2020; Giorgi et al., 2016). Health issues also serve as a boost to indulge in exposure to bullying (Nielsen et al.,

2012). Later on, it impacts the organization as employees' work engagement reduces due to dissatisfied needs for autonomy, competence and relatedness (Trépanier et al., 2013). On the contrary, workplace bullying benefits employers as it instils fear in employees, which increases productivity up to a certain extent (Beale & Hoel, 2011). Nevertheless, they also found a high degree of bullying is harmful to them as it costs them in terms of sick leave, intention to leave, lost productivity, etc. But, Eriksen et al., (2016) found that only bullied females consistently experience greater rates of long-term sickness absence and poor long-term health, compared to men.

D'Cruz & Rayner, (2013) found India's prevalence in workplace bullying, where they established that superiors are the most frequent source of task-focused bullying behaviour. Cross-level bullying is emphasized with a personal focus on bullying behaviour. Such bullying behaviour is caused by the competition for rewards among employees (Samnani & Singh, 2014). The same study further proved that such bullying increases the productivity of the perpetrators and decreases the productivity of the victims. In India, workplace bullying is more commonly thought of as psychological violence than as a kind of physical violence (Gupta et al., 2017; Rai & Agarwal, 2017) which comes out in themes such as leaving the workplace, moving inward, being perplexed and engaging organizational options. The impact of bullying is especially severe when one perceives oneself as a victim (Nielsen et al., 2012) and suffers the characteristics such as coldness, retaliation, and distrust (Glasø et al., 2009).

Workplace Bullying in Academia

Academia is receiving great attention these days for the study of workplace bullying. There are studies done in Western countries on the intention to leave and perceived organizational support among government and non-government school teachers (Djurkovic et al., 2008), productivity loss, job alienation and organizational support among secondary high school teachers (Nadi & Shojaee, 2019). Studies have also been done in the Indian context and showed a high prevalence rate in academia (Gupta, 2013).

Indian teachers perceived workplace bullying as an extended form of humiliation and excessive employee surveillance. It is also to exhibit power and establish dominance over the employees. The attitude and performance of the teachers vary by gender, with more violent tendencies displayed by male teachers compared to female teachers (Iqbal et al., 2021). It is evident from the study of Hollis (2019) that those who experience workplace bullying also suffer from health

issues as both have evidence of a positive relationship. Victims complain about problems such as stress, anxiety and depression which further increases the intention to quit leading the organization to a problem (Sinha & Yadav, 2017). Bullying particularly affects directly employees' intention to leave the organization and is indirectly mediated by the working environment (Meriläinen et al., 2019).

Most of the bullying – 58 per cent, comes from the higher level, 26 per cent from the same level and 43 per cent from the lower level. Hence, most of the bullying travels from higher to lower, i.e. vertically and downwardly (Djurkovic et al., 2008). Nadi & Shojaee (2019) found similar results in their study that workplace bullying reduces job satisfaction and productivity, which ultimately increases the number of job vacancies by way of high attrition. On the contrary, they have also found that if an organization supports the victims, then it may have a chance to reduce the intention of quitting the organization. The ability of human resource practitioners to confront workplace bullying and support victims is hindered by paradoxical role expectations, a lack of decision-making authority, and their perception of policy and management's lack of support (Mokgolo & Barnard, 2019).

Workplace Bullying and Employee Productivity

Productivity is the capacity a person has to effectively and efficiently convert input resources into output. (Cocker et al., 2013). The majority of it has to do with how much time is spent on the actual task that the employee is expected to complete while working with limited resources. Along with performance ability, a person's degree of productivity is influenced by their social network and work environment. Enjoyable working environments increase employee engagement, productivity and health. Consequently, it makes sense to design a workplace that promotes employee well-being, and businesses should aim to provide employees with a better working environment so that they are comfortable and committed to their work to increase productivity (Anjum et al., 2018). Presenteeism, another measure of productivity used to describe employees who show up for work when taking a leave of absence, would have been a better choice as per behavioural approaches used in Europe and the US. It affects productivity (McKevitt et al., 1997; Johns, 2010) due to the sickness absence in the organization either with the cause of physical or mental sickness (Naseem & Ahmed, 2020).

Depression is one of the factors leading to sickness absence and presenteeism (McTernan et al., 2013). Workplace bullying has a very high prevalence among Jordanian nurses and due to

their exposure to bullying events, they have reported a decrease in productivity (Al-Ghabeesh & Qattom, 2019). Exposure to workplace bullying regularly (daily or weekly) is linked to eight or more days of absenteeism due to illness. (Conway et al., 2016). Bullying at work drains employees emotionally, preventing them from working to their fullest capacity while being present (Naseem & Ahmed, 2020) and also affects employee productivity directly and through job burnout (Anjum et al., 2018).

An alternative explanation for productivity is a subjective view that considers workplace bullying. Subjective productivity is the perception of an employee's capacity to perform a responsibility, job, or task that supports organizational profitability and effectively produces output (Jackson & Fransman, 2018). Such productivity demonstrates how well a company's human resources are efficiently engaged in generating output. (Guthrie, 2001). As a potential managerial tool for productivity measurement, Sari & Antti (2003) offered a subjective productivity measurement. "Subjective productivity measurement appears to be a very prospective tool for assessing productivity in instances where the objective methods fail," they concluded. Subjective measures frequently try to define the outcome in qualitative terms or to identify performance issues (Singh, 2015), where mistreatment results in targets feeling frustrated and demoralized, which causes them to stop performing their work obligations or lose productivity (Hollis, 2015). According to Fisher-Blando's (2008) study, bullied workers feel job discontent, which affects productivity, recorded episodes of mistreatment and their effects on worker job satisfaction and productivity. In their research, Hutchinson & Jackson (2015) and (Le Mire & Owens, 2014) also came to the same conclusion.

Research Methodology

Procedure and Participants

To collect comparative data from academia and industry, this present study used a cross-sectional design and a snowball sampling method. India's academia and industry are the two sectors from which responses are obtained. The academic field includes faculty members, administrative staff, research associates and academic associates from all the branches, i.e., management, commerce, arts, science, engineering, designing, etc. Industry includes managerial, supervisory, and operative levels of manufacturing, ITES BPO, banking sectors and others. Data was collected through an online questionnaire with the help of Google Forms. Consent was taken from all participants. A total of 141 responses have been received, out of

which 138 are taken into analysis, and three are discarded as they did not have a minimum of six months of experience in the current organisation which does not fit the criteria to measure the exposure of workplace bullying.

Measures

Table 1 summarizes the scales adopted for this study variable, i.e., workplace bullying and employee productivity.

Workplace bullying: Exposure to workplace bullying was measured with the help of the revised version of NAQ-R (Negative Acts Questionnaire-Revised) validated for the Indian Context (Rai & Agarwal, 2017a) originally developed in the Western context (Einarsen et al., 2009). The scale is divided into two parts i.e., person-related bullying which has 7 items and work-related bullying has 15 items to measure the exposure to workplace bullying.

Employee productivity: This variable is measured with the help of the items of productivity dimension from the SmartWoW tool (Palvalin, 2017). The scale has 7 items that measure the qualitative/subjective productivity of the employees.

Table 1: Adapted Standardized Scale

Variables	Scale Name	Author & Year	No. of Items
Workplace bullying	Negative Act Questionnaire-Revised (NAQ-R)	Rai & Agarwal (2017)	22 items
Employee productivity	SmartWoW (Specific to employee productivity)	Palvalin (2017)	7 items

Source: Original (created by authors)

Results

Reliability test

There are several tests to evaluate reliability, the most popular of which is the internal consistency reliability test (Maiyaki & Mohd Mokhtar, 2010). In addition to detecting whether there is a correlation between the items, it represents the degree to which the items of a particular construct converge, yet each can assess the same construct. The internal consistency

reliability test using Cronbach's alpha coefficient was carried out as suggested by Sekaran, U., and Bougie (2016). The findings are shown in Table 2. According to research experts, the average reliability coefficient is thought to be 0.60, while exceptional reliability is indicated by a reliability value of 0.70 or higher (Hair & Lukas, 2014). The construct of workplace bullying has the highest Cronbach's alpha score of 0.969 confirming that it is the most reliable construct of the scale. Further, the value of the dependent variable, i.e., employee productivity is 0.859 which again shows high reliability. Overall, Cronbach's alpha values are more than 0.70, shown in Table 2, therefore the scale is showing high reliability and satisfaction to proceed further (DeVellis, 2016).

Table 2: Summary of Reliability Test Results

Construct	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	No. of Items
Employee productivity	0.859	0.868	7
Workplace bullying	0.969	0.970	22

Source: Original (created by authors)

Normality test

Table 3 shows the normality test with the p-values 0.000 is not greater than 0.05, hence, the data are not normally distributed. The normality and homoscedasticity test do not meet the mathematical assumption to carry on with further parametric analysis such as correlation or regression for the study. However, researchers in statistics and methodology have looked at the effects of such assumption breaches on the results of several empirical and theoretical analyses. The robustness of the subsequent analysis, or the chance that the tests would produce accurate results even when their mathematical assumptions were violated, has been consistently demonstrated in this research (Baker et al., 1966; Carifio & Perla, 2007; Norman, 2010). Such

violations are common in social science research where Likert scale data is used with a 5 points Likert scale as compared to a 6 to 11-point Likert scale (Leung, 2011). The reasoning is provided by Norman (2010) in his research is that the numerals assigned in the form of coding are mysterious in their origin. This implies that even if a Likert scale is conceptually ordinal, to the degree that we cannot theoretically ensure the real distance between those 5 points, this is inappropriate to the analysis as the software has no way of asserting or rejecting it. No independent observations exist to support or contradict the problem. The computer is limited to making inferences about the numbers themselves and not the actual Likert scale. Thus, the author suggests concluding the difference in the means and standard deviations, assuming the statistics are distributed.

Table 3: Summary of Normality Result

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Workplace bullying	.261	138	.000	.778	138	.000
Employee Productivity	.355	138	.000	.708	138	.000

a. Lilliefors Significance Correction

Source: Original (created by authors)

Descriptive Statistics and Graphs

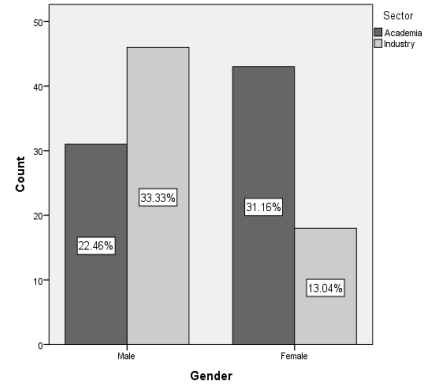
Sector-wise gender distribution is shown in Figure 1 and the descriptive statistics for the same are shown in Table 4. Out of the total 138 responses, 74 are from academia, of which 22.46 per cent are male and 31.16 per cent are female. 64 responses come from industry, of which 33.33 per cent are male and 13.04 per cent are female. When comparing the gender-specific means and standard deviations of academia and industry, it can be seen in Table 4 that while there aren't many distinctions among genders within each sector, there are more differences among genders between the two sectors when it comes to standard deviation.

Table 4: Comparing Sector * Gender Wise Workplace Bullying

Sector	Gender	N	Mean	Std. Deviation
Academia	Male	31	1.10	1.165
	Female	43	.88	1.051
	Total	74	.97	1.098
Industry	Male	46	.76	.993
	Female	18	.61	.778
	Total	64	.72	.934

Source: Original (created by authors)

Figure 1 Sector Wise Gender Distribution



Source: Original (created by authors)

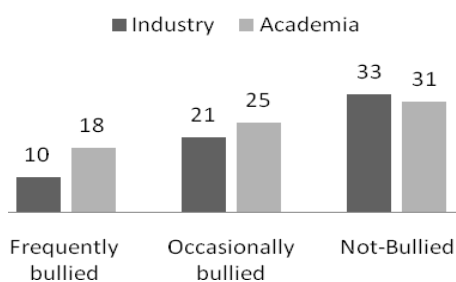
Table 5 states that out of the total data of 138, 53.62 per cent of employees have experienced certain types of bullying, of which the industry reported 48 per cent of workplace bullying and academia reported 58 per cent of workplace bullying. Bullying here is categorized as frequently bullied (daily to monthly) and occasional bullying (1-6 month frequency). These sectors have

Fig 3: Educational Qualifications - Industry v/s Academia

mostly reported occasional bullying, with 21 responses from industry and 25 from academia, as

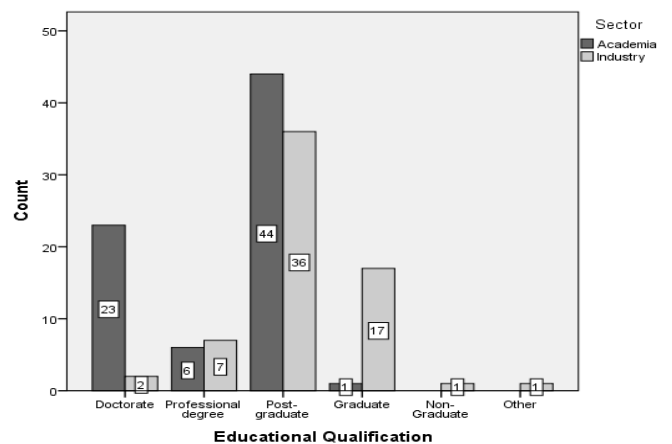
shown in Figure 2.

Frequency of Sector-Wise Bullying Exposure



Source: Original (created by authors)

Fig 2: Bullying Exposure - Industry v/s Academia



Source: Original (created by authors)

Table 5

	Bullied	Per cent	Not Bullied	Per cent
Industry	31	48	33	51.5625
Academic	43	58	31	41.89189

Source: Original (created by Authors)

Concerning educational qualifications, the majority of both the sectors' responses are post-graduate qualifications and from the academic sector, many of the respondents i.e. 23 have a doctorate.

When sectors are compared concerning the mean and standard deviation of workplace bullying experiences as per educational qualification, there is a major difference in workplace bullying within the sector and between the sectors, which is evident from Table 6. It is also seen that in academia, there is only one employee with a graduate degree, whereas in industry, people with a graduate degree are more prevalent vis-à-vis doctorates between the sectors, and hence the mean and standard deviation of employees facing workplace bullying have a major difference between the sectors. Employees with professional and post-graduate degrees are nearly all facing the same level of workplace bullying.

Table 6: Comparing Sector * Educational Qualification Wise Workplace Bullying

Sector	Educational Qualification	N	Mean	Std. Deviation	Variance
Academia	Doctorate	23	.91	.996	.992
	Professional Degree	6	.67	.816	.667
	Post-graduate	44	1.00	1.161	1.349
	Graduate	1	3.00	.	.
	Total	74	.97	1.098	1.205
*Industry	Doctorate	2	2.00	1.414	2.000
	Professional Degree	7	.43	.787	.619
	Post-graduate	36	.72	1.003	1.006
	Graduate	17	.65	.786	.618
	Non-Graduate	1	1.00	.	.
	Other	1	1.00	.	.
	Total	64	.72	.934	.872

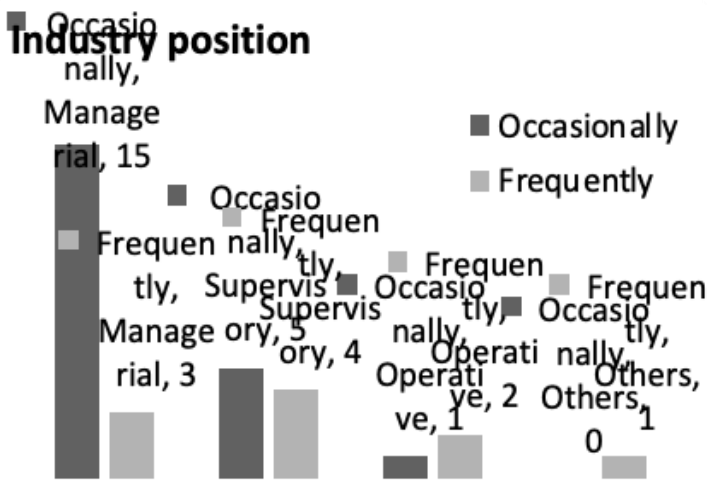
Source: Original (created by authors)

While comparing the hierarchical positions between both sectors, it is surprising to know that both sectors' responses are opposite to each other. In industry (Figure 4), managerial level

employees are bullied more as compared to the operative/supervisory level, which is the entry level for any candidate to join this field. In contrast, Figure 5 shows that lower-level employees with titles such as teaching associates and assistant professors in the academic sector experience greater bullying than higher-level workers with titles such as professor or associate professor. Hence, level-wise or designation-wise there is

a difference in the bullying exposure between academia

Fig 4: Bullying Exposure as per Hierarchical Level



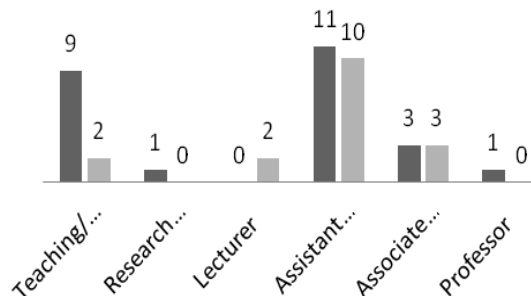
and industry, which very well serves the main objective of this research.

Source: Original (created by authors)

Further, the types of bullying, i.e., person-related bullying and work-related bullying, are compared concerning sectors. Results shown in Table 7 say there is a very minor difference in the mean and standard deviation between sectors.

However, when comparing the types of bullying within sectors, the mean of person-related bullying is high compared to work-related bullying.

Fig 5: Bullying Exposure as per Academic Position



Source: Original (created by authors)

Table 7: Comparing Sector Wise Person Related Bullying and Work-Related Bullying

Sector		Person related bullying	Work-related bullying
Academia	Mean	1.34	.73
	N	74	74
	Std. Deviation	1.150	1.089
Industry	Mean	1.11	.42
	N	64	64
	Std. Deviation	1.025	.922
Total	Mean	1.23	.59
	N	138	138
	Std. Deviation	1.096	1.023

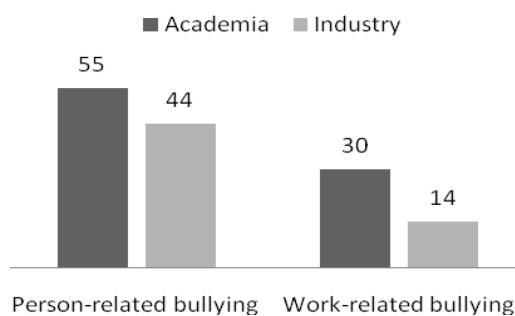
Source: Original (created by authors)

Table 8 compares the sector-wise bullying and its effect on employee productivity. While comparing sectors, there is not much difference in the total mean and standard deviation of person-related bullying and work-related bullying, but looking at the values of the standard deviation of frequently bullied for both sectors data relatively differs (Academia – 0.76 & 0.756, Industry – 0.451 & 0.58). When comparing both types of bullying, it shows high person-related bullying with a total of 55 employees from academia and 44 from the industry being bullied as compared to work-related bullying where only 30 employees from academia and 14 from industry are being bullied. The same has also been shown graphically in Figure 6. Further, the analysis suggests that the majority of the responses reported person-related bullying more than work-related bullying from both sectors.

Table 8: Comparing Sector-Wise Mean and Standard Deviation of Person and Work-Related Bullying on Employee Productivity

Sector		Person related bullying			Work-related bullying		
		Mean	N	Std. Deviation	Mean	N	Std. Deviation
Academia	Never	4.74	19	0.452	4.61	44	0.493
	Occasionally bullied	4.44	27	0.577	4.27	15	0.704
	Frequently bullied	4.33	28	0.76	4.22	15	0.756
	Total	4.50	74	0.60	4.37	74	0.65
Industry	Never	4.7	20	0.47	4.6	50	0.571
	Occasionally bullied	4.52	25	0.586	4.33	6	0.816
	Frequently bullied	4.65	19	0.451	4.72	8	0.577
	Total	4.62	64	0.50	4.55	64	0.65

Source: Original (created by authors)

Fig 6: Types of Bullying in Industry v/s Academia

Source: Created by Authors

Discussion

The overall reliability score for both variables shows more than 0.70 Cronbach's alpha, which is said to have a high reliability, as mentioned by Hair & Lukas (2014). In contrast, the normality test does not meet the basic assumption, but as per Leung (2011), such violations are very common in social science research where data is collected through the Likert scale and hence the tests would produce accurate results even when their mathematical assumptions are violated (Baker et al., 1966; Carifio & Perla, 2007; Norman, 2010).

Since the main objective of this research is to compare industry versus academia, it has tried to cover both sectors equally for its comparability. Considering gender-wise descriptive statistics between both sectors, females have more differences in workplace bullying experiences than males. This is contrary to the study of Rai & Agarwal (2017b), where the nature of bullying is explored but there is no view on sector-wise gender-wise bullying experiences.

Based on this study, it is seen that industry reported 48 per cent of workplace bullying, whereas academia reported 58 per cent of workplace bullying and both the sectors mostly majorly reported occasional bullying. Considering the hierarchical position of the employees, there is a difference in bullying experiences between both sectors. Employees at the management level in the industry are bullied more frequently than those at the operative or supervisory level, which serves as the entry-level for newcomers to the industry. Academic institutions, however, demonstrated the opposite pattern, with higher-level professionals (professors or associate professors) experiencing less bullying than lower-level academic professionals (teaching associates and assistant professors), who face more bullying. Therefore, there is a difference in the exposure to bullying by level or designation between academia and industry, which greatly advances the main goal of this research.

Further, when two types of bullying, i.e., person-related and work-related are compared concerning sectors; descriptive statistics show a minor difference between sectors. However, an overall comparison between types of bullying showed that person related bullying is higher as compared to work-related bullying. When comparing workplace bullying exposure effects on productivity, descriptive statistics do not show much difference between the sectors. However, the frequency of bullying differs, with high levels of person-related bullying as compared to work-related bullying. Lastly, while comparing sector-wise effects of type of bullying on employee productivity, there is not much difference between person-related

bullying and work-related bullying, but descriptive statistics show a difference in the frequently bullied people between sectors, with academia being more frequently bullied than industry.

Limitations & Future Research

Since the study is a pilot study, it is based on the limited sample gathered, and a large-scale study is needed to be carried out in the future covering a large sample size. Based on the current study, there are more differences among genders between the two sectors, hence, it indicates that the study requires attention to gender-wise bullying and its effects and determines why such differences exist. Owing to the sensitivity of the topic, the data is collected with the help of the personal connections of the researchers, which has its limitations. Therefore, future studies can focus on equal distribution or stratified sampling methods where data representation is equal from both sectors.

Conclusion

To prepare for the real large-scale investigation, this effort mostly concentrated on performing a pilot study to assess the validity and reliability of the adopted instrument. The findings of this study were based on a statistical analysis of the reliability test results, which showed both the constructs and their items have reliability coefficients over 0.70 which is highly reliable. Further, the study performed a normality test, which showed that the data did not have a fair degree of normality. Researchers (Carifio & Perla, 2007) contend that even if some of the assumptions are incorrect, further investigation would still produce reliable results. In this regard, it is anticipated that the management implications of the variables under investigation would be discovered after the study itself. Finally, some of the graphical analysis and descriptive statistics of comparing means and standard deviation between both the sectors have been done and inferences are made.

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***Concept of God and religious involvement of adults in Kerala:
What it is and why it is.***

DOI: <https://doi.org/10.5281/zenodo.8170797>

Abstract

The concept of God has an age-old history. It has changed through the times and has had different peculiarities / interpretation in different civilizations. Research has shown that the image or concept of God as possessed by different individuals can affect their thought processes and social interactions. In the same way, it can be assumed that involvement within a religious community can also be influential on how an individual thinks and acts in society, which in turn influences how a society functions and stays together as a group. The present study was intended to understand the concept of God among believers in Kerala who belong to three major religions: Hinduism, Islam, and Christianity. The study also explored the subjects' involvement in religious communities and why they do so. There were 60 participants, and a semi-structured interview was conducted. Thematic and percentage analyses were done to analyse the data. The major concepts regarding God are the controller, creator, invisible power, protector, judge, etc. And involvement in a religious community is found to be related to social conformation and obedience.

Keywords: Concept of God, Religious Involvement, Adults, Kerala

Introduction

God has an age-old history with the existence of human life. There are different religions and spiritual systems that hold different views of God regarding his physical and existential qualities. In religious texts and discussions by different theologians and philosophers, the concept of God holds different explanations. In India, among different religious believers, when considering the number of believers, Hindu, Muslim, and Christian, 80.5 percent, 13.4 percent, and 02.3 percent, respectively, are in the first three places. All three religions have prescribed religious texts and stories that narrate about God. When we go through Hindu 'Puranas' (writings in Hindu mythology), we will come to encounter Gods with endless power and the ability to give powers to others through "Vara" (blessing of God in Hindu mythology). In Hindu 'puranas' there are Gods with human nature and structure like 'Rama' and 'Krishna' and without any sort of physical structure like 'para Brahma', the ultimate power. There are

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male and female Gods in Hindu 'Puranas' and '*Shiva-Shakti*' is the concept that represents the balance of nature. A single religion holds this much difference in concepts about Gods and different '*Pandithas*' (people who possess religious knowledge) give different explanations of God in the Hindu religion itself. There is also an argument that Hinduism cannot be said to be a religion because it is a combination of different cultural streams in India with different traditions, rituals, ways to worship Gods, and ways of life. In this particular study, people who reported their religion as Hindu were included).

Islam is based on the concept of a single ultimate power that has no form, sound, smell, or taste. It is a gender-free concept, even if people mention it as "he." In Islam, "*Allah*" is the one and only God who is believed to have created and maintained the world and is eternal. "He" is the one who deserves all worship, and man was created to worship 'Him'. People who follow him are asked to worship Him, without questioning, and he will nurture them even after death. According to the Quran, "He is the God; there is no God other than Him. He is the lord of mercy, the controller, the holy one, the source of peace, the granter of security, and the guardian overall. " He is the almighty, the wise."²

Christianity also holds a single God concept. According to the Bible, believers are instructed to love God "with all their hearts, with all their souls, and with all their strength."³ The Bible says God is all-powerful, all-knowing, and eternal. We cannot see or touch God, but we can see that he does wonders in the world and that he is loving, compassionate, merciful, patient, and forgiving. They believe that we can communicate with God through prayer, and he will judge all of us after death.

Philosophers and psychologists have also tried to explain the concept of God in different ways. In philosophy, there have been discussions about God for a long time. In the ancient period, Aristotle talked about God. Aristotle ultimately argues that there must be a God, in the form of an unmoved mover, who is responsible for the reality of the world. The discussion continued through the medieval period, and modern thinkers like Descartes and Spinoza also put forward different arguments about the concept of God. For example, Descartes writes that "By the word God I mean a substance that is infinite, eternal, immutable, independent, supremely intelligent, supremely powerful, and which created both myself and everything else (if anything else there is) that exists."⁴ In contemporary philosophy, we can also see philosophers like Heidegger and Sartre who are interested in exploring these ideas.

The conceptualization of an individual's image of God has been in the theoretical interest of psychology at least since Freud introduced it as a psychological construct.⁵ Recent developments in the psychology of religion focus on the development of God's image in individual minds and its impacts on individual behaviour and social interaction. According to leading ideas, God serves as an attachment figure or a transitory object within the human mind.⁶ Cognitive research shows that when highly religious participants talk to God through prayers, brain areas usually used for social interaction are working, which means that the participant is interacting with God as he interacts with other people.⁷ Developmental psychology studies have revealed that young children initially think of God as having a person-like understanding.⁸ By the time they reach the age of five, children begin to differentiate God, to whom they attribute extraordinary knowledge, from ordinary people.⁹ Also, studies show that initially held theological beliefs about God do not supersede earlier ones but rather coexist with them.¹⁰

Hall and Annie Fujikawa talked about implicit (a representation of God based on the sentiments and experiences of the individual) and explicit (a conception of God that is propositional and based on people's conscious judgments and claims). They also argued that social contact at the organizational and societal levels has an impact on and is impacted by one's perception of God. This is especially important for people who live in religious communities because religious beliefs are at the heart of congregational life in those groups.¹¹

Research shown below also indicates that the image of God has a significant influence on a person's response to God and also on a person's worldview and interaction with their surroundings. God's image is an interactive product that has an impact on a person's social life. As an interactive product, God Image can affect a person's social life. Anger towards God results from a cruel image of God (because they believe that God deliberately causes some negative event).¹² or fear of God (many believe that God is all-powerful and actively intervenes in the world)¹³ If people believe that God is harsh, then we anticipated that they would express more worry over God's disapproval.¹⁴

Adherence to a wrathful and judgmental God image leads the person to perceive the world in narrow categories of good and evil,¹⁵ This perspective is linked to a rigorous devotion to biblical authority in civic concerns,¹⁶ possessing a less-forgiving moral stance,¹⁶ and lower levels of social trust.¹⁷ Individuals who have a more forgiving and sympathetic view of God are less likely to rely on religious texts and tradition; instead, they make moral decisions using personal

reason and pragmatism.¹⁸ The image of God as benevolent and loving is positively correlated with support for social and economic justice,¹⁹ and people who believe in a personal God (seeing the connection between oneself and loving God) yield emotional benefits, whereas the authoritarian image is correlated with a wish for more merger of the state and the church and believe that God takes a side in world affairs.²⁰ The image of God as one who takes an active interest in human affairs (active representation) is also positively correlated with a conservative political attitude.²¹ Differences in the image of God are also found to influence a person's religious commitment²² and volunteering.²³ The present study is intended to explore the concept of God among people of different religions and the beliefs and practices related to these beliefs. In Kerala, according to the census of 2011, among the population, 54.73 percent are Hindus, 26.56 percent are Muslims, and 18.38 percent are Christians. Sikh and Buddhist Jain religious believers constitute 0.01 percent each, 0.02 percent of the population belong to other religions, and 0.26 percent are stated as having no religion. From the data, it is clear that the major religions in Kerala are Hinduism, Islam, and Christianity.

According to the economic survey for 2021–2022, Kerala is in the first position in literacy rate and school education quality, only 4 cases were charged in 2020 under communal/religious riots.²⁴ At the same time, the devotee nature of Kerala can be seen in the number of religious institutions, the people who regularly go to them, and in social responses related to issues like women's entry in Sabarimala (a temple in Kerala where women's entry had certain restrictions). The researcher is interested in knowing about the image of God in this Keralite community as a beginner so that its impact on the reaction to religious issues in Keralite society can be studied later. Knowing about this will also be helpful to understand how the concept of God is working in an educated group of people who reside in a nation where multiple religions exist and secularism is fundamental as suggested by the constitution. The researcher here considers the God concepts of individuals belonging to these three religions, irrespective of the God concepts described in religious texts.

It is crucial to take into account a person's participation in their religious group as a pertinent facet of their beliefs. Involvement in the religious community through norms and rituals can influence a person's social actions. According to research by Robert Putnam and David Campbell (2012), having friends who practice the same religion as you can also inspire you to get involved in your community²⁵. Religious community members who have strong social relationships with one another allow the group to have a greater influence over the actions of

its members, and those who have these ties are more likely to readily adhere to its standards, share its ideals, and engage in its sanctioned activities²⁶. In the present study, the researcher is also interested in studying the involvement of subjects in the religious community, which can also be helpful in further investigations.

Objectives

1. To explore the concept of God among adults in Kerala
2. To explore the involvement with the religious community among the adults of Kerala

Method

Participants - The participants were 60 adults from different districts of Kerala, of which 44 belong to the Hindu religion, 10 belong to the Islamic religion, and 6 follow the Christianity religion.

Procedure

After extensive reading and discussion semi-structured interview schedule was prepared which included open-ended questions related to God's image, participation in religious rituals, obeying religious customs, etc. Consultation with an expert was done to validate the interview schedule. After fixing the appointment, participants were individually met, the researcher talked to them about the purpose of the interview, and consent was taken. Each interview took almost 30 to 45 minutes including the rapport establishment. After interviewing 5 participants, necessary changes were made in the interview schedule so that maximum information can be elicited and make the question appropriate and understandable to the participants.

Results and Discussion

God has been a matter of discussion in psychology for years. Researches show that the individual concept of God can be influential in an individual's social and religious behaviour. The present study investigates the concepts of God among adults in Kerala and is interested to find out how far they are involved in their religion and religious belief through direct interviews.

Among the respondents, 41 percent had completed higher education, 33.33 percent completed graduation, and only 11.6 percent quit formal education below the 12th level. Almost all the subjects were believers in God, but only 4 percent reported that they do not believe in the existence of God in any manner. Among people who believe in the existence of God, their concept of God and the reason behind their belief vary among the respondents.

In the major theme concept of God, the investigator found different sub-themes. The sub-themes include: God is the controller (God controls everything; birth, death, life events, etc. are decided by him; we can't make any change in our lives if God didn't intend to, etc.); creator (He created us; He is the father of all of us); invisible power (it is a power that we can trust in hard times; it gives us power and strength to fight; it is a force out there); omnipresent (He is the one who presents everywhere; He is there in every living and non-living being; He is the life inside us; He is present in every moment and witnesses everything, so we can't cheat Him); omnipotent (He can do everything; nothing is impossible to Him, so believe). if we truly believe in Him, He will do anything for us; He will do miracles if we don't doubt Him), single force (He is only one and He protects us all; only one God is there; all other powerful Gods are the parts or forms of Him). multiple forces (there are different Gods and people will have "*Istadaivangal*" (one or more favourite Gods of a person whom he/she prays and admires more), there are Gods for special wishes and there is time for special wishes, sometimes if we don't give proper rituals, the God will face "*Shakthikhaya*", which means a particular God, in particular, a place will lose His power). Protector (He protects us from every harm; if we believe in Him, He will be there to protect us in hard times). He judges our actions and thoughts, and He will treat us according to that. He will give us an afterlife according to our actions in the world. He notices and gives a mark to everything we do, good and bad. He will judge our actions and decide for us according to our karma. Always dependable (we can trust and depend only on Him, even when no one is with us; He will never leave our hands; there are times when anything on earth can help us, but we can depend on Him, and He will). Previous research shows that having a judgmental and punitive God-image can lead to a more punitive attitude toward social and moral issues.²⁷ In the data, we can see people who hold this sort of concept of God. Even if the concepts include dependability, protection, etc., the explanation always stresses the need to pray and trust God to achieve this. Sub-themes, including dependents and protectors, show the concept of God as an attachment figure.

Participants also reported that they believe in God because, "He created us," "everyone believes in God so that must be true," "if we ignore God he will punish us," "because He is the ultimate truth and He nurtures and protects us," "He will listen to us if we believe and He has powers that can make everything possible," "He gives us the courage and when doing activities related to a belief like a payer can feel happy and if we are true to our prayer God will fulfil our wish," "because He is the only one we can ultimately depend on or He is the only one we have because we have a lot of experiences that prove that there is God".

While looking into the responses and considering the themes that emerged about the concept of God, it can be assumed that the kind of concept of God and reasoning for belief people hold depends on the hope and courage it can give them. Most of the time, it is related to fears, and participants need to have a protective figure in these fears. The fears can be real or imaginary; they can be associated with the present or future; they can be triggered from inside or outside; they can be associated with actions of God or actions of self and other beings. The data also suggest that subjects lean towards God when uncertainty appears. When they are insufficient to meet the demands of a particular situation, they look up to God because their concepts of God suggest that he can do anything. Every concept God emerged from the data is useful to give courage and hope in the face of fear. Strong negative concepts are less prevalent in the participants, but we can see the fear of punishment and gratitude for happiness that they achieve from their beliefs. The responses also show that the participants hold on to God as something that can be trusted. The concepts of participants show a similarity of concepts of God because there are religious texts, especially in Semitic religions, that show the influence of religious learning in creating the concept of God.

The study's secondary goal was to explore the involvement of adults in religious communities in Kerala. This objective was added to have a preliminary understanding of the religious participation of people in Kerala and to understand the motivation behind this participation. The result is shown as a bar diagram below.

Of the believers, 90 percent of them are living according to the religious standers and are performing religious rituals and activities, and the level of this performance has variation in regularity and intensity among the performers. 48 percent of subjects believe in the existence of heaven and hell. When looking into the performance of religious activity during major life events like birth and new beginnings in life like marriage and death, 96 percent of the subjects are performing religious rituals (all of the subjects who reported that they believe in God are

performing religious rituals, even though 6 percent among them claim that they are not living exactly according to the religious standards of behaviour).

66 percent of subjects consider “*Vasthu Vidhya*” (traditional Indian rules of architecture) while constructing a new home (86.36 percent of Hindus and 20 percent of Muslims), and 96 percent of subjects do one or another sort of religious behaviour in the housewarming (all Christian and Muslim subjects perform religious behaviours, while 95.45 percent of Hindu subjects do it). 73 percent of the respondents believe in astrology (88 percent are Hindu, 33 percent are Christians, and 30 percent are Muslims). 50 percent of them believe that religious education is important (all Islam and Christian subjects believe, while 31.8 percent are Hindus), and 41 percent are regular readers of religious texts (96 percent of Christians and 98 percent of Muslims, while 20 percent of Hindus). 80 percent believe in offerings (every Christian subject, 60 percent of Muslims, and 81 percent of Hindus), and 11 percent believe in divine healing (9 percent of Hindus, 20 percent of Muslims, and 16 percent of Christians).

People who believe in the existence of heaven and hell justify their beliefs based on religious texts. They said that "there is a detailed description of this in the religious texts, and that must be true" and "we can see how correctly religious texts describe the existing world and the changes in the world, so if that is correct then the notion about hell and heaven also must be correct". This can be explained by the need for cognitive simplicity, and previous research shows that believers are highly in need of cognitive simplicity.²⁸ Some of them described it based on a lack of other knowledge; they say that "until now, science has not been able to create life or give a satisfactory description of what happens after death, but religion explains it, and there is no evidence available for its nonexistence. so that must be some truth", another category of responses includes "God is *Neethiman*" (which means God is righteous), so after death, there should be something that gives benefits for good deeds and punishment for bad things people have done, so there must be hell and heaven". We can see a human tendency to answer a question about death using logic and imagination. The belief in hell and haven may be relieving the anxiety of death; it may satisfy the need for meaning in life and the need for justice because heaven and hell give the ultimate hope for justice. While going through the responses, we can see how participants are trying to hold on to something that gives answers to unanswered questions about human life, even if they don't have any proof of that.

Response categories of People who perform religious activity on major life events include "*Nattunatapp*" (the unwritten rule about how people should behave in a certain situation in a

particular village or a particular community); they say that "it is how the major life events like birth, marriage, death, etc. are addressed within their community and religion". They say that "they never thought about why it is relevant; they know that it is relevant because that is the way others in their group behave". Another category of responses includes "all are performing this, and each ritual and behaviour related to these activities has its meaning and results, which is why for years and years people have been doing these behaviours in a certain manner". The next category of responses is like "Even if we know there is nothing important in these rituals and it is a waste of money, we can't stay in peace without doing that; if we don't, it will affect our status in society, and most of the time, all family members and relatives will pressure us to behave in a certain manner and perform all the rituals related to the events; we can't escape from that". Yet another category of responses includes "we are supposed to do so because religion says to do so; if we don't perform, it will be "*Kuttam*" (sin) according to the religion" and a further category includes "it is good to perform such activities; it will increase our acceptance in eternal life". The last category responses were like "It will increase the social connection and interaction; it will help to meet all family members; and doing such rituals and celebrations together will increase the love and connectedness among the family members". The responses show that religious rituals are followed for mainly three reasons: conformity to social rules; obedience and fear elicited from religion; and a social and emotional benefit gained through rituals. Human beings are social animals, and the culture and connectedness in society have a huge impact on them. Even in this postmodern era, results show that involvement in religious rituals gives acceptance in society, and avoiding them leads to negative experiences in society.

People who believe in "*Vasthu Vidhya*" and astrology have given an almost similar explanation for their behaviour. In the case of "*Vasthu Vidhya*" response categories include "it is a science that is based on some mathematical calculation related to the geographical placement of the spot and the relation of it with the universe", "it is created through continued inquiry, and it is there in books, so that is true". Another category of responses includes an explanation of their own experience, others' experience, or stories of experience that are shared by others, which include bad experiences related to "*Vasthu Dosha*" (problems in life that happen due to not following the traditional architecture called *Vasthu Vidhya*) and how the change in construction related to "*Vasthu Vidhya*" changed their lives.

The next category of responses includes. It gives you an assurance of safety, and you can work and live in peace". And a further category expressed fear about what would happen if something wrong happened if we ignored it and said that "if something went wrong, then everyone would blame the person who ignored the *Vasthu Vidhya* " .

The same responses were received about astrology. Categories of responses include "their thrust is based on experiences or shared stories of experiences", "people didn't believe in it for a long time if it was not true", "it is a science based on some mathematical calculation" and "it helps us gain control over future happenings, which we can't do in any other manner". "It gives some solution or acts when we have no idea what to do to overcome certain difficult situations". The last category includes "explaining events happening in our lives that we can't understand in any other manner".

In both cases, responses show fear of harm and uncertainty. As human beings don't know about the future, this sort of belief gives them some assurance about their safety in the future. The tendency to believe in stories can also be seen in these responses.

Response categories of people who argue for religious education include "religious knowledge is the primary knowledge, and all other knowledge is irrelevant without religious knowledge." "Religious education is essential for your entire life and to live a proper and good life" and "all other knowledge will end in this small, unreal life, but religious knowledge will be the only knowledge that will help you in your real life after death". Another category of response includes "lack of religious knowledge will destroy your community, and through that, you will get destroyed" and "lack of religious knowledge keeps you away from your group".

The last category includes responses like "religious communities with more religious knowledge will have more unity and will be able to destroy religious communities with a lack of religious knowledge". Categories of responses from people who read religious texts regularly include a notion of ultimate knowledge; another category includes "it is a regular practice in the family and it was learned in childhood", "it is good for the home and family and it brings prosperity to the family", "it gives peace and fullness to the mind and becomes disturbed if skipped reading" and "it is mandatory in religion and if read properly and regularly you will get the benefit of that in your afterlife". The responses show that even if science and modern education have developed so much, common people still give importance to religious education and believe that it is important. It may be because religious texts give definite

answers to existential questions, and they may be useful in fulfilling cognitive needs. Religious education may be helping them to bond as a community that shares common knowledge about the world and the truth. This may be helpful to fulfil the need for belongingness.

Reasons people believe in offerings fall into categories like "based on their own or others' experiences or based on stories they have heard." They include stories or experiences related to the fruitfulness of their wishes, tragedies that happened after forgetting or degrading offerings, and dream experiences or predictions by astrologists related to offerings. Another category of responses says "this will give you peace and confidence", and "what else is there to do in complicated situations that we can't handle by our self". Responses of people who believe in divine healing fall into the categories "God created disease, and he will be able to cure it,", and "without belief in God, no medicine will be able to help". No subject is entirely dependent on divine healing. People who trust in divine healing believe that things like offerings, black magic, etc. will help cure a disease that medical science is not able to cure. This response also shows people's tendency to trust superstitions to solve problems, and sometimes they even feel that they are getting results from their beliefs. The responses show that offerings help them to be at peace when life is uncertain, and this peace of mind may be reinforcing their behaviour to again make offerings. Stories from others can also act as a reinforce of the behaviour.

Conclusion

The present study intended to understand the concept of the God of people in Kerala. The major concept relates to God in Kerala society includes controller, creator, invisible power, protector, judge, and dependable entity. The concepts are related to fear, the need for protection, and hope for justice. The study indicates that even though Kerala is a well-educated state with a good standard of life people still need belief in God to feel secure. In the case of involvement in religious rituals, social conformity and religious obedience, and peace of mind are reported as the reasons to involve in it. Further inquiries need to be done to understand the social and personal consequences related to the concepts of God and the reasons for involvement in religious rituals.

Notes

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Deciphering Sustainability Messages in Audio-Visual Advertisements toward achieving the SDGs

DOI: <https://doi.org/10.5281/zenodo.8170807>

Abstract

India is one of those countries that, along with other countries across the world has taken a pledge to protect the environment, as well as promote overall development through sustainable practices. The Government of India like other nations is trying to promote initiatives that help it in achieving these goals. Amid such developments, even corporate organizations are attempting to include such practices in their functioning through innovative advertisements. Not just creation, but marketing and promotion of products and services by both international and Indian brands reflect the goals through their commercials that aim to be fulfilled by 2030. While creating advertisements with direct and indirect approaches alone are not sufficient to spread awareness, the reception of the messages and understanding of the concept is actually important in implementing the SDGs into practice. Such endeavors highly resonate and click with today's fairly educated and literate (also 'woke') audience who makes conscious and informed purchasing decisions. The study considered selected advertisements to map the SDGs embedded into the messages. In this regard, Focus Group Discussions were conducted to 1. evaluate the perception of the participants who were exposed to the ads and a2. to elicit suggestions that could be utilized to disseminate the goals to the masses with a higher impact and widen the sphere of application of the global effort to achieve sustainability.

Keywords: sustainability, audio-visual advertisements, perception, awareness, SDGs

Introduction

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Sustainable Development Goals

The World Charter for Nature of 1982 adopted by the United Nations proclaims principles of conservation with guided human conduct leading to the protection of 'nature' against degradation from human hostility, consequently denoting the idea of 'sustainability'. The idea of sustainable development as an idea envelopes 'efficient use of resources' and 'continued economic growth' evolved in the 1992 Earth Summit. 'Our Common Future', the report published by the Brundtland Commission in 1987 elucidates sustainability as the development achieved through long-term strategies and social integration while conserving the potential resources for the future. The definition of sustainability was further extended to encompass social development in the World Summit on Social Development in Copenhagen in 1995 and is pertinent in the document published by the UN as the "The Future We Want" adopted at the Rio conference in 2012.¹ The recommendation of the report 'The Future We Want' resulted in the formation of the 'Open Working Group' (OWG) for the execution of the development goals for sustainability. This group continues to meet new targets with the cooperation of the United Nations and actively lends support to the fulfillment of the (Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs)).² 'Sustainability' acknowledges the basic requirements of human life but seeks to establish an equal distribution of limited resources and thus lights up the path of sustainable development for the advancement of society as a whole. This idea is reflected in the report "Our Common Journey: A Transition toward Sustainability" published by the U.S. National Academy of Science also committed to the sustenance of those preliminary areas which are the 'life support system' and 'nature'. The report also indicates that addressing environmental problems such as the preservation of biodiversity and climate is equally important as marking progress in other areas of human development such as food and energy.³

A measure undertaken by the United Nations led to the establishment of MDGs to ensure development through sustainability, like 'promotion of global partnership, universal education and gender equality', 'combating HIV/AIDS and betterment of maternal healthcare facilities' and 'abolishment of poverty and hunger'.⁴ These MDGs have been adhered to and continued efforts have brought in large-scale advancements like the Republic of China reduced its poverty rate to half in 10 years. The measurement of the impact of sustainability is important and simultaneously the resultant advancement has to be portrayed for the application of the concept of sustainability in the decided sectors. The values to ensure sustainable development in belief

and behavior are crucial along with the enactment of the principles leading to the accomplishment of the goals enshrined in the charter for sustainability as was understood from the various efforts implemented before.⁵ SDGs are objectives set by member states of the United Nations in 2015 to bring peace and prosperity universally as there is substantial information to prove the alignment of development efforts with a continuous approach. The resolution looks forward to focusing on the five core spheres like People, Planet, Prosperity, Peace, and Partnerships which will primarily be essential to cause progress globally. Thus, in a nutshell, the SDGs are framed to direct overall (social, economic, and environmental) growth.⁶ The implementation of the SDGs would be successful upon following the ‘triple bottom line approach’ where the developed countries pledged that they would provide financial and technological contributions to the developing and underdeveloped nations. The requisite administration of the entire blueprint for SDGs is the fourth tier which interconnects the other three bottom lines of sustainable development.⁷

The 17 SDGs adopted by the member countries of the United Nations ‘no poverty’, ‘zero hunger’, ‘good health and wellbeing’, ‘quality education’, ‘gender equality’, ‘clean water and sanitation’, ‘affordable and clean energy’, ‘decent work and economic growth’, ‘industry, innovation, and infrastructure’, ‘reduce inequalities’, ‘sustainable cities and communities’, ‘responsible consumption and production’, ‘climate action’, ‘life below water’, ‘life on land’, ‘peace, justice, and strong institution’ and ‘partnerships for the global’ are all linked with each other. The wedding cake (image 1) reflecting sustainability that can be only achieved by first protecting the first tier i.e., the environment, followed by the growth of the society and economics through continued joint efforts of all the nations.⁸



Figure 1- Management Development Goals, Sustainable Development Goals, and SDGs Wedding Cake

Source: The United Nations (www.un.org) and Stockholm Resilience Center (2016)

India's Achievement in Sustainability

After gaining independence from British rule, India placed trust in the 'pragmatic approach' of strengthening the economy and the Gandhian concept of sustainability was largely overlooked. Whereas, the socialist ideology further strengthened in 1954 when the economy focused on public enterprises, and 1976 saw the addition of the word 'socialist' to the preamble. At the time, emphasis was given to results rather than the process to create development in a haste ignoring the preservation of climate and biodiversity.⁹ In 2014, the Planning Commission assigned with the hefty task of uplifting the nation was replaced by Institution for Transforming India (Niti-Ayog). The Indian Government with the Niti-Ayog works in consonance with the United Nation's SDGs and has since launched a number of schemes like Swachh-Bharat, Mission Indhradhanush, PM-JAY and publishes SDG index to keep track of their growth.¹⁰

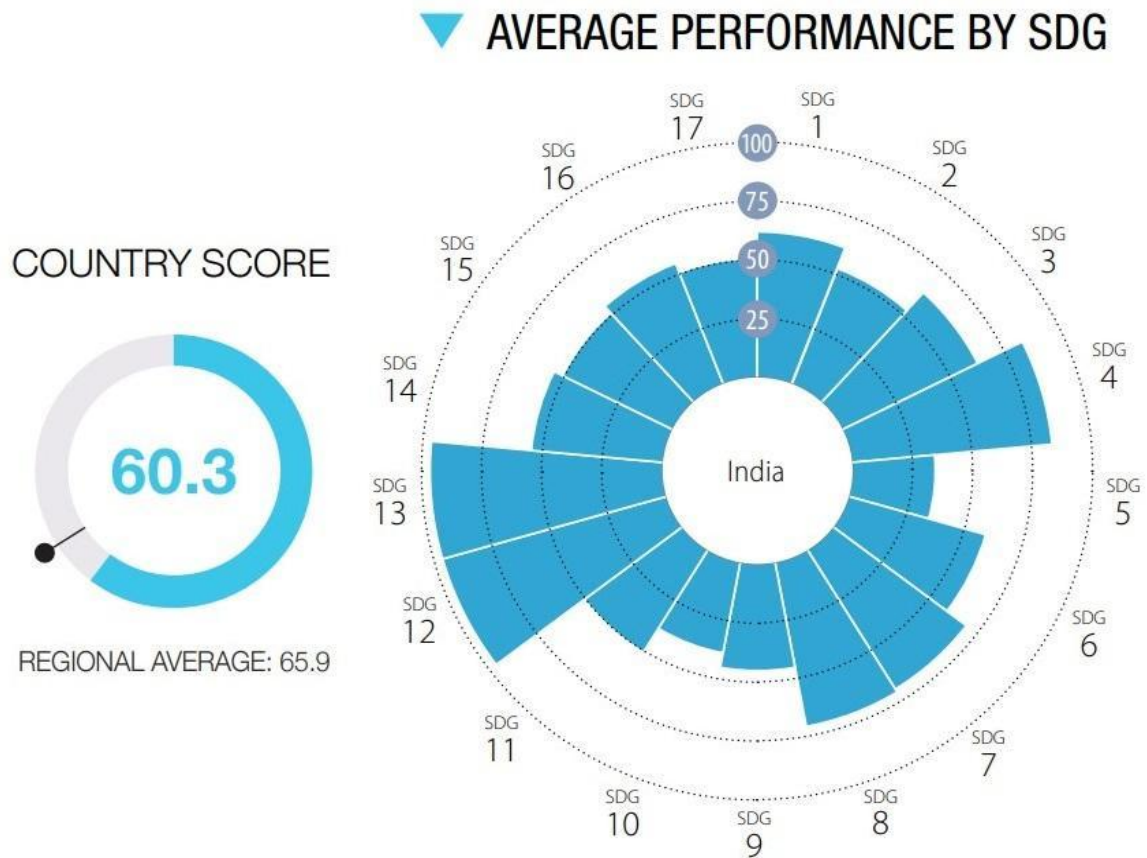


Fig 2: Sustainable Development Goals Score for India and the Performance of the Nation Across Various Goals, 2022.

Source: sdgindex.org

India stands at a global rank of 12 with the score of 60.32 (a regional average of 65.90). This being the cumulative score, India has made significant growth in areas like ‘climate action’, ‘responsible consumption and production’ however ‘gender equality’, ‘reduced inequality’ need more attention to be able to be effective.¹¹

The SDG Index is a tool to map the progress of the Indian States and Union Territories on the global goals with 115 indicators in order to observe the status of the execution of the task and endorse an environment of competition.



Fig 3: SDG Index Composite score of India, Source: SDG India Index and Dashboard 2020–21: Partnerships in the Decade of Action

India scores 66 in the SDG India Index and dashboard 2020–21: Partnerships in the Decade of Action, report published by NITI Aayog and has performed extraordinarily in Goal 6 (Clean Water and Sanitation) and Goal 7 (Affordable and Clean Energy) and Uttarakhand, Gujarat, Maharashtra, Mizoram, Punjab, Haryana, Tripura, Delhi, Lakshadweep, Andaman and Nicobar Islands, Jammu and Kashmir and Ladakh score the highest.¹² The inception of many programs by the government like the mid-day meal, ‘*Samagra Shiksha Abhiyan*’ for education, ‘*Pradhan Mantri Ujjwala Yojana*’, ‘*Beti-Bachao Beti-Padhao*’, ‘*Sukanya Samridhi*’ for gender equality, ‘*Pradhan Mantri Sahaj Bijli Har Ghar Yojana- Saubhagya*’, for affordable and clean energy and many more have contributed to the phenomenal growth which India has shown.

Scope of the Study

The positioning of a brand as carbon-neutral or eco-friendly has its own benefits as consumers often prefer these values to be attached to the brands when opting for a product. The role of the advertisement has always played a significant part in disseminating ideas and information across the mass, especially the audio-visual advertisement has the ability to reach out to less-informed people, unlike other media vehicles. This study aims to decipher the message shared through audio-visual commercials to understand their connections with SDGs, at the same time the perception possessed by the audience.

Methodology

In order to interpret the sustainable goals and vision of the major companies around the world, selective advertisement campaigns were studied and analyzed to look out for the relevance of

the advertisements connected with the SDGs. Narrative reviews were conducted to screen each one of the twelve advertisements. The study further extends its analysis through Focus Group Discussions (FGDs) with students and academicians segregated into two controlled groups.

1. Controlled group one: Students between the age of 18 to 22.
2. Controlled group two: Academicians between the age of 23 to 40.

Objectives

- To identify the areas of development required to achieve sustainability for India from a global standpoint for achieving the SDGs.
- To assess the mapping of SDGs in both direct and indirect approaches of audio-visual advertisements.
- To understand the perception of the audience on the Indian and international audio-visual advertisements.

Result and Analysis

The performance of SDGs is strictly monitored by the ‘Division of Sustainable Development Goals’ (DSDG) under the ‘Department of Economic and Social Affairs, UN’ (UNDESA) since its inception across all of its events (598), publications (456), and actions (20,436) combined

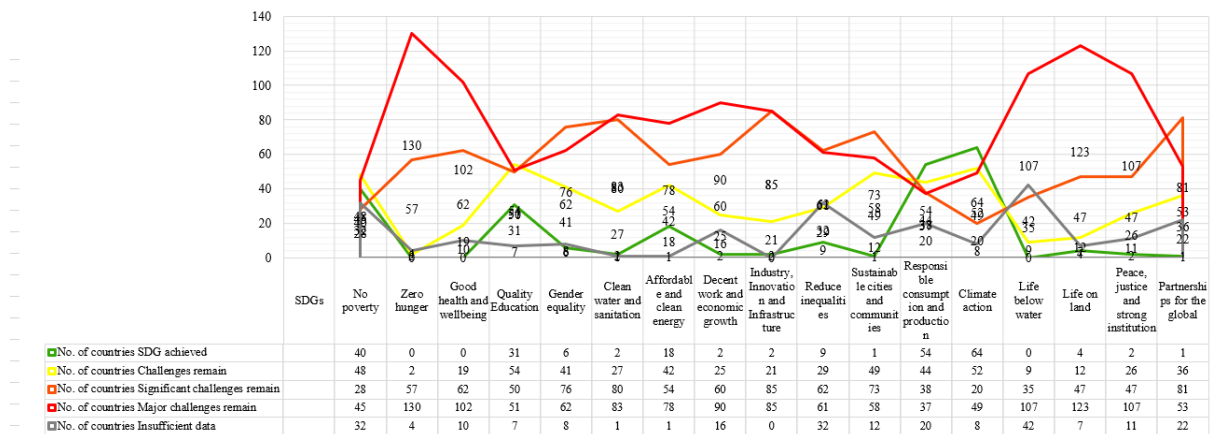


Fig 4: Status of SGDs Among the Member State, 2022, Source: Sustainable Development Report 2022, United Nations

The 2022 report on the performance of SDGs across the member states shows (image 4) the fluctuation of seventeen goals across the nations. ‘Climate change’ was observed to be achieved by 64 nations, considered as the highest among the rest while unfortunately. ‘No poverty’, ‘industry, innovation and infrastructure’, and ‘life below water’ are the least developed areas that require more actions to be taken for a majority of the nations.

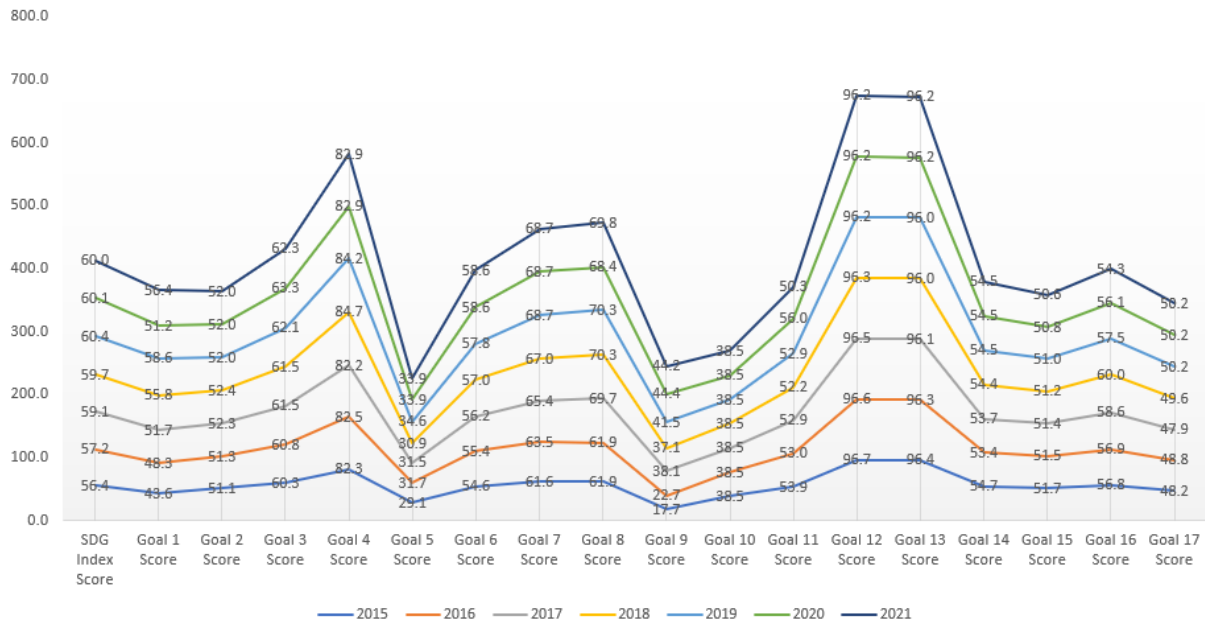


Fig 5: India's score for 17 SDGs along with SDG index score for last seven years,

Source: Sustainable Development Report 2022, United Nations

India, being one of the founding nations of UN since the inception, is also coming under the preview of the SDGs and is currently ranked 121 among the 196 nations. Since 2015, the nation evolved and implemented countless initiatives to improve its sustainability (image 5), however, some areas like 'industry, innovation, and infrastructure' and 'gender equality' requires a lot more penetration and attention to achieve even a marginal score compared to the other goals. On the other hand, 'equality and education', 'climate action', and 'responsible consumption' and 'production' are seen to be achieving sustainability faster and better than in other areas.

Advertisements are one of the most potent ways to send a message across to a large number of people. It can be shared and reshared over social media and digital media platforms to multiply the impact and thus end up reaching even a wide range of audience. Audio-visual ads have the ability to convey the message with more intensity as the dual benefits it provides to the audience manages to capture and retain their interest for a longer period of time.

International Advertisements depicting Sustainable Development Goals: Direct Approach

Seven Billion Dreams- UN Environment Programme, is a commercial by the United Nations that runs through a series of stunning visuals that constantly compare nature with the brutality that we are posing on it. The two-minute commercial is actually soothingly subdivided into

three distinctive but blended parts, the beauty of lustful nature, the harms that we are continuously inflicting on it, and the measures towards sustainability that we should adopt to protect and sustain this planet and its environment. The audio-visual commercial boost and encourage the usage of ‘using LED to save energy while reducing energy wastage’, ‘using sustainable energy resources (wind and solar energy)’, ‘increasing green harvesting’, ‘switching to low heat consumption’, ‘reducing water wastage’, ‘increasing waste recycling’, ‘improving education’ and ‘developing sustainable technology’.

The Power of Sustainability- Henkel, is an advertisement that directly aims at evoking our responsibilities towards the earth to protect and sustain the natural resources. The ad urges us to take sustainable steps through ‘creating smarter packaging’, ‘choosing ingredients with higher environmental and social standards’, ‘enabling circular economy’, ‘switching to low carbon transportation’, ‘building state of the art factories that uses less and greener power’, ‘exploring and manufacturing sustainable technology’ and ‘using products reduce the water and energy wastage’.

Climate action starts at home- IKEA, is a commercial that complements the idea of living a balanced life that resonates the responsible consumption across all levels and imbibe the spirit of sustainability through our lifestyle. The commercial explores and recommends a number of ways through which sustainability can be approached and incorporated into our activities like ‘powering home with solar power’, ‘using low-flow shower and tap’, ‘air drying laundries’, ‘reusing leftover food’, ‘using environment-friendly accessories (bag)’, ‘using cycle instead of car’, ‘availing public transportation rather than personal transportation’, ‘recycling trash’, ‘consuming fresh and organic products’, ‘reusing products’, ‘growing organic food for individual usage’, ‘using pressure cooker for energy saving’, ‘consuming more greens’, ‘using green power for cars’, ‘using natural ways to cool down temperature rather than using air conditioner’ and ‘using LEDs for lesser power consumption’.

International Advertisements depicting Sustainable Development Goals: Indirect Approach

Every product carbon neutral by 2030- Apple, is a straightaway approach towards being carbon neutral, leading a sustainable way of production and consumption of resources. The steps that are being mentioned in the advertisement are directly or indirectly leading to a sustainable production and consumption of resources not only in producing the apple products but to extend the good practices among its ecosystem through ‘making every Apple product carbon

neutral by 2030', 'making all their products a hundred percent recycled or renewable', 'inventing ways to extract materials from the old Apple products for reuse', 'harvesting trees to supplement the requirement of paper for packaging their products', 'strengthening and encouraging the use of renewable energy for production even among their partners', 'going zero waste' and 'aiming to make the electricity consumption of Apple products a hundred percent renewable by 2030'.

Parallel Lives- HP, is a short but interesting commercial that narrates the story of a fish and a plastic bag from the point of their origin in the ocean and factory, till they meet at in the ocean. The concept is based on the pollution of water bodies caused by the plastics that can be collected and reused in making usable products. The commercial is aiming for one single SGD through its approach 'so far, over fifty HP products contains ocean-bound plastic'.

Let's create a world that runs entirely on green energy- Orsted, is an advertisement based on the transition of non-renewable to renewable energy. The audio-visual is also urging people to take care of the one large home (earth) that we share with millions of other humans, animals, plants and organisms. Although the ad seems to focus on a specific area of sustainability, it actually includes few other areas of SDGs like 'no more production of oil and gas', 'prohibiting all the usage of coals', 'Focusing entirely on green energy', 'building largest offshore wind operation', 'enriching civilizations from powers generated from the see', 'helping the world to run entirely on green energy' and 'encouraging people to take positive actions towards sustainability'.

Indian Advertisements depicting Sustainable Development Goals: Direct Approach

Weaving Rural India's Sustainable Development agenda into our own carbon neutral commitment- Infosys, is an advertisement that is directly targeting several SDGS through the different audio-visuals. s. Although the ad is primarily focusing on the climatic change and the preventive actions to be taken to minimize the impact, the commercial also reached out to cover multiple SDGs throughout its over three-minutes presentation like 'carbon neutral program', 'reducing firewood usage', 'better utilization of cattle dung', 'carbon offset program', 'setting up bio-gas units', 'generating clean cooking gas from cattle dung', 'producing manure to be used as organic fertilizer', 'distributing improved cooking stoves', 'helping women in pursuing other occupations', 'addressing issues of health', 'improving

education', 'reducing pollutions', 'saving forest', 'empowering women', 'reducing pollutants like CO₂', and 'aiming to become carbon neutral by March 2020'.

Digital India for Sustainable Development Goals- Digital India, is a commercial from the Government of India to relate sustainability with the digital India initiative. The ad reaches out to the vast and diverse population of India through multiple initiatives that emanates sustainability like 'enhancement of digital infrastructure services', 'digital empowerment', 'end poverty', 'end hunger', 'improve health', 'provide quality education', 'create a cleaner and safer environment', encouraging collaboration with governments and between industries', 'supporting through common service centre's', 'providing essential services to citizens', 'improving agriculture', 'improving public distribution', 'aiming food security', 'lead and share knowledge', and 'sharing experience and capabilities with the world'.

India's progress towards achieving the Sustainable Development Goals- United Nations in India, is yet another advertisement from the United Nation India, relating the growth and development of the nation with sustainability. The agenda under "sabka saath sabka vikas" leads to the fulfilment of the goals through various initiatives like 'booming economy', 'reducing the number of people who are living in poverty', 'increasing the production capacity of sustainable energy', 'empowering women', 'supporting social security system', 'offering job guarantees', 'better cleanliness', 'construction of toilets', 'supporting healthcare', 'ensuring food security', 'improving food distribution', 'saving girl child', 'self-government for women at village level', 'Space technology development', 'improved foreign policy development' and 'developing international alliance'.

Indian Advertisements depicting Sustainable Development Goals: Indirect Approach

Let's raise a generation of equals- Flipkart, is targeting the fifth SDG 'gender equality' through this advertisement and brings in a series of audio-visuals that lays out the fact of stereotyping mentality of the society when it comes to gender. The commercial displays a series of quotes like 'boys don't play with dolls', 'girls don't like cars', 'you're crying like a girl', and 'OMG! It's a girl' are tagged on the kids based on their gender. Eventually, the ad concentrates on approaches that are not restricted to a specific gender like 'a boy can cry the same way as a girl', 'a girl can like cars the same way a boy', 'pink can be the favorite color of both', 'both a boy and girl can have a passion for sports', 'a boy can learn the household work like a girl is

taught', 'both a boy and a girl can have the same aspiration', 'both of them can dream to become a ballet dancer' or 'to become a superhero'.

ITC Water story- ITC Corp Com, featured their effort which was a part of their corporate communication and CSR initiative towards sustainability. The 'ITC water project' covered 16 states and 43 districts to help them with water-related issues. The commercial highlights various areas that are coming under sustainable development like 'water reservation', 'distribution', and 'usage' for multiple villages to help them in 'irrigation', 'domestic water usage', 'sustaining ecological balances', and 'improving the economy'.

Munni- P&G Shiksha, was one of the campaigns from Procter & Gamble Corporation (P&G) that emphasized the importance of essential and quality education for children. This is an interesting approach to narrating the story of Munni, who was upset about not being able to go to school, however she gets the chance to attend school through the P&G Shiksha initiative that urged its customers to buy their products so that they can continue their contribution to building school and infrastructure for supporting education.

Table 1: International Audio-Visual Campaigns (direct and indirect approach) Connecting SDGs

International Advertisements aiming SDGs							
Audio-Visual Campaigns catering to sustainable development – <i>Direct approach</i>				Audio-Visual Campaigns catering to sustainable development – <i>Indirect approach</i>			
Ad Campaign	Ad Content indicating SDGs	Targeted SDGs	Year	Ad Campaign	Ad Content indicating SDGs	Targeted SDGs	Year
<i>Seven Billion Dreams- UN Environment Programme</i>	Using LED to save energy while reducing energy wastage.	Affordable and clean energy	2015	<i>Every product carbon neutral by 2030</i>	Making every Apple product carbon neutral by 2030	Industry, innovation, and infrastructure Climate action	2021
	Using sustainable energy resources (wind and solar energy)	Affordable and clean energy			Making all their products a hundred percent recycled or renewable	Responsible consumption and production	
	Increasing green harvesting	Sustainable cities and communities			Inventing ways to extract materials from the old Apple products for reuse	Responsible consumption and production	
	Switching to low heat consumption	Responsible consumption and production			Harvesting trees to supplement the requirement of paper for packaging their products	Life on land	
	Reducing water wastage	Sustainable cities and communities			Strengthening and encouraging the use of renewable energy for production even among their partners	Partnerships for the global	

	Increasing waste recycling	Sustainable cities and communities			Going zero waste	Responsible consumption and production	
	Improving education	Quality Education			Aiming to make the electricity consumption of Apple products a hundred percent renewable by 2030	Affordable and clean energy	
	Developing sustainable technology	Industry, innovation, and infrastructure					
<i>The Power of Sustainability-Henkel</i>	Creating smarter packaging	Industry, innovation, and infrastructure	2018	<i>Sustainability / Parallel Live</i>	So far, over fifty HP products contains ocean-bound plastic	Industry, innovation, and infrastructure Life below water	2021
	Choosing ingredients with higher environmental and social standards	Responsible consumption and production					
	Enabling circular economy	Responsible consumption and production					
	Switching to low carbon transportation	Sustainable cities and communities					
	Building state of the art factories that uses less and greener power	Sustainable cities and communities					
	Exploring and manufacturing sustainable technology	Industry, innovation, and infrastructure					
	Using products reduce the water and energy wastage	Industry, innovation, and infrastructure					
<i>Climate action starts at home</i>	Powering home with solar power	Sustainable cities and communities	2019	<i>Let's create a world that runs entirely</i>	No more production of oil and gas	Responsible consumption and production	2017

	Using low-flow shower and tap	Industry, innovation, and infrastructure	<i>on green energy</i>	Prohibiting all the usage of coals	Responsible consumption and production
	Air drying laundries	Responsible consumption and production		Focusing entirely on green energy	Affordable and clean energy
	Reusing leftover food	Responsible consumption and production		Building largest offshore wind operation	Affordable and clean energy
	Using environment-friendly accessories (bag)	Industry, innovation, and infrastructure		Enriching civilizations from powers generated from the sea	Sustainable cities and communities
	Using cycle instead of car	Responsible consumption and production		Helping the world to run entirely on green energy	Affordable and clean energy
	Availing public transportation rather than personal transportation	Responsible consumption and production		Encouraging people to take positive actions towards sustainability	Partnerships for the global
	Recycling trash	Responsible consumption and production			
	Consuming fresh and organic products	Good health and wellbeing			
	Reusing products	Responsible consumption and production			

	Growing organic food for individual usage	Industry, innovation, and infrastructure					
	Using pressure cooker for energy saving	Responsible consumption and production					
	Consuming more greens	Good health and wellbeing					
	Using green power for cars	Affordable and clean energy					
	Using natural ways to cool down temperature rather than using air conditioner	Responsible consumption and production					
	Using LEDs for lesser power consumption	Industry, innovation, and infrastructure					

Table 2: Indian Audio-Visual Campaigns (Direct and Indirect Approach) Connecting SDGs

Indian Advertisements aiming SDGs

Audio-Visual Campaigns catering to sustainable development – <i>Direct approach</i>				Audio-Visual Campaigns catering to sustainable development – <i>Indirect approach</i>			
Ad Campaign	Ad Content indicating SDGs	Targeted SDGs	Year	Ad Campaign	Ad Content indicating SDGs	Targeted SDGs	Year
<i>Weaving Rural India's Sustainable Development agenda into our own carbon neutral commitment</i>	Carbon neutral program	Climate action	2019	<i>Let's raise a generation of equals!</i>	A boy can cry the same as a girl	Gender equality	2018
	Reducing firewood usage	Life on land			A girl can like cars the same way a boy		
	Better utilization of cattle dung	Sustainable cities and communities			Pink can be the favorite color of both		
	Carbon offset program	Climate action			Both a boy and girl can have a passion for sports		
	Setting up bio-gas units	Industry, innovation, and infrastructure			A boy can learn the household works like a girl is taught		
	Generating clean cooking gas from cuttle dung	Affordable and clean energy			Both a boy and a girl can have the same aspiration		
	Producing manure to be used as organic fertilizer	Industry, innovation, and infrastructure			Both of them can dream to become a ballet dancer		
	Distributing improved cooking stoves	Industry, innovation, and infrastructure			Both of them can dream to become a superhero		
	Helping women in pursuing other occupations	Decent work and economic growth					
	Addressing issues of health	Good health and wellbeing					

	Improving education	Quality Education					
	Reducing pollutions	Climate action					
	Saving forest	Life on land					
	Empowering women	Gender equality					
	Reducing pollutants like CO ₂	Climate action					
	Aiming to become carbon neutral by March 2020	Climate action Responsible consumption and production					
<i>Digital India for Sustainable Development Goals</i>	Enhancement of digital infrastructure services	Industry, innovation, and infrastructure	2017	<i>ITC Water story</i>	Solve irrigation-related problems	Decent work and economic growth	2019
	Digital empowerment	Decent work and economic growth			Improving water reservation	Industry, innovation, and infrastructure	
	End poverty	No poverty			Improving water distribution	Industry, innovation, and infrastructure	
	End hunger	Zero hunger			Improving water usage	Clean water and sanitation	
	Improve health	Good health and wellbeing			Water usage in irrigation	Industry, innovation, and infrastructure	
	Provide quality education	Quality Education			Domestic water usage	Clean water and sanitation	
	Create a cleaner and safer environment	Clean water and sanitation Peace, justice, and strong institution			Sustaining ecological balances	Climate action Life on land	

	Encouraging collaboration with governments and between industries	Partnerships for the global			Improving economy	Decent work and economic growth	
	Supporting through common service centers	Partnerships for the global					
	Providing essential services to citizens	Sustainable cities and communities					
	Improving agriculture	Industry, innovation, and infrastructure					
	Improving public distribution	Sustainable cities and communities					
	Aiming food security	Zero hunger					
	Lead and share knowledge	Quality Education					
	Sharing experience and capabilities with the world	Partnerships for the global					
<i>India's progress towards achieving the Sustainable Development Goals</i>	Booming economy	Decent work and economic growth		<i>P&G Shiksha / Munni</i>	Building up schools	Quality Education	2021
	Reducing the number of people who are living in poverty	No poverty			Providing basic educational infrastructure		
	Increasing the production capacity of sustainable energy	Affordable and clean energy			Providing essential educational infrastructure		
	Empowering women	Gender equality					
	Supporting social security system	Peace, justice, and strong institution					
	Offering job guarantees	Decent work and economic growth					

	Better cleanliness	Clean water and sanitation					
	Construction of toilets	Clean water and sanitation					
	Supporting healthcare	Good health and wellbeing					
	Ensuring food security	Zero hunger					
	Improving food distribution	Zero hunger					
	Saving girl child	Gender equality					
	Self-government for women at village level	Peace, justice, and strong institution					
	Space technology development	Industry, innovation, and infrastructure					
	Improved foreign policy development	Partnerships for the global					
	Developing international alliance	Partnerships for the global					

Focus group Discussions (FGD)

Two FGDs were conducted to understand the perspective of participants who have been exposed to the advertisements. The participants were given four components to place their opinions, ‘their understanding of sustainable development’; ‘the number of SDGs they can recollect from the advertisements’; ‘whether the audio-visual advertisements are an effective way to make people aware of the goals or not’ and ‘their suggestion on the audio-visual ads and towards communicating the SGDs through any other mode’.

‘recycling’				
‘recycling’	Keyword’s frequencies	Students – Group 1	Keyword’s frequencies	Academicians – Group 2
‘recycling’	1	Green energy, sustain life, restricting plastic, carbon emission, safe living, saving earth, grow greenery, sustain forest, waste management, ecological development, preserve nature, save underwater life, SDGs, MDGs.	1	solar energy, natural gas, stop deforestation, stop soil erosion, technological advantages, non-binary, misogyny, air pollution.
	2	Reduce, renewable energy, stop pollution,	2	reduce global warming, improve education,
	3	Reuse, recycling, bio-degradable,	3	Recycling, love your home,
			4	Awareness, gender equality, managing water shortages,
			5	waste management,
			6	Natural resources
‘recycling’	1	renewable energy affordable and clean energy, reproduce industry innovation and infrastructure, natural resources SDG 14, 15, cutting down trees life on land, land erosion climate action, wildlife life on land, education quality education, ecosystem SDG 14, 15, equality gender equality	1	Natural resources SDG 14, 15, water clean water and sanitation, recycle responsible consumption and production, environment SDG 13, 14, 15, poverty No poverty, CSR responsible consumption and production
	2	industrial development industry innovation and infrastructure, environment SDG 13, 14, 15, air pollution responsible consumption and production, climate change climate action ,,,,,,	2	gender equality gender equality, Goal 17 partnerships for the goals

	3	recycle responsible consumption and production , reuse responsible consumption and production ,,,,,,,	3	education quality education , renewable energy affordable and clean energy
	4	Agricultural development economic growth ,,,,,,,		
	5	clean water clean water and sanitation , poverty No poverty , life underwater life below water , ,,,,,		
‘recycling’	Students (Statements) – Group 1		Academicians (Statements) – Group 1	
‘recycling’	<ul style="list-style-type: none"> • Yes • Indirect advertisements are not effective • Not effective 		<ul style="list-style-type: none"> • Not for rural audiences • working people will not have time for these ads • indirect ads are very dramatic • few are contradictory • not effective for less educated people • should not become an element of entertainment • not effective • direct ads might be useful 	
‘recycling’	<ul style="list-style-type: none"> • Ads should be informative and entertaining • Celebrity promotion can be helpful • Should focus more on sensitivity towards sustainability • Gender equality be shown more prominently • Awareness programs from the govt. can be beneficial • Hardcore research is to identify their needs and level of perceptions • Banner ads can be helpful, • Common people should promote • Entertaining ads with values can be useful • Individual mindset needs to be changed 		<ul style="list-style-type: none"> • Non-binaries could be included • Promotion through community radio can be a good way of raising awareness • Audio ads could be a good option • Celebrity endorsement and testimony can work • Poverty should have been displayed more prominently • Goals could be communicated through local ambassadors • Demonstration is important • Inclusion of LGBTQ is important • Could be multilingual, • Poverty, gender equality, hunger, and health could get more focus • Folk media or FDS might transmit these ideas to the rural population, • Poster is a good option • Involving Local Anganwadi, Local doctors, or Asha workers can work better 	

Table 3: Components and Responses from Controlled Group 1 and Control Group 2

The responses from both the controlled groups were recorded and transcribed for analysis. There are a few keywords which surfaced repeatedly like ‘natural resources’ (six times) ‘waste

management' (five times), 'awareness', 'gender equality', and, 'managing water shortages' (four times) followed by goals with lesser occurrence. While the participants were asked to recall the SDGs, the 'responsible consumption and production' came with the highest number of times, followed by 'clean water and sanitation', 'no poverty', 'life below water', and other goals. A majority of the participants preferred the audio-visual advertisements with a direct approach, a few of them also claimed that the audio-visual ads are not fit to communicate the goals to the mass. The participants were also asked about their suggestions and both groups came up with a handful of them like 'non-binaries should be included', 'ads should be both entertaining as well as informative', 'banner ads might be useful', 'can include celebrity promotion', 'awareness programs from the government should be useful', 'promoting through community radio, local doctors, local ambassadors, Asha or Anganwadi workers could be effective', 'promoting through common people would be more effective' etc.

Discussion and Conclusion

The data derived from the United Nations covering seventeen goals with 169 targets for all of its member nations 'partnership for the global' is clearly in favour with 1690 actions, 123 events, 61 publications followed by 'life below water' (second highest), 'decent work and economic growth' (third highest) and 'no poverty' (fourth highest) and other states. Referring to global performance, the number of nations who have achieved sustainability (across all the goals) is much lesser compared to the nations with significant and major challenges to achieving sustainability. On the other hand, India has improved its score on sustainability over the last seven years, however, the areas like 'industry, innovation and infrastructure' and 'gender equality' still need significant improvement to achieve a decent score.

Advertisements with both direct and indirect approaches were chosen for this study to map the coverage of SDGs from the content and to understand selected individuals' perspectives on their understanding of sustainability through the advertisements. The analysis shows that international ads with a direct approach are covering a large number of SDGs while Indian advertisements with indirect approaches are catering to a minimum number of SDGs. Participants from the FDGs are found to stress on the development of 'recycling' and nurturing 'natural resources' at the bottom level of the SDG wedding cake symbolizing the development of the biosphere. 'Responsible consumption and production' were the 12th goal that came across from the participants the a maximum number of times, which is eventually one of the most developed areas under the SDGs. Advertisements with a direct approach are mostly

preferred by the participants while Indian ads with an indirect approach are referred to as ‘over-dramatic’. Interestingly the suggestions mostly came in favour of involving physical approaches like ‘promotion through local doctors and ambassadors, Anganwadi or Asha workers, community radio’ and also through ‘word of mouth communication’, ‘celebrity endorsement’, and ‘government awareness programs’.

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Paradigm Shift of Elderly Care from Family Care to Formal Institutional Care: A Sociological Study on Old Age Homes in Hooghly District

DOI: <https://doi.org/10.5281/zenodo.8170819>

Abstract

Care has historically had a psychosocial impact on the primary social institution of the family. Indian families are known for their sense of interdependence and coherence within the circle of the family. Household tasks were divided among the family members in the traditional joint family system. As a family, caring for the elderly was an essential duty, something they carried out generation after generation. Meanwhile, elder family members were empowered with the authority to make decisions. In today's society, however, a number of factors are changing how the family is structured and how it functions. Different forms of alternative families are growing rapidly. Numerous formal institutional forms are assuming responsibility for the care of the elderly in place of traditional forms of care due to multiple unpredictable changes. A rapid transformation is taking place in elderly care from being provided by families to being provided by institutions. Based on secondary and primary data, we discussed those possible factors that influence the transformation of care giving process. Surveys have been conducted in the Hooghly district and data has been collected from old age homes there.

Key Words: Joint family, care giving, elderly, nuclear,

Introduction

Over the last decade, elder care has shifted from family to institutional care at an astounding rate. India is estimated to have 728 old-age homes today, and 325 of them are charitable, while 95 are on a fee-for-service basis. Meanwhile, 116 of them offer free and pay-and-stay services, and no information is available for 11 (Dadidada, 2020). Generally, an old-age home is a residence for the elderly, from the age of 60 and up. Residents at these communities are often relieved of social pressures, receive hospitality, and receive health care, and, at times,

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overcome loneliness. Charitable and non-charitable old age homes are the most common forms of old age homes.

In India, several generations have traditionally lived together as a multigenerational household or joint family. The financial, physical, and emotional support that is provided through this arrangement has proven to be beneficial to all. However, nowadays the situation is changing drastically, as more joint families are becoming nuclear families. Due to medical facilities life expectancy too has increased and as a result of the social change older people have become more vulnerable.

Industrialization has put unprecedented strain on urban centers, making it financially impossible for a family to live together in larger cities. A large portion of the younger generation migrates to other cities and towns in search of a better life, education, or job opportunities, putting the elderly in jeopardy. Because of their loneliness and safety issues some widows or widowers end up in old age homes. The security and safety of an old age home protects them from intruders and in some cases, domestic abuse, allowing them to live a safe and secure life. Companionship too is one of the factors that make old age homes appealing to the elderly.

As a result, in the last few decades, the demand for old age homes has grown steadily. We conducted a thorough investigation into the perspectives of care providers for this paper. This paper focuses on the manifest and latent factors that have contributed to the rapid growth of formal elderly care facilities. This paper takes both primary and secondary data into consideration for the study.

The world's elderly population is growing at an unprecedented rate. In India, there are currently 138 million elderly people, with 194 million expected by 2031 (HelpAge, 2022). Many elderly parents are ending up in old age homes as a result of our society's massive transformation in terms of family structure over the last few decades. The proliferation of nuclear families, particularly in urban India, has resulted in an ever-increasing number of old age homes. By 2050, the world's aging population is expected to double, and the number of old age homes in India will also more than double. As the number of elderly people continues to rise, so will the demand for aged care homes. The rise of old age homes is also restructuring the social fabric

of the Hooghly District, as formal institutional care is slowly becoming the regular way of life, given the rising issues in this generation's livelihood.

Here, we have focused upon a few of the reasons that are fostering the development of this idea. In order to take care of their parents, financially secure people who relocate for work or any other reason often decide to let their parents stay in an old age home, which will look after them in exchange for payment jobs for nurses, doctors, and caregivers are more and more in demand as the number of senior living facilities rises.

Review of Literature

The Review of Literature plays a significant role in the proper implementation of any research. The researcher acquires accurate knowledge about his own research by collecting information from various previous books, journals, articles etc. Through the review of literatures the researcher has aggregated in-depth information and knowledge about the topic. Here are the details -

- ❖ Muhammad Khairul Islam (Mihammad , 2019) wrote about how the old age home, which was built to give the elderly a variety of options for enjoying their later years, has evolved into a means of evading one's parental responsibilities. He explained that the majority of elderly people end up in old age homes voluntarily after being left behind by their children when they go abroad for studies or jobs with no intention of coming back. Some people reach the old age homes after losing all their assets, which could be due to multiple reasons
- ❖ "Ei Samay Newspaper" (eisamay, 2020) discussed the argument over whether or not an old age home is a modern idea, presenting opposing points of view. Where Tilottama Majumdar stated that it is not a novel idea to force someone to live away from their family. Urnimala Basu spoke on the same topic, describing how parents help their children study abroad, wish them luck, and are proud that they will never be a burden to anyone, but in the end, when these parents age , their children neglect them, and they wind up in nursing homes. According to a quote from Badshah Maitra, "You can get

service at an old age home by pressing a bell, not love." The average life expectancy has grown, which has become a burden, added Tunal Sarkar.

- ❖ As William Butler Yeats said in "Sailing to Byzantium", "That is no country for old men" (Means & Smith, 1998). People frequently travel abroad for work in today's urban, modern world. Life is so hectic, they frequently neglect their parental responsibilities in the process. As inhumane as it may sound, that is the harsh reality of the society in which we live. As William Butler Yeats famously observed in "Sailing to Byzantium," our lives also undergo seasonal change. It is common for people to travel abroad for work in this urban, modern world, but in the process, they often neglect their parental responsibilities.
- ❖ Raquib Hasnat, A. S. M. Atipur Rahaman suggested looking at the situation of old age homes in a positive light, turning them into institutional care, not just need-based but a whole package (Kumari, Verma, & Gupta, 2016). According to this article, there are three categories of elderly people: the young elderly, who are between the ages of 60 and 70, the medium elderly, who are between the ages of 70 and 80, and the too elderly, who are above the age of 80 (Kumari, Verma, & Gupta, 2016). According to research, those between the ages of 70 and 80 suffer the most from depression, which is why they require more formal institutional care. The BBC article mentioned that the mortality rate and the fertility rate are both decreasing simultaneously while the average span of life is increasing, creating a disbalance in current society and helping the increase of old age homes. The idea expressed by Atipur Rahaman, "My old age is mine," should be accepted. The Maintenance and Welfare of Parents and Senior Citizens Act, 2007, stipulates that a person may be sentenced to up to six months in prison and/or a fine of up to Rs 10,000, or to both (HelpAge, 2022). Since we typically associate dietary requirements with children and mothers, elderly people need nutritious diets just as much as children do.
- ❖ Payel (2019) wrote about how the elderly often wrote off their assets to their children in hopes of being taken care of in their old age, but ended up homeless without any wealth to sustain, have to be shifted to old age homes for security (Hill, Thorn, Bowling, & Morrison, 2002). They aspire to lead fulfilling lives while maintaining their dignity and respect for themselves. In these senior living facilities, the residents are

happy because they are keeping themselves busy by watching movies, conversing with others, and participating in activities. Some singles are voluntarily relocating. "When the nuclear families started breaking up, it became a ripple effect," Kamal Hossain Doychy Veleke said.

- ❖ Children who care for the elderly are finding that the lengthening of the average life span is a problem in their daily lives (Wilson, 2000). The idea of caring for the elderly is challenging for the aging children as well because both the children and their elderly parents are aging at the same time. Elderly people risk severe abuse and mistreatment from house staff sometimes. On the other hand, old age homes are providing a solution to all of these problems, protecting the elderly, giving them shelter, and providing them with the same age companionship while taking off the pressure from the aging children's shoulders.
- ❖ In the research journal, "Economic Status of the Elderly Person: An Urban Scenario," Dr Prashant Vishnu Sonwane mentioned that in 1995 our elderly population was 5.7 billion, but with an increase in average life span, it is expected that by 2150 the population of the elderly may reach 10.8 billion (Sonwane, 2013). Due to this, both the elderly and their social support system are extremely vulnerable to health problems. However, it is anticipated that there will be 10.8 billion elderly people in the world by the year 2150 due to an increase in the average life expectancy. Due to this, both the elderly and their social support system are extremely vulnerable to health problems. Elderly people are unnecessarily under stress and tension as a result of the decline in social, physical, and economic support. Academicians, politicians, and policymakers should conduct more thorough investigations into the economic situation and savings options for the elderly, who are frequently neglected. More emphasis should be placed on the elderly's ability to make decisions and their involvement in the economy.

Dr Prashant Vishnu Sonwane, found that relatives, sons/daughters or spouses have a say in investments, but these elderly are also able to make independent decisions. They own a majority of urban properties. Most of them are urban property owners. They are properly cared for and maintained. The most common way of investing is through bank savings accounts, which are typically opened by elderly people. The authors of "Reason of Two Shifting People

in Old Age Home," Sonam Kumari, Mithilesh Verma, and Sangeeta Gupta, discuss how the elderly's level of education relates to their financial situation (Kumari, Verma, & Gupta, 2016). The elderly is financially suffering when they have less education, whereas when they have more education, their economic standing is improving. They are moving to this formal institutional care as a result of the social crisis, like misbehavior, abuse, indifference, and ignorance from those around them. The research journal discussed how institutional care, emotional support, and counselling may enhance their day-to-day experiences and help them lead much healthier lives for the rest of their lives, both physically and emotionally.

Research Methodology

The researchers went through some important steps in order to complete this research article. The steps taken by them are listed below.

Pilot Survey

To gain a better understanding of the social situation and issues, a pilot study was conducted before beginning the research. The study was conducted in four old age homes in the Hooghly district.

Selecting of Study Area: Hooghly district

Objectives of the Study

- To do a comparative analysis between contemporary family structure and traditional family structure in India
- To find out the causes for the shifting of care from informal family care to formal institutional care
- To execute the viewpoints of caregivers toward formal institutional care

Data Collection Tool

The interview method was used to collect data from various locations throughout the Hooghly District for this qualitative study. We prepared structured and unstructured questions within the interview schedule to obtain in-depth data from the field.

Sampling

Purposive sampling,

Sample size: 30

60:40 male to female ratio. the residents were either married couples, separated fathers, or widowers,

Major Findings

Old age home has become a reality in modern society. From the information we have gained from the survey, it is clear that for the survival of the elderly people demand of old age is increasing. pandemic. The predominance of single family is increasing and it is becoming more and more difficult for families to give proper time to the elderly. In this study, there is no intention of presenting any positive or negative picture about old age. On the other hand, there is no attempt to highlight the negative role of the family in the aging of the elderly, as in many cases there are many elderly people who have voluntarily come to old age home. There are various reasons behind the social changes that have taken place in the field of old age home in the last few decades. The study focus on two factors: the push factor and the pull factor.

Push Factors

Breakdown of traditional joint families, changes in economic structure, rapid growth of nuclear family, less important for the elderly in decision making, cultural leg and lack of social security.

Breakdown of traditional joint families: In Indian society, joint families have traditionally been responsible for caring for the elderly. As many members of the joint family live together, one or the other member shares the responsibility of caring for the elderly among themselves. But over time, there have been rigorous changes in the field of responsibility taking. Of late several members of the joint family have started migrating to different countries due to improved education, improved communication system and economic well-being (Mihammad , 2019). As a result, it is becoming increasingly difficult to maintain a traditional joint family. Elderly people are having to suffer the consequences of a comfortable life because the number of members caring for them is slowly declining in joint families.

Changes in economic structure: Changes in the economy have led to significant changes in the traditional family system. At present, the predominance of Industrial Best Economy and Service Best Economy has increased instead of agrarian economy. In modern society, as industry and service have become the dominant economy, people are moving from one place to another to join such workplaces significantly. Changes in the economic sphere have brought

about changes in the family structure as well as in the provision of appropriate services to the elderly. Individuals have moved from one place to another in search of work, which has resulted in them becoming incapable of providing services to the elderly within the family structure (eisamay, 2020). And that is why the number of old age homes as an alternative in the society is increasing with the provision of long-term services to the elderly. In many cases, older people are voluntarily choosing old age home because it is becoming more and more difficult for their children to get proper care. And that is why the number of old age homes in Indian society has increased tremendously in the last three to four decades.

Rapid growth of nuclear family: The breakdown of the joint family and the movement of the individual from one place to another in search of work is indirectly increasing the number of nuclear family. Nuclear families usually have a small number of members, and usually both spouses are working outside the home, they find it difficult to provide proper services to the elderly family members. One thing we need to keep in mind is that single families are formed but one or the other joint family breaks up (Hill, Thorn, Bowling, & Morrison, 2002). So, in a joint family where they were responsible for providing services to the elderly when the person is forming a single family but the absence of the elderly can be noticed. Most nuclear family homes in urban areas have in many cases failed to provide long-term care to the elderly. As a result, the trend of old age home in urban areas is much higher than in rural areas.

Less important for the elderly in decision making: One thing that has been noticed in traditional joint families is that older people have an important role to play in making important family decisions. They have the exclusive right to make most decisions. But over time, that is likely to change. Research has shown that as long as we were an agrarian society elderly people were playing an important role in decision making. In many cases elderly want to voluntarily settle in old age homes because the elders have lost their authority in this decision making (mane, 2016). It is seen that many older people want to live with self-esteem and they want to spend the rest of their life in old age home.

Cultural lag: The term cultural lag was generally popularized by Ogburn in Sociology. We know that cultural lag is the kind of situation when material culture starts to move faster than non-material culture which results in a gap that is usually called cultural lag. With the advancement of technology, the intensity of communication, globalization, etc., people are migrating from one place to another very easily today, which has resulted in a subtle cultural

lag centered on new technologies among the generations (Giddens, 2017). And there is a clear gap between grandparents and grandchildren due to this cultural lag. And as a result of this gap, the social relations between them are getting much weaker. So, it seems that cultural lag is weakening the bonds that traditional joint families had.

Social Security: Social security is another important push factor. The issue of social security is very important for elder people as it gives them peace of mind. Elder people in so-called joint families enjoy a lot of peace of mind because they feel much safer there. Push and pull both factors are simultaneously associated with social security. The failure of nuclear families to provide social security for the elderly pushes the elderly to move to old age homes (Lamb, 2009). Old age homes, on the other hand, provide the assurance that they are much safer because they are responsible for providing food, healthcare and other basic services over a long period of time. In urban areas, older people who are living alone in the family are exposed to a variety of social, physical and emotional abuse. In many cases some people are taking advantage of this situation and embezzling all their property and other belongings (Sarkar, 2021). There have been many incidents in urban areas where children of all families have gone out for work, even NRI families who live outside but their elderly parents stay here are facing various forms of abuse.

Pull Factors

Apart from push factors there are pull factors associated that are responsible for the growth of old age homes and transformation of care from family care to formal institutional care. Important pull factors are long-term health care, adequate food and assured shelter, facilities of recreation and healthy environment.

Long-term health care: The problem of physical problems is naturally associated with old age because older people suffer from different types of physical problems. In modern society, where the joint family has broken up into a nuclear family, there are various problems in providing long-term care to the elderly. In such a situation, old age homes are presenting themselves as responsible for providing long-term services to the elderly (Kumari, Verma, & Gupta, 2016). The provision of long-term care for both charitable and non-charitable old age homes is particularly noticeable in urban and rural areas. Currently there are a large number of

old age homes centered around providing these services that have developed in both urban and rural areas. It is also noticed that the old age homes provide medical camps and regular health checkups. At present, people's trust in old age homes is increasing due to the provision of these various facilities.

Adequate food and assured shelter: In addition to providing long-term services, the old age homes also provide adequate food and assured housing. Since old age homes are designed to provide services to the elderly, they try to prioritize three issues: health care, adequate food and housing. Not only that, the old age homes have paid a lot of attention to building the housing infrastructure in such a way keeping in mind the physical condition of the elderly and their various problems (Singh, 2017). When it comes to food, they focus on protein, vitamins and minerals i.e. a balanced diet. On the other hand, when it comes to providing rooms for accommodation, they also notice what kind of room will be suitable for women and what kind of room will be suitable for men. Appropriate lighting, facilities of attached bathrooms, non-slippery floors, etc. are given priority while providing specific rooms to the elderly (Kant, 2021).

Facilities of recreation: In modern society, entertainment has occupied a large space in our lives. Newspapers, television, music, and other indoor and outdoor entertainment are available so that older people can spend their leisure time in peace and relaxation. Each old age home provides a variety of entertainment facilities so that older people can spend their time. Also important in this case is that the old age home attracts elder people by providing these facilities (Means & Smith, 1998). In his book, Krishna Kant tries to show that the option has become much more open to the elderly as a result of the competitive environment in the old age homes (Kant, 2021).

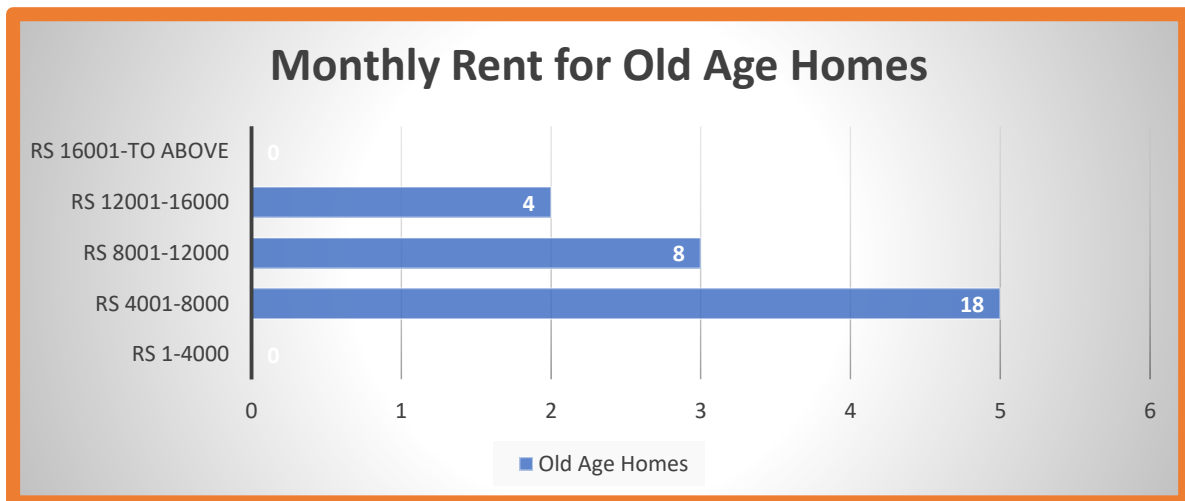
Healthy environment: The environmental infrastructure in the area where the old age homes are being built and even the environmental infrastructure of the old age homes have a significant impact on the mental and social life of the elderly. While researching at various old age homes in Hooghly districts, it was noticed that the issue of natural environment has been given much emphasis in the construction of old age homes. This means that the environment, climate, etc. are being considered by the old age homes while constructing. Appropriate environmental infrastructure is not just depended about the external environmental atmosphere, it is also about the internal atmosphere too (Tyagi & Paltasingh, 2015). In this context, we will

try to give importance to the attitudes, behaviors, etc. of the care providers towards the elderly people because a healthy environment is created only when the relationships between the people are much sweeter.

Discussion

Thus it has been seen that the number of old age homes is constantly increasing with several non-governmental organizations coming forward to build old age homes. On one hand, people are becoming dependent on old age homes, on the other hand, old age homes are indirectly emerging as an essential alternative for the long-term care of elderly people.

Chart: 1



Source: Created by the Authors

With the developing technology and technologically literate seniors, having access to the Internet has become a necessity. Of the old-age homes surveyed, virtually all of them had this one consistent amenity available. The primary concerns of the residents were shelter, social and physical security, and mental tranquility. Some of the old age homes for the elderly provided medical care, access to doctors who came to the facilities, and the service of transporting the elderly to hospitals when necessary.

Conclusion and Recommendation

The number of old age homes is constantly growing, and at the same time, various non-governmental organizations are stepping forward to build the old age home. On the one hand,

old age homes are becoming more and more necessary as an alternative form of long-term care for the elderly, even as some people start to become dependent on them (Rajan & Balagopal, 2017). The current body of research makes it abundantly clear that the population of paid senior living facilities is growing faster than that of charitable senior living facilities, and that public demand for paid senior living facilities is also very high. With the improvement of education, the economy, and communication systems, people are more easily moving from one place to another with their comfortable lives, education, and jobs, which is one of the major causes of the rise in elderly homes in today's world. Giving elderly family members long-term care in this circumstance is extremely difficult.

An old age home, though, need not always be viewed negatively. According to surveys, a large number of people voluntarily reside in nursing homes. The surveys of these old-age homes show that the elderly still have an independent-living mentality. On Since the old age homes offer long-term health care, regular and nutritious food , and an independent environment for the elderly to live a life of their own.

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Vivek Pathak “Sudarshan” *

Untapping Nature with the Evolution of Poetry

DOI: <https://doi.org/10.5281/zenodo.8170828>

Abstract

This paper is an effort to describe the untapping of Nature through the subtle consciousness of the human mind leading to the creation of Poetry. This effort is derived from the author's individual experience of realizing the true potential of the natural environment to stimulate the inner core of the Poetic heart. Certain life experiences set a mechanism wherein the search within leads to creativity outside. That is why the author has tried to interpret this motivational flow of inspiration to the human mind through the musings of Nature. Poetry is a way of expression in any language. In the realm of literature, poetry with a rhythm reveals an experience in the minimum words available within the barriers of any language. Over the period, forms of poetry have evolved in different styles that can be exclusively studied by any student of literature. The present paper interprets the impact of Nature on the mind of any poet at various time and at various dimension. Interpreting such an influence of Nature on famous poets from the historical perspective is only a way to vouchsafe the individual experience. This paper is an effort to capture an individual's experience as a poet and the way an individual mind gets influenced by musings of nature.

Keywords: Poetry, Nature, Rhythm, Consciousness, Inspiration.

Introduction

Poetry writing is a deep process of seeking self-inspiration from Nature. It is a process that may appear simple to the outer world but it is an entangling of the conscious thought flow in tandem with the rhythm of nature. This article blended with individual ideas, intends to establish that Natural environments lead to the motivational thought processes in the Poet's deep inner core before the evolution of poetry. Poetry itself is an imaginative interpretation of an experience hidden in human subconsciousness that co-relates with the inspiration generated from the rhythmic musings of Nature. Poetry flow from Nature is itself an intricate subject. This flow mutates from Poet's awareness through emotional response in a chosen language full of understanding, music and rhythm. Poetry in its best form sustains our emotions along with delighting our inner heart. The feeling of joy that we get from poetry is the crux of the stimulation that a poet feels while getting inspired from Nature. Expansion of consciousness from the deeper realms of the vast human mind brings to the core a feeling of elation and mirth.

* **Vivek Pathak “Sudarshan”** is a poet

Language is only a medium to express the joyous feeling of divinity which a poet gets from the flow of energy through Nature. However vast a subject is Poetry, this article describes untapping of the music of Nature getting translated to the scribblings of the Poet's emotional stimulation.

Literary Review

Vachel Lindsay's poem '*The Horrid Voice of Science*', visibly creates an impression of conflict between Poetry and Science. Poetry seems to underpin the aspect of the inherent beauty in existence, whereas Science investigates the current conundrum. As an Engineer who creatively entwines poetry in his profession, the author feels a correlation between the two. Poetry is a way of scholarly communication to express the simplicity in the intricate existence of this Universe.

William Wordsworth, considered the father of English romantic poetry, was a devotee to Nature. His adoration for Nature was noble and rare. Competition with other English poets' wobbles in front of his devotion to Nature. Nature dominated as an influence not only in his poems but in the poems of his contemporary poets and after that also. Robert Frost also got influenced by the concept of Nature. The creative setting of Frost's poetry was in America. This was quite contrary to that of Wordsworth's Nature of Britain. Entwined relation of Nature and Spirituality seems to be an extension of each other. It seems that there is a deep connection of divinity that fills the heart when induced with Natural surroundings. This deep romantic connection definitely inspires a poet to scribble the poetic verses that express the whispers of heart or musings of Nature. Often combined with this feeling for rural life is a generalized romantic melancholy, a sense that change is imminent and that a way of life is being threatened (Johnson, 2015).

The strong influence of Nature in English Romanticism during the contemporary times of Wordsworth and forthwith also depended upon the subject and age of the appearance of the work. Nature appearing as holier and pedantic can be understood from "*let nature be your teacher*" (Van Doren, 1951). Beyond Wordsworth's enjoyable attitude towards Nature, the other English poets too looked to Nature as a primary source of inspiration for their poetry. On the other hand, having influenced with the 'Transcendentalism' movement pioneered by Ralph Waldo Emerson, Frost's attitude towards Nature can be gauged as separately. . Frost's poem "*Stopping by Woods on a Snowy Evening*" can vouchsafe for the stated influence. The last

stanza demonstrates the Transcendentalism when Frost mentions about how the woods are lovely, dark and deep, but he adds that he has promises to keep and a long way to go before he sleeps, meaning before he dies, interpreting the connection between life, death and thereafter by Frost is one in the direction of Emerson's school of thought arising from the belief of Transcendentalist movement (Van Doren, 1923).

Indeed, Nature inspires. As was the case with Wordsworth, Nature inspired his poetry. Nature helped soar his imagination. He looked to Nature for knowledge, guidance and information. Whereas, Frost entwined nature towards spirituality. Nature was his meditative vehicle towards Religion and Spirituality. This brings to an understanding that the interpretation of Nature keeps changing with time. It may be a source of generating romanticism from the materialistic world or a blissful attraction to the spiritualistic world. Nature has inspired poets worldwide in different eras and civilizations. Whether the role of Nature has remained as a pedantic pedagogy or inspirational meditation, it has produced results. The influence of Nature has remained the same from times immemorial amongst oriental and occidental creative writers and poets.

Kalidasa was the renowned greatest Indian poet and dramatist of any epoch. His contribution to Sanskrit literature has an elaborate admixture of beauty and divinity in nature. He was a true genius who got inspired by the wonders of Nature with elaborate prayerful gratitude. *Ritusamhara*, *Meghdut*, *Raghuvansham* and *Kumarsambhavam* were creatively written by Kalidasa in Sanskrit. These writings were eulogies to Nature in his own creative style and mature depiction. In some of the creations there were eco-critical references to Nature. "Kalidas's works preserves for us moments of beauty, incidents of courage, art of sacrifice and fleeting moods of the human heart." (Radhakrishnan, 1977)

In the evolved materialistic world eco-criticism inspired from Nature can influence the growth of society. This exemplifies the utility of creativity derived from the influence of Nature. "*If mortals dwell in that they save the earth and if poetry is the original admission of dwelling, the poetry is the place where we save the earth.*" (Bate, 2002) For bringing a blissful state to this world, it is very important to love nature and play to its rules under its inspiration. In this state of existence, the creative mind of a poet can contribute to the growth of humanity and society.

Nature inspires a poetic mind. The predicament in life under the wanton effects of materialism induces the sanctum sanctorum of humanity by virtue of creativity influenced by Nature.

Mathew Arnold in his Literary criticism “The study of Poetry” draws attention to his concern about “high destiny” of the poetry. He believes that “mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us”. For Arnold, emotions and earnestness are also tantamount to the seriousness of the subject. “The superior character of truth and seriousness, in the matter and substance of the best poetry is inseparable from the superiority diction and movement marking its style and manner.” Arnold believes that poetry should both uplift and console.

“The future of poetry is immense, because in poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay. There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has materialised itself in the fact, in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it. But for poetry the idea is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea is the fact. The strongest part of our religion to-day is its unconscious poetry.”(Arnold, 1880)

Criticism in different dimensions may vary but the poet’s character predominates the poetic expression. The lofty words flowing out of his consciousness are amalgamated with the level of personal experiences in the world and the individual interpretation of the experience. Studying about various expressions in different styles of poets is itself a vast and deep area of introspection. Differences lay in expression yet there remains always a common thread of unity among the different poets. Influence of Nature, the flow of thoughts, reassembling thoughts in order, retaining the creative emotions, deleting the unwanted words, perspective of experience and decoding a common thread of divinity lead to creative expression of any poetry.

Findings

This analysis identifies the connectivity of ideological stimulus by Nature in any poetic mind. In this context, ‘Nature’ is referred to any place or action that leads to this motivation. The happening may be of any type, positive or negative, but it leads to creative stimulation. Sometimes it remains a beautiful experience under the inspiration when poetry is created in a flow. At times, poets do wonder as to how this was written or created. Truly, there remains an inspiration from the divine. One may wonder about variegated hues embedded in creative

writings. The hues are on the canvas of creative work through an inspiration that flows naturally from the Universe.

The mind is only a machine through which this inspiration flows. Thoughts get embedded in the storage of individual human consciousness and thereby produced in the world as a creative output. Individual experience corroborates that ideas flow to mind after witnessing any activity from the outside world. Then there may remain a period of lull which may extend up to a period of hours to days or months or years. Then someday sometime somewhere, the poet starts writing his or her views in the grammatical syntax or the individual learning the poet has received in the individual grooming over the years. When it is referred to hues, these hues are due to individual seasoning in the conscious creation of the universe. Creativity is the positive flow of energy in the universe. It may take any form. Creativity suppressed over a period gets convoluted as a negative expression. This negative expression of energy may prove destructive to the society.

Blended in the world of poetry is 'Romanticism'. Imagination used in Keats's '*Ode to a Nightingale*' and Shelly's '*Skylark*' depicts their respective individual experiences during their times. Application of fantasy and depicting romanticism drawn through Nature provided a dominating aura to the coming generation of poetic students. Romanticism was always a subject of interest to the critics and scholars of the literature. These poets ameliorated the feeling of joy by disposing of the agony by setting perspective beauty drawn from Nature. Nature has many hidden answers to the cacophony of confused semantics of the human mind. Creativity by the human mind brings out the flow of energy in the realm of consciousness. A flowing river is always perfect in its struggle and sound of continuous flowing water. Every layer of water changes every moment. Nature is always a constant evolution. This change gets reflected in the poetic creativity of the poet. That is the magic of creativity because it is a flowing energy. Energy is continually getting transformed from one form to another. Energy is neither created nor destroyed. Only change is observed in its representation. The flow of water in the river is an example of freshness with continuously evolving positive transformation. To the contrary, the stagnated water of the pond is an example of staleness with the deadly infusion of harmful destruction.

Birth and death remain the truth of this Universe of Life. Life remains ever evolving and constantly growing with a flow. In this eternal life, birth and death are two phases. Our relative experiences gathered amidst the various charismatic and melancholy phases of life direct us

towards appropriate connections in this world. Life is a common thread in Nature of the Universe. Hence, there is a common thread in all the poetic expressions. That common thread is Nature or Divinity. Poets go astray while moving deeper into the consciousness. Yet this dream like experience remains a hidden thought in their subconscious mind. When any stimulation from Nature happens, the churning of the poetic mind happens. In that process the entwined thoughts appear in the form of poetry. Creativity is an expression of divine flow and divinity is naturally present in the universe.

Many instances were observed in the digressing behaviour of poets. This aberration was observed due to the mishandling of their respective perceived sentiments. It may be misconstrued behaviour generated from sentiments induced mind. Yet during various timelines their respective social activities like drinking, smoking, promiscuity, continued These are examples of immature handling of energy flow through the individual consciousness. At times, the ideas remain the same but expressions differ. Individuals may find the expression through poetry either too focussed in interpretation or digressive beyond understanding. Poets at times digress from thinking about the problem and revert to it at a later stage. During this 'Gap' between time and dimension, creativity gets fostered as a 'Poetry'. This poetry leads to either problem projection or solution soliciting. This so-called 'Gap' is a time when the mind works to generate creativity after seeking inspiration from Nature. Poetry is truly more effective in creating dialogues among the intellectual class and sundry public.

Reflection

Some Literature students gravitate naturally towards poetry, seeing depth in the verses generating a meaningful interpreted expression. Some consider them as a flawed dramatic geriatric expression of scapegoats. To the beginners dawning the world of poetry, it gets revealed as four types: Free verse (a poem without defined rhyme), Haiku (a Japanese origin poem which contains three lines with five, seven and five syllables, respectively), Limerick (a humorous poem of five lines using a rhythmic scheme of abba) and Sonnet (a fourteen-line rhyming poem, typically consisting of ten syllables each line).

While interpreting the composed poem "Tears" as follows:

*A crying bird,
Perched,*

*On the branch,
 Of a tree,
 At the river bank,
 Thought,
 My tears are small, tiny ones,
 While, whose tears are you,
 O Flowing one.*

Through this expression of a crying bird in tears, an outflow of thought is being made to relate to the flowing river. A question is raised by a living bird who represents the life of a being. Whereas, the river represents the vast Nature that at times is beyond the realm of an interpretation. That is why the question is raised – *If my tears are small, tiny ones; while, whose tears are you, O flowing one?* Here, there is the flow of two things – the flow of tears in a bird who is sitting on the branch of a tree. There is another flow of water in the river on whose bank the tree is standing. It is the query raised to the super consciousness by an individual consciousness. The answer remains mystified on a search. Hence, the poem rests in a question. Furthermore, another one titled “Patience”:

*O Ocean!
 Your gurgle there,
 With a roar,
 Amidst you,
 Lies an oyster,
 Calm and serene,
 Waiting for a raindrop,
 To come.*

It is through the observation made by the poet while observing the ocean and oyster. If ocean is gurgling in noise, its whole being must be struggling. Yet deep inside the depth of the ocean lies an oyster – waiting in patience *for a rain drop to come*. So that oyster converts this raindrop into a pearl in a complete silence. Now this silence is inside the depth of the ocean which is gurgling at the surface with a roaring noise. In the centre of an atom there is a nucleus. The nucleus is a power centre, yet it is calm. The electrons moving around the nucleus remain

constantly in movement. If a movement is noise, then a silence is powerful. In the struggling conscience of the human being, there is a silence. A silence that always remains a continually uninterpreted and misinterpreted mystery. Now, this silence has its language. There is a definite differentiation between the silence of a temple, the silence of the church, the silence of a graveyard, the silence of a forest, the silence after a riot and the silence of meditation.

Let these lines titled “Cheat” be interpreted as:

*A stick tells the tottering man,
You rely on me,
When the world betrays you,
But the old man asks,
Of what use are you to me?*

With this question from an inanimate object for an animate object, there is a message pointing to the selfish nature of a human being. This selfish worldly nature of any human being makes him run wantonly after worldly objects, use them to his or her selfish purpose and then discard them. This is a fact about any worldly-minded person. During trouble they do rely on the selfless helpful people but when their work is finished, they forget their generosity. At times they refuse to accept their grand generosity. The act which is described as indicative when *the old man asks, of what use are you to me*. This queer question is a blatant denial of the worldly-minded person to a selfless spiritual person (denoted by a stick). Sticks do not raise questions. Yet person with a spiritual bent of mind become selfless and humble after a prolonged period of spiritual exercises. Though such people may not ask questions, yet to give it a poetic turn such a question is asked by user to the object. The reply comes readily in its natural form.

Now interpreting this translated poem from Hindi titled “Dream”:

*Having seen you in a dream,
Some work was achieved;
When awoke from dream,
Night had slowly vanished.*

When you came in the dream,

*Some relationship was formed;
In the broken dreams,
Nearly that was doomed.*

*Whole life has gone thinking of you,
Conundrum has kept building;
I kept on weaving dreams,
The whole caravan kept passing.*

In a dream, someone is seen. That someone is from the divine world. When sleep was broken, the dream vanished in its existence. The memory of that dream remained afresh in the mind and heart of the poet. Then there is an interpretation that *when you came in the dream, a special relationship was formed*, but that relationship was doomed when the dream was broken. With memories intact afresh of that dream, my whole life has passed away thinking of you. Since that someone is not seen for long, a quest remains. Whether that dream was a delusion or a fact. Life passes by in the dreamland called the world with memories of the dream. Nevertheless, the caravan of activities kept passing by in life and we remain living in our respective worlds. There is always a search of divinity within the sub-conscious mind. That search is quite deep within the human consciousness. In the realm of human consciousness, are encountered dreams too. In this poem, the dream is referred by the outside world that is itself an illusory dream. We feel like living then someday we slowly pass away. When a person is born, that person will die. In between death and birth, this life's journey is referred to as a caravan passing by.

Another poem titled "Rainbow" is expressed as:

*Birds fly,
High in the sky,
To watch,
The rainbow,
Beyond the raindrops,
Indeed, blessed is the bee,
Who while sitting,
Watches the rainbow,
Beyond the dewdrop,*

On the petal rose.

This poem describes the quest of two persons of two different attitudes and approaches in different dimensions. These two persons with different natures are trying their respective path of God realization. One who is struggling is indicated as a bird. Bird is described as a Jnana yogi, a knowledge seeker. He struggles and makes efforts, runs around, travels a lot. Then sees the rainbow (God) high in the sky (lofty thoughts) after years of practice. The other one is denoted as a Bee, a bhakta yogi, an emotional poetic seeker. He struggles in deep prayer and silence. He dedicates himself to singing and devotion. He sees the rainbow (God) on the rose petal(heart). The important point is that the both seek God through the different type of efforts.

Another poem revealed after observing the Taj Mahal is expressed as:

*What is there in a heart like Shah Jehan,
That constructs only a mausoleum;
Praiseworthy it would be for Emperor,
Had he created history in Love.*

*History is also silent on this,
That in one monument of Love;
Many unknown hands were sacrificed,
Not a single tomb exists in their memory.*

*This is an actual fact of life, O Friend!
That Love has always brought blood shed;
Had there been talks for Love,
Then why the world is like this.*

This poem is another perspective to peep into a different perspective of beauty. Beauty in Nature can have the ingrained ugliness of the creation. Peacock dances and brings rhythm to the dance of existence. It seems so perfectly attuned to the beauty of Nature. This beauty vanishes when a peacock eats a snake to survive. Similarly, how beautiful the blooming of Lotus is? Nevertheless, the place where it blooms that water generates a stench. From this poem it is interpreted that if the Taj Mahal is beautiful, then the barbarous act of the Emperor to

amputate the hands of workers was the most terrible. The story of this act may be doubtful but history has ample pieces of evidence to substantiate such an action. Even if the hands were not amputated, there is still a story of hardships faced by toiling human workers. The poem questions why history is silent on fact. Why is it glorifying eulogies for the action of an emperor who wasted so much money to create a mausoleum in memory of his beloved queen? From the perspective of development, such an art is questionable. It is only a tomb. The creation of a Tomb is alien to Hindu practice. It is a practice of foreign land. It is indeed a known fact that the Mughals were from outside the country, so was the practice. With this perspective, the poem raises a question as to why the history of love is written in blood. If there is love indeed, then why the bloodshed? Love and violence are contrary to each other. War cannot bring peace. If peace is not there, then love cannot prosper. Historical perspectives are shrouded in such mysteries that seem contrary to each other. It is the same as understanding the facts of beauty behind the existence of a peacock.

*I search for peace
The divine one
While O'Breeze
You whisper in the leaves
The silence is here
The peaceful one
I search for the truth
The holy one
While O'Oyester
You lay silent
In the sea
With the transformation
The truthful one*

We all tread a journey of the spiritual world, seeking peace in the depth of silence. This poem interprets the peace of silence from the whisper in leaves by the breeze. This poem also observes the transcendental silence in the patience of the oyster in the depth of the trembling sea. Peace exists in such turbulence of activity. The centre of the cell or atom is the most silent yet powerful supreme zone. In the depth of Tornado, silence exists. Silence has its power, its language. Only humans need to interpret the language of silence. The same can be perceived

in silence of the graveyard, the meditation hall, the deep prayer, the garden of flowers and the depth of meditation.

*Leaf fell from the tree
But it never asked
Why have you left me?
Then
Why do you seek O' Earth
The question
Is it a burden on you?*

From the standpoint of writing, this poem seems to present a confused narrative and a delusive interpretation. Nevertheless, it can be understood if the thread of silence is to be deciphered for the hidden meaning. This poem is a silent communication between earth and tree. In one sense, the material and the spiritual interpretation of the people on earth. A leaf falls from the tree, but the tree never gets possessive about the right of a leaf falling from the tree. Tree never raises questions of bringing up the leaf and nurturing it for years. It accepts the neutrality of detachment which may happen at any time of any lively object. Now, the query is raised to the Earth. Is the falling of leaf a burden to the Earth? It is a metaphorical way of asking that why this world interprets joining of a well-groomed individual into the flurry of its activities as a burden? If the old fades away, then the new makes a space. That is the way Nature has worked from time immemorial. Why an older person who has given years of his youthful energy for this world becomes redundant someday marked as unacceptable? Is old age a signal for dread? Why are the questions being raised even in families and societies? If old is gold, then old must be cherished as a newly born child. If the wails of a child give a good memory, then the pang of the old age must be respected in a timely respectful mannerism. That is the wonder of life as it goes on.

Analysis

The ideas are creatively born in the mind of a poet in the deep silence of consciousness. The din of hidden experiences of sub-consciousness blend the poetry as a multi-coloured painting on the canvas of this universe. It is true that Nature stimulates the poetic mind but that stimulus remains quite individual. Individual interpretation from the respective experience creates a

poetic creation that seems different. Citing famous poets like Frost, Wordsworth and Kalidasa who were born and lived in different dimensions of time and place, brings forth the one thin common thread – Inspiration.

Inspiration has remained universal. Inspiration is generated beyond any dimension defined by consciousness. Psychological interpretation of any incident may differ, but the inspirational source remains the same. Inspiration flows from Nature to individual consciousness, wherein creativity transforms into a full format. As a poetic mind, this can be vouchsafed through individual observations. Poetry is a type of format for expressing an idea in minimum words with rhythm attached. The same creativity can also be transformed into any other format of creative writing. Type of creative writing is not the subject of discussion here. Therefore, my ideas are directed specifically to the influence of Nature on any poetic mind. Ample pieces of evidence exist in the literature of various languages to substantiate this claim. Creativity is beyond the precincts of time and place. It has a common thread generated by Inspiration. The source of inspiration may vary, but it is ultimately associated with Universe in one form or another.

Interpretation from Nature remains divergent and multifaceted, yet there is one single strand where all interpretations and argument vanish into silence. This silence is the power behind every gargantuan transformation we see around us. Transformation seems disturbing because it re-aligns the order, but in the din of transformation lay calmness of silence. Poets interpret that silence which whispers in their hearts. Heart brings creativity through intellectual stimulation. Sentiments get expressed through words. Then words get interpreted by individual consciousness. So, the interpretations get varied too. What remains constant is the silence amidst the variety of activities. Poets see that silence through their inner eye and create a documented version of their conscious interpretation.

Conclusion

Since immemorial times, poets have demonstrated the expression of creativity, which has borne chiefly from the influence of Nature. Universe through Natural ways influences the mind of a poet. An inspired poetic mind expresses emotions in the format of creative writing. Inspiration from Nature motivates the writing of a poet. The flow of thoughts from the mind of the poet creates a rhythm in expressions. An incident from Nature leads the poetic mind to interpret that incident. The poetic mind blends that interpretation with the individual experience and

expresses it in the form of creative output. What we see outside in the world in the form of poetry is really an inspiration of an individual consciousness penned down in words in rhythm or otherwise. How the mind churns the thought process? Processing of these verses in the mind can be understood by the indicative factors. These indicative factors are captured well in this paper. Findings here in this article are based upon an individual experience. Hence the same can be disputed by any other person with his or her different way of processing. Whatever may be a reason for the dispute, the typical derivation, regarding the inspiration of the human mind from Nature, remains the same. Understanding and Interpretation depend upon the rational standpoint of the reader. Though Poetic communication has remained an exciting subject worldwide, actual experience can never be surmised through words.

Notes

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Book Reviews

Julie Dolan, Melissa M. Deckman, Michele L. Swers, *Women and Politics: Paths to Power and Political Influence* (4th ed.), Rowman & Littlefield, 2021, Pages: 448.

DOI: <https://doi.org/10.5281/zenodo.8171503>

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Women and Politics: Paths to Power and Political Influence (4th ed.) entails the stories of women as political movers and policymakers at various levels of government, such as federal, state, city, and local governments, along with the judiciary. The book explores latest research in the political sphere while focusing on historical events and critical aspects of the women's movement. It also profiles various women and their perspectives and experiences in politics. The book is divided into two parts. Part I talks about the trajectory women followed to acquire power in the political realm. Part II focuses on women in power at the different levels of the political system, namely: Legislature, Executive, Judiciary, and local level governance.

Part I, Chapter 2: "Women's Paths to Power" dives deeper into the major social movements that altered the course of women's rights. This chapter examines how modern women's organizations compete to shape political debates and offer solutions to the policies that reflect "what women truly want." The initial pages talk about the seven decades of women's movement to win the right to vote in the United States. Associations like the National Woman Suffrage Association (NWSA), American Woman Suffrage Association (AWSA), General Federation of Women's Clubs (GFWC), and Women's Christian Temperance Union (WCTU) dedicated their fight to win an amendment for women's suffrage. This chapter covers the "second wave" of feminism that emerged a few decades after women gained their right to vote, where men and women both adjusted to societal transitions in women's roles. As from 1960s onwards, more and more women started contributing to household income,

The book unfolds how the second wave focused more on public and private injustice against women. Rape, reproductive rights, domestic violence, and workplace safety were the major

issues highlighted in this movement. It entails how women have teamed up together to fight discrimination at the workplace, in the stat, in the society and also in the federal law. The book dives deep into these battles and how they resulted in the failed attempt to add an “Equal Rights Amendment “(ERA) in the US Constitution. The Equal Rights Amendment was an amendment proposed to the United States Constitution that would provide equal legal rights to all American citizens without discriminating them on the basis of their gender.

The Gender Gap in Elections and Public Opinion investigates gender differences in voting behaviour and the political attitudes of the masses. The gender gap is an important issue in the contemporary US electoral politics along with the challenges of African Americans, Latinos, and Asian Americans. The chapter also examines the origins of the gender gap in voting and widely discusses the gender gap in American politics. With the help of various graphs and numerical data, the authors backs the study of gender gap in American politics. In final pages the authors investigates whether women voters are key supporters of women candidates or not while studying Hillary Clinton's Presidential campaigns in 2016 and her support amongst the male and female voters.

Gender and the Decision to Run for Office, examines how women are underestimated in their decision to run for the office and how they are less likely to be selected as a candidate to run for elections or even in the political parties. It focuses on Ashley Bennett, an African American healthcare worker’s election campaign for the local county, in 2017. This issue highlights why female candidates are more likely to take their decision as a desire to help their communities and address policy issues that are particularly important to their districts. The author touches on the fact that family obligations will continue to corner some women; their deep relationships and commitments to family members can also serve as powerful factors.

Women on the Campaign Trail, the author discusses how women persuade voters that they belong in the masculine world of politics and why female candidates must navigate gender and empower themselves in politics. It focuses on the historic Presidential campaign of Kamala Harris in 2019. Chapter I highlights the drawbacks and challenges faced by Harris and other women candidates during their election campaigns in addition to what factors made them withdraw from the same. The author provides detailed view on how voters perceive female candidates and how different they are from their male counterparts. Men have certain masculine traits, and female candidates are perceived to be more empathetic, moral, genuine,

and ethical than their male counterparts. There is a parallel drawn by voters as men are tough, better capable of handling emergencies, and more capable than women. Voters believe men are good at dealing with the economy, taxes, the military, and crime that women are more capable of dealing with health care, social security, and education issues.

In the section on *Women in Local Politics and Government*, the author discusses how women are making an impact as elected officials and activists in non-governmental and grassroots organizations. It highlights how gender differences in local politics may be related to the expectations and constraints of local governance whereas at the national and state tiers, women tend to be Democrats with much more liberal views than men. Having said that by the end of the book, the author gives a view that same cannot be said about women in local politics. *Women in Congress and the State Legislatures*, focuses on the history of women's inclusion in the United States Congress and the fifty state legislative bodies. It investigates the commonalities and differences in male and female legislators' policy activities and leadership styles. The authors bring out the elements of the political environment that influence female legislators' ability and willingness to work for policy changes on behalf of various groups of women. The book also focuses on the 2018 elections, which had the most ethnically and racially diverse class of women in the House of Representatives, along with the advancement of women in Congress since the 1920s.

"Women in the Executive Branch" examines women's contributions to governance within the executive branch of government. The book holds a descriptive representation of women as Governors, Presidential Cabinet members, etc. It highlights the barriers and challenges to the substantive representation of women at the Executive level in the government. Overall, the author talks about how women have made great strides in their overall representation in executive branch positions throughout the American government. In the section on *Women in the Judiciary*, the author investigates the number of women serving as judges in the United States and the history of women in the courts. It also examines the legal system in American politics, focusing on how gender may affect this branch of government. It focuses on what differences female judges make in the political system. Politically progressive women frequently advocate for the state to play a larger role in providing social welfare programs for women and their families.

The authors conclude the book by highlighting how strong women can be found in every walk of life. They did not begin their careers in politics but rather as women who believed they could bring change and better their communities if they became more involved. The authors believe that due to women's participation, the economy and stance of the United States has flourished globally.

J. Sai Deepak, *India that is Bharat: Coloniality, Civilisation, and Constitution*, (Bloomsbury India, 2021), Price: 799, Pages: 377

DOI: <https://doi.org/10.5281/zenodo.8172037>

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“The ‘modern’, ‘rational’, ‘scientific’, Christian European coloniser could not get himself to acknowledge that the lived experience and traditional knowledge of native societies gathered over millennia could teach him more than a thing or two about living in harmony with nature as opposed to merely salvaging what remained of it in the name of ‘sustainable’ development.”

— *J Sai Deepak, India that is Bharat: Coloniality, Civilisation, Constitution*

J Sai Deepak is a prominent Indian lawyer, author, and public intellectual known for his views on Indian culture, history, and constitutional identity. He is a highly respected figure in India's legal and intellectual circles and has established himself as one of the leading voices of India's cultural and civilizational nationalism. He is widely regarded as one of the most articulate voices of India's cultural and civilizational nationalism. His work is highly recommended for anyone interested in India's history, culture, and constitutional identity.

"India That Is Bharat: Coloniality, Civilization, Constitution" by J Sai Deepak is a profound and comprehensive work that delves deep into India's history, culture, and constitutional identity. The book offers a compelling critique of the Western-centric view of India and provides a fresh perspective on India's traditional civilizational identity. The writing style of the author is full of passion and eagerness to impart what he knows about the subject. Though the book is well written the inherent drawback that is apparent from the first chapter of the book was the use of complex language that would make it difficult for the masses to keep up.

The book is structured into three main themes: coloniality, civilization, and constitution. The first section of the book, on coloniality, examines the impact of colonialism on India's political, social, and cultural institutions. The author argues that colonialism was not just a political and economic phenomenon but also had a profound effect on India's cultural and intellectual landscape. The book highlights how colonialism has affected India's psyche and how it has influenced the way India perceives itself in the world today. This section of the book implies

how the best way to comprehend and understand coloniality—the one word that one would notice repeatedly occurring in the book—is to first identify its four etymological cousins.

Colonisation is the act of taking land; *colonialism* is the intention to do so.

The framework for governing the seized territory, its resources, and its inhabitants is called *colonialisation*.

Coloniality is the process by which the colonial people start to unconsciously adopt the cultures and ideals of the colonisers.

It also insinuates that post-colonialism is to be considered the peak of colonial success. The author seems to believe this because it happens when the conquered minds begin to consciously channel the colonial cause and in a way consider the history of Europe as the history of the world, and thus base all past around it. If one was to try and create a distinction between coloniality and post-colonialism is that the former entails unwittingly following the coloniser's directives, whilst the latter entails consciously supporting the coloniser's goals.

The section, on "Colonialism and Its Forms," provides an overview of the different forms of colonialism that India experienced, from the early Portuguese and Dutch trading posts to the British East India Company's colonization of India in the late eighteenth century. The author emphasizes the ways in which colonialism was not just an economic or political project but also a cultural and ideological one, which aimed to reshape Indian society and culture according to European norms and values.

"The Making of Colonial Modernity," explores the ways in which colonialism transformed Indian society and culture, particularly in the context of modernity. The author argues that colonial modernity was not a simple imposition of European ideas and practices on India but was a complex and contested process of negotiation and resistance, which involved both the appropriation and transformation of European ideas and the re-articulation of Indian traditions and practices.

"The Violence of Colonialism," addresses the issue of violence in colonialism, highlighting the different forms of violence that were used by the colonial powers to maintain their control over India. The author emphasizes the ways in which violence was not just physical but also

symbolic and discursive, which aimed to delegitimize and suppress Indian traditions and practices and to justify the colonial project as a civilizing mission.

The author emphasizes the ways in which colonialism was not a monolithic or uniform phenomenon but was characterized by a range of different forms and practices, which varied over time and across different regions of India. This nuanced approach helps to avoid simplistic or reductionist understandings of colonialism and to highlight the multiple and contested ways in which Indian society and culture were transformed by colonialism.

Another strength of this section is its emphasis on the violence of colonialism. The author does not shy away from addressing the issue of violence in colonialism, which was both physical and symbolic. This emphasis helps to highlight the ways in which colonialism was not just an economic or political project but was also a deeply cultural and ideological one, which aimed to reshape Indian society and culture according to European norms and values.

The second section of the book, on civilization, explores India's traditional civilizational identity and how it is being challenged by modernity and globalization. The author argues that India's civilization is based on a unique set of values and traditions that are different from those of the West. These values include a deep respect for nature, a commitment to intellectual and spiritual inquiry, and a dedication to social harmony and collective well-being. The book emphasizes how these values form the bedrock of India's civilization and how they must be preserved and protected to ensure India's continuity as a civilizational entity.

The second part of the book, titled "Civilisation," examines the complex and contested notion of Indian civilization, particularly in the context of colonialism and modernity. The author argues that colonialism not only disrupted Indian society and culture but also fundamentally transformed the way Indians saw themselves and their civilization.

The section on, "Civilisation and Its Discontents," explores the historical and conceptual dimensions of Indian civilization, highlighting its diversity and pluralism, as well as the challenges posed by colonialism and the need to reimagine and reconstruct the idea of civilization in post-colonial India "A History of the Present," traces the genealogy of modernity and its impact on Indian society and culture. The author argues that modernity, as it emerged in Europe and was transplanted to India by the colonial encounter, was not a neutral or universal

phenomenon but was deeply implicated in power relations, inequalities, and the project of colonial domination.

"Reimagining Civilisation," proposes a framework for rethinking the idea of Indian civilization in a post-colonial context. The author advocates for a pluralistic and inclusive vision of civilization that acknowledges and celebrates the diversity of Indian society and culture, while also recognizing the need to address the legacies of colonialism and other forms of oppression.

Overall, the second part of the book offers a critical and thought-provoking analysis of the concept of Indian civilization, its historical and contemporary dimensions, and the challenges of reimagining and reconstructing it in a post-colonial context.

The third section of the book, on the constitution, examines the role of India's constitution in defining and preserving its civilizational identity. The author argues that India's constitution is not just a legal document but also reflects India's unique cultural and historical experience. The book highlights how India's constitution has evolved over time to reflect the changing needs of the society and how it has played a critical role in maintaining India's identity as a civilizational entity.

The third part of the book "India that is Bharat: Coloniality, Civilisation, Constitution," titled "Constitution," is an insightful analysis of the making of the Indian Constitution and its significance in the context of India's colonial legacy and struggles for freedom and democracy.

The section on, "Freedom and Constitution," explores the historical and political context of India's struggle for independence, highlighting the role of various social and political movements in shaping the vision of a free and democratic India. The author emphasizes the significance of the Constituent Assembly, which was responsible for drafting and adopting the Indian Constitution in 1950, as a crucial site of democratic deliberation and consensus-building.

"Constitutionalism and Its Discontents," examines the idea of constitutionalism and its relevance in the Indian context. The author argues that constitutionalism, which emphasizes

the rule of law, the separation of powers, and the protection of individual rights, was not just a Western import but was also deeply rooted in India's own legal and political traditions.

"The Social Question," addresses the issue of social justice and the challenges of incorporating diverse and marginalized communities into the constitutional framework of India. The author emphasizes the need for affirmative action, including reservations for Scheduled Castes, Scheduled Tribes, and Other Backward Classes, as a means of addressing historical injustices and promoting social equality.

"The Unfinished Project," reflects on the unfinished agenda of the Indian Constitution, including the persistent challenges of poverty, inequality, and discrimination, as well as the ongoing struggles for human rights, democratic governance, and constitutionalism in India. The author argues that while the Indian Constitution has provided a framework for democratic governance and social justice, it remains a work in progress and requires continued efforts to realize its full potential.

Overall, the third part of the book provides a comprehensive and nuanced analysis of the making and significance of the Indian Constitution, its relationship to India's colonial legacy and struggles for freedom and democracy, and its ongoing relevance in addressing the challenges of social justice and democratic governance in contemporary India.

One of the strengths of this section is its historical depth and contextualization of the Indian Constitution. The author emphasizes the historical and political context in which the Constitution was framed, highlighting the struggles and aspirations of various social and political movements for freedom and democracy in India. This historical perspective helps to situate the Constitution as a product of democratic deliberation and consensus-building, rather than a mere legal document.

Another strength of this section is its critical engagement with the challenges and limitations of the Indian Constitution. The author does not shy away from acknowledging the persistent challenges of poverty, inequality, and discrimination in India, as well as the ongoing struggles for human rights and democratic governance. This critical engagement helps to emphasize the need for continued efforts to strengthen the constitutional framework of India and realize its full potential in promoting social justice and democratic governance.

Overall, the third part of the book is an insightful and thought-provoking analysis of the Indian Constitution and its significance in the context of India's colonial legacy and struggles for freedom and democracy. It provides a nuanced understanding of the historical and political context in which the Constitution was framed, the challenges and limitations of constitutionalism in India, and the ongoing struggles for social justice and democratic governance in contemporary India.

One of the main strengths of the book is the author's ability to present complex ideas in a clear and accessible manner. The author uses a variety of sources, including historical texts, legal documents, and contemporary scholarship, to support his arguments and illustrate his points. The book is highly engaging and thought-provoking and presents a fresh perspective on India's history and culture.

However, the book is not without its flaws. One of the main criticisms of the book is that it presents a rather one-sided view of India's history and culture. The author tends to idealize India's past and present it as a utopia that has been destroyed by Western imperialism and modernity. The book does not acknowledge the complexity of India's history and culture and tends to gloss over important nuances.

Another criticism of the book is that it tends to oversimplify complex issues. The book's critique of secularism, for example, is based on a narrow and limited view of the concept. The book does not acknowledge the diversity of interpretations and practices of secularism in different parts of the world and presents a rather simplistic view of the concept.

Despite these criticisms, the book is a highly valuable contribution to the discourse on India's history, culture, and constitutional identity. The book provides a fresh perspective on India's traditional civilizational identity and highlights the importance of preserving and protecting it in the face of external pressures. The book is highly recommended for anyone interested in India's history, culture, and constitutional identity.