

SOCIOLOGICAL REFLECTIONS ON INDIAN MUSICAL HERITAGE: PROMOTING HEALING, RESILIENCE, AND SUSTAINABLE DEVELOPMENT IN A STRATIFIED SOCIETY

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Abstract: Music in India, is deeply embedded within the cultural fabric. It is not just an art but a key aspect that ensures social well-being and stability. This paper integrates ancient Indian Knowledge Systems (IKS) with the modern sociological frameworks to study how music keeps society together, helps people heal, and develops resilience. Narrative review approach is preferred to link different types of evidence, including Vedic texts, ethnographic records of oral traditions, modern public health policies, etc. The study takes help of conflict theory, structural functionalism, and symbolic interactionism to unfold findings. The review indicates traditional practices, that helped build social bond, were not accessible across social segments, and even though 90% of the population found it beneficial, it never grabbed attention of National Health Policies. The study also highlights structural barriers like digital divide in rural music education and identifies gender inequality in music profession. The study emphasizes that music is such a resource which is being neglected and not being utilized to its full potential in the process of achieving sustainable development goals (SDGs), particularly SDG 3- Good Health, and SDG 10- Reduced Inequalities. The study strongly recommends policy intervention to acknowledge traditional healing practices, and to formalize therapeutic education, training, and practices through frameworks like AYUSH. The study attempts to bridge the gap between historical heritage and modern sustainability, where music seems to be a crucial tool for societal resistance.

Keyword: traditional healing practices, social cohesion, resilience, Sustainable Development Goals (SDGs), Indian knowledge systems, sociological inquiry

Introduction

The Sociological Dimensions in India

Historically, India has experienced many invasions over thousands of years but has remained strong and has maintained its essence and identity throughout. While healing, India absorbed the art, culture, and traditions from around the world. For centuries, music is an integral part of numerous festivals, healing rituals, and movements for social bonding, solidarity, and transformation. India's musical heritage is one of the world's most ancient, sophisticated, and influential systems that reflects our culture, values, and ethos predominantly. Music as a collective term comprising of singing, instrument playing, as well as dancing. Our music has its roots in Vedic period and since then it has shaped itself bringing people together, building collective identity of diverse communities, taught to be resilient and have healed people in the process of social transformation strongly reflecting India's social structure. In India, we have Classical Music- Hindustani as well as Carnatic, folk and devotional music along with popular music that provides a common platform for people from various communities to come together transcending language, religion, caste, region, and economic barriers etc.

Researchers argue, it was the music which brought our ancient ancestors together, who were hunting and living in jungles earlier. Music provided them ways to express themselves and communicate.

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Music was part of their rituals and celebrations. This supports Steven Mithen's argument- music is an "adhesive" in society. Though, potential of these traditions is limited due to infrastructural issues. Explained further in this study, the 23.8% infrastructure gap between rural and urban schools is challenging the sustainable aspect of these traditions in developing India (Ministry of Education, 2025).

This study attempts to explore multidimensional force of music on the background of Indian sociological framework. Key objectives of the study are as follows-

- To analyse how demographics experience and influence the access to music-led healing, resilience, and cohesion
- To identify sociological mechanism by which music builds social identity, resilience, and social boundaries
- To study role of music in a broader perspective of power, privilege, and exclusion
- To recommend music-based interventions and policies to unlock greater social balance and better health in line with Sustainable Development Goals (SDGs)

There are a few key sociological concepts which are being addressed and talked about in the study. Sociologically, we understand 'social cohesion' through Durkheim's notion of collective effervescence, where music binds individual into a coherent social fabric. 'Resilience' is examined as capacity of community to adapt, while 'Sustainability' is defined here as the intergenerational transmission of cultural capital ensuring social relevance across time. The therapeutic properties of music or the healing aspect, as a part of the study, is analysed through social and communicative functions as it promotes inclusion, form individual and communal identity, enables emotional regulation, and expression, strengthening the community bonds.

Despite having hundreds of research articles and range of literature on cultural studies, ethnography, sociology of music, therapeutic, aspects of music, we still lack a comprehensive sociological synthesis of these knowledge streams in Indian context, and this intersection is found significantly underexplored. There is extensive gap in understanding how music is perceived socially and how it plays role in community establishment in constant social transformative society, how people from various communities create a bonding through music despite cultural and socio-economic differences, how they learn to survive through various social challenging situations, what role does music play in developing resilience, and social cohesion, and how music provides healing to the diversified social strata satisfying and justifying their values and customs. This study attempts to bridge the gap between ancient sources, traditional practices to the contemporary social challenges and modern music therapy practices taking insights from range of literature on community practices and traditions, including policy analysis, public health surveys, sociological theories of public health, etc. to understand how sociological factor plays role in access to music and its benefits.

The theoretical approaches and analytical frameworks referred for the study helps draw several key traditions to frame and interpret findings. Structural functionalism provides a basis to analyse music rituals, healing practices, and traditions that foster social solidarity, helps reduce conflict, and support community survival. The conflict theory helps highlight role of music to reinforce and challenge social hierarchies established through professionalization, economic commodification, exclusion based on caste, gender, and economic status, etc. Symbolic interactionism states that the meaning of music is socially constructed based on the interaction, and that exposure to music creates and

negotiates identity. Critical and feminist sociologies examine how music therapy practices, policies, and institutions create social transformation possibilities and reduce exclusion. Collectively, these perspectives enable a multilevel analysis, micro- individual and group experiences, meso-organizational and educational context, and macro- policy, structural, and historical dimensions.

Non-medical Sanskrit texts have indirect reference to use of music as therapy in ancient India, as a alternate therapeutic technique in addition to conventional treatment including various physical ailments as well as mental distress to regain homeostasis (Gangopadhyay & Prasad, 2022). Traditional healing practices in India include Time Theory of Raga, Raga Chikitsa, Vedic Chanting, Nada Yoga, Chakra Activation, Garbha Sanskar, etc. These practices are notable part of Indian healthcare system for thousands of years along with Ayurveda. Contemporary estimates indicate of 500,000 active traditional healers with more than 90% of population utilizing these practices at least once in their lifetime (Dalal, 2007). Yet, there is a lack of awareness, and many people don't have access to these services for multiple reasons including financial reason, and exclusion established by various structural forces. Pure clinical and contemporary professional aspect of music therapy has overshadowed the traditional practitioners or healers from mainstream community solidifying barriers for marginalized in society. Patriarchal traditions tend to create gender and cultural inequalities along with caste creates compound barrier for participation and to receive benefits strongly highlighting Institutional Gatekeeping. Use of Narrative Review not only provide opportunities for synthesizing a wide range of literature but also helps bridge the disciplinary divides. Where systematic review restricts clinical trials or efficacy studies, a narrative review approach accommodates historical and ethnographic descriptions from anthropology and musicology; clinical, psychological, and public health evaluations; social policy documents and institutional reports, and folk as well as oral histories brought to light from communities.

Materials And Methodology

Interdisciplinary Narrative Review Approach

Narrative review method is preferred for this study considering complex socio-cultural structure across India. As per the study requirements, we were supposed to look through range of references. A standard systematic review would have focussed only on clinical data having homogeneous population and might reject non-empirical but important sources. On the other hand, the narrative review approach helps to connect ancient texts and oral folk traditions with modern health surveys, to understand relationship between healing, resilience, and social cohesion in India. It builds a strong sociological argument that might get ignored by implementing a stricter review methodology.

Yet it is one of a widely used method that amalgamates streams of knowledge providing contexts, map intellectual landscape, and generate hypotheses for a desired field of study. Narrative review examines music's sociological role in healing, resilience, and social cohesion which is significantly helpful as the research question is spread across range of domains, diverse knowledge systems, and complex social phenomena; otherwise, it would be difficult to narrow down the synthesis to a single outcome measure of the study. To ensure interdisciplinary understanding, mixed sources are included for study,

namely- historical texts, ethnographic studies, policy documents, and modern empirical research studies.

Sociological frameworks are employed to study how social aspects of music have evolved across sociological as well as historical pathway in India. Sociological frameworks guide the analysis; Structural Functionalism interprets music rituals as mechanism of social stability; Conflict Theory highlights exclusion based on caste and gender; and Symbolic Interactionism examines identity construction through musical performance. The study also integrates diverse epistemologies that creates a link between traditional knowledge and modern scholarships. Examining structural forces on different levels, micro-meso-macro, helps align with study's sociological requirement and provides understanding of music as a social institution operating in a dynamic social-economic landscape. There are a few domains which are focused on synthesis according to their relevance to music's sociological functions in India.

Traditional Knowledge Systems and Historical Sources:

Foundational texts establish music's socio-spiritual framework. Samaveda is regarded as the primary source that conveys music's ritualistic and social significance (Gurung, 2024), also believed to be the base for modern music (Thero, 2022). Later references that like Sangeet Ratnakar, which was a musicological text representing traditions (Dutta & Mane, 2024), whereas Natyashastra that focuses on performing arts (Devi & Krishnanandayani, 2024) helped establish these traditions, not merely as entertainment but as a tool for moral education and consciousness. Even epics like Ramayana and Mahabharata represent an integral role of performing arts in ancient social life (Das S. , 2015).

Ayurveda, the ancient Indian system of medicine offers comprehensive and holistic framework that integrates mind-body healing, emphasizing that emotional wellbeing is pivotal to physical recovery (Poojary, M, & Bhat).

Music Therapy in India should be understood as an umbrella term that envelops range of practices and transcends traditional healing methods into contemporary scientific validation. This domain encompasses various methods including Nada chikitsa (Sound therapy), Raga chikitsa (Raga-based therapy), Garbha Sanskar (Prenatal music interventions), Time theory of raga working closely with Ayurvedic principles, Chakra activation technique, etc. (Sundar & Parmar, 2018). There are many healers and practitioners who are working for decades in India with limited reach and awareness about its significance and benefits (Singh, 2021). Traditional approaches include sacred music therapy among healers in village in northern region of India, where music is integrated into complete healing sessions within cultural contexts (Cook & Cook, 1997).

Contemporary Therapeutic Frameworks and Clinical Literature:

Modern music therapy, started around the middle of the Twentieth century has traditionally been rooted in concepts of social science (Thaut, Francisco, & Hoemberg, 2021). The basic value of music in therapy was considered to derive from emotional and social functions in personal life experiences and a society's culture (Thaut, Francisco, & Hoemberg, 2021). Emotional expression, social roles to facilitate group association, integration, and relationship building, as well as general concepts of well-being and health were considered and are still today core functions to explain music as a therapeutic modality (Thaut, Francisco, & Hoemberg, 2021). Over the decades, Music therapy has evolved significantly and now considered as an evidence-based, safe, and cost-effective clinical practice (Gardener, Mukaetova-Ladinska, & Perera, 2025). The neurological mechanisms underlying therapeutic effects of music are being well-documented. Music engages multiple brain regions (Yiwei,

2025) responsible for emotion regulation, cognitive processing (Thompson, et al., 2022), and social interaction.

According to research done, music therapy provides more holistic approach to mental healthcare supporting emotional and psychological needs in addition to physical health (Vandana, et al., 2025). A comprehensive meta-analysis of 26 studies across 779 participants found that music interventions were associated with statistically significant improvements in mental health related quality of life with effect meeting minimum important difference thresholds (McCrary, Altenmüller, Kretschmer, & Scholz, 2022). Music therapy has proven effective for depression with a systematic review of 25 randomized controlled trials revealing that music therapy significantly reduced symptoms of depression compared to control group and the benefits remained consistent across delivery methods (Lee, Kim, Yoon, & Lee, 2025). As per a multilevel meta-analysis of 47 studies with 2747 participants, it has demonstrated a medium-to-large effect of music therapy on both physiological as well as psychological stress related outcomes (Witte, et al., 2020).

According to a study, raga-based therapy has shown positive impact on neurotransmitters and nervous system, influencing body and mind to induce emotions and promote holistic wellbeing (Chakraborty, 2022). Music therapy has shown reducing pain intensity and depression, with patients selecting their own music (Chen, Yuan, Wang, Ye, & Yang, 2025). A Cochrane systematic review of 81 trials with 5576 participants indicated music interventions have beneficial effects on anxiety, depression, hope, pain, and fatigue in adults with cancer compared to a standard care (Trigueros-Murillo, Martinez-Calderon, Casuso-Holgado, González-García, & Heredia-Rizo, 2023). Community Music therapy demonstrates promoting social wellbeing beyond clinical settings. Participation in community music activities provides benefits across physical, cognitive, emotional, social, and psychological domains (Yi & Kim, 2023). socially engaged music-making seems to be a core mechanism facilitating wellbeing through method tailored to individual needs and contexts (Yi & Kim, 2023). These findings establish music therapy as a non-invasive, cost-effective, evidence-based, people-friendly intervention. Modern treatment modalities can integrate music therapy into mainstream mechanisms that will serve diverse populations and can function in clinical, rehab, social, educational, as well as institutional settings.

Interdisciplinary Academic Literature:

Classical Frameworks established by Weber, Durkheim, Adorno, and Bourdieu conceptualizes music as a domain that is embedded in social stratification and cultural capital transmission. Bourdieu states- “nothing more clearly affirms one’s class, nothing more infallibly classifies, than tastes in music”. He positions musical preferences as an expression of upbringing and education that crystallize inequalities. Contemporary Indian music therapy research integrates indigenous knowledge systems, builds upon these sociological insights, and validates therapeutic efficacy through recent empirical studies. A six-month observational study demonstrated significant reductions in depression, anxiety and behavioural symptoms following structured Hindustani Classical music (Bandyopadhyay & Acharya, 2025), while research on Carnatic raga-Bilahari intervention showed significant decrease in anxiety, sleep disturbance, and somatic symptoms among cancer caregivers (Krishna, Rajkumar, Romate, Allen, & Monica, 2022). India’s recognition of 14 music traditions on UNESCO’s representative list of “Intangible Cultural Heritage” (UNESCO, n.d.) highlights significance of music in our culture. While there is a treat to the traditional practices by commercialization and

standardization, the therapeutic properties of music extend beyond individual benefits that encompasses broader social functions and constituting individual and collective identities strengthening social bonds. Research examined music-based interventions in a marginalized community, demonstrated capacity to reduce stress, facilitate healing, and promote resilience.

Policy Frameworks and Government Documents:

India's constitution and statutory mechanism support policy framework for cultural heritage preservation and art development. Constitutionally, article 29 (Article 29- Protection of interests of minorities, n.d.), and article 51A mandate preservation of India's composite culture and minority heritage (Fundamental duties, n.d.). While National culture fund mobilizes resources for this, policy focus often prioritizes classical over folk traditions. As studied by The Dialogue Think tank, recent policy developments reflect dynamic intersections of music regulations, digital transformation, and traditional healing integration. National Health Policy 2017 (Ministry of Health and Family Welfare, 2017) supported "Pluralism" and ensured access of AYUSH care providers to patients, where government also encouraged research to develop integrative practices. The Ministry of AYUSH also promotes integration of traditional healing practices into preventive medicine (Saxena, et al., 2024) that aligns well with WHO, and SDG 3. This addresses India's healthcare burden and recognizes traditional practices, holistic approach to lifestyle, mental wellbeing, and disease prevention. It is unfortunate that physicians lack understanding about benefits of music. We also lack standardized protocols when it comes to music therapy practices. NITI Ayog's mapping exercise considers National Health Mission as an important factor (NITI Aayog, 2025) that would help achieve goals aligned with SDG 3. This also highlights traditional medicine considering sustainable development and global healthcare goals.

Empirical Data and National Surveys:

Universal role of music is getting highlighted when we study empirical data emerging through range of national surveys, industry reports, etc. across health, culture, and economic domains. National Family Health Survey also provides a better understanding on determinants of health including range of demographics as well as geographic location (Tripathi, Pathak, & Lahariya, 2023). This helps establish a baseline to analyse health equity. Traditional healing systems encompasses over 500,000 practitioners as documented (Dalal, 2007). Over 90% of the population has reportedly utilized the traditional healing services at least once in their lifetime (Dalal, 2007). National survey from 2017 indicated 13% of surveyed population availed AYUSH or traditional healthcare over a span of 12 months (Pengpid & Peltzer, 2021). The 2022-23 survey on AYUSH (Ministry of AYUSH- Ayurveda, Yoga and Naturopathy, Unani, Siddha, and Homoeopathy) indicates crucial figures supporting the argument. According to the findings 46.3% of rural population has availed traditional treatment in the past year, whereas 25% of the population seen engaged in Yoga and meditation practices where music is intrinsic (National Sample Survey Office, 2023). This highlights persistent relevance of indigenous healing practices with musical and other ritual elements across socioeconomic strata. The report helps establish fact that the cultural infrastructure for sound-based healing is already being utilized by almost half of the rural demographic. India's music industry also presented equally compelling empirical trajectory. 460 million daily music streams recorded in FY2023 which was 1.6x times compared to FY2020 (Jha, 2023). This positioned India as a world's second largest music streaming market by volume. Point to notice here is that the regional music accounted 34% of daily streams (Mishra, 2023) which seems growing faster than content in Hindi or English, that includes 90% free access users and remaining paid users.

Findings And Discussion

Music has range of benefits including improved heartrate, motor skills, brain stimulation, and immune system enhancement (Rebecchini, 2021). The findings highlight ability of music to strengthen community relationships in social framework. 47% improvement in social connections observed in the empirical literature where music-based interventions are used as a part of community practice (Patel & Soren, 2025). Music connects with all beyond social barriers-language, socio-economic status, cultural boundaries, etc. Durkheim states the same in his concept of collective effervescence, where people gather and music, as a stimulant, transports people into extraordinary states (Hsu, 2017). Music provides shared experience which builds consciousness and solidarity in society. Inequality is something very common in Indian societies spread across caste, class, gender, region, etc. This disparity can be quantified using recent data from the Ministry of Education. 47.29% urban schools have internet access, but in rural schools only 18.47% are seen connected (Ministry of Education, 2025). This gap creates structural barrier to modern music education. Gender ratio is critical due to this digital divide, having only 21% digital literacy in women (Ministry of Education, 2025). It seems like a systematic exclusion from digital archives and global platforms. Metropolitan areas are home to world-class music institutions, however, aspiring musicians from rural areas lack access to this education and expensive urban institutions are inaccessible to rural households (Das S. , 2025). Disparity in music education resources, structured programs, availability of various instruments, qualified teachers, is also noticed highlighting urban-rural gap (Xuan & Haris, 2025). Gender gap observed in music industry is real (Chakraborty, 2020). Indian female artist face numerous challenges including societal expectations, lack of representation, and limited opportunities with significant gender disparity in various genres (Dey, 2024). According to World Economic Forum's Global Gender Gap Report, India is ranked 129th in the list of 146 countries (Global Gender Gap Report 2024, 2024), dropped by 2 ranks compared to 127th rank of 2023 (Global Gender Gap Report 2023, 2023); finally, taking major hit in 2025 with 131st rank (Global Gender Gap Report 2025, 2025) which reflected severely declining disparity and gender discrimination. The gender disparity is not merely a statistical anomaly, but a reflection of a deeply rooted power dynamics that determines authority to perform and preserve cultural heritage. Our patriarchal, though changing now, society might be a significant reason behind this divide and barriers.

Institutional Contexts and Policy Frameworks:

Music, being unavailable in schools, being optional or not a dedicated subject, not-so-updated curriculum (Vishal, 2015), absence of dedicated infrastructure challenges music education (Xuan & Haris, 2025). Even though the National Education Policy 2020 emphasizes art-integration, the digital divide limits marginalized communities face challenges to get merged in mainstream. Healthcare integration shows promising developments through institutions like NIMHANS and indigenous approaches influenced significantly by traditional healing systems. Yet, music therapy's classification as a complementary medicine limits institutional support even though 90% of the population is noted to take benefit of traditional healing modalities (Dalal, 2007). Focus on classical traditions differentiates folk, tribal, and contemporary forms. As per Interactionist perspectives, institutional contexts shape meaning-making process, legitimizes certain forms & delegitimizing others.

Traditional Knowledge Systems and Therapeutic Embeddedness:

Traditional Indian systems reflect sophisticated realization of music's social and spiritual aspects. Talking about influence of Hindustani classical music, Raga Chikitsa integrates temporal theory with Ayurvedic Principles (Malik & Mishra, 2019), and Time Theory of Raga intersects very well with functions of tri-doshas (Nimkar, 2016). The knowledge about Nadi Pariksha, a popular diagnostic tool in Indian culture, is uncovered in various ancient Ayurvedic Literature like Ravansamhita, Bhavprakash, Nadivigyan by Kanad, Sharangdhar, and Yogratnakar (Fatangare & Bhingarkar, 2024). Traditional healers administered Nadi-pariksha to determine levels of Vata-Pitta-Kapha for a root cause analysis of current or future health condition (Nadi Pariksha, 2025), accordingly time-specific ragas were chosen (Adhikari, n.d.) emphasizing dominant notes for targeted therapeutic outcome. In Chakra Activation, swaras associated with respective chakra were utilized to stimulate energy centres starting from Muladhar to Sahasrara chakra (Link Between Swaras And Chakras, 2022). Charak is believed to be the first physician from ancient times who employed musicians in public hospitals as a support staff (Gangopadhyay & Prasad, 2022). Holistic approach of music facilitates healing through social processes. Traditional healing is considered culturally significant and carries genuine support from community. According to research studies, it is the social mechanism that establishes a landscape that builds social identity. It also develops belongingness and underlines cultural importance. Music has therapeutic properties in-built and when implemented beyond social barriers, it helps carry the traditional values into modern practices. It is one of a characteristic of community music that it develops respect of cultural properties in community and enables community to take its responsibility and ownership (Veblen & Olsson, 2002).

Music Across Course of Life and Cultural Continuity:

In India, music is something that gets associated with an individual even before birth and transcends beyond mere meaning of life. In Garbha Sanskara, many rituals are followed, in which music plays significant role. Even scientific findings have reported that foetus responds to auditory stimuli and holds this in short-term auditory memory even by end of pregnancy (Querleu, Renard, Versyp, Paris-Delrue, & Crèpin, 1988). Though part of so-called Indian mythology, the legend of Abhimanyu gives testament of the knowledge and practices followed and believed in Indian culture. No doubt music stays as an integral part of a human life through festivals, rituals, family functions, celebration of national importance. Music establishes an inseparable bond of brotherhood and solidarity. The individuals who engage with music with others has greater well-being in comparison to those who engaged in musical experiences alone (Gustavson, et al., 2021). The shared experiences in observed through community music where people come together fading the social barriers and boundaries (Greenberg, 2021). The traditional music provides identity, preserves heritage, folk songs, devotional music, etc. strengthens cultural ties across generations. All these aspects are essential to maintain social harmony and provides platform for sustainable development.

Sustainable Development and Transformation Potential:

The study identifies potential of music that encourages and promotes sustainable development, but to ensure it is integrated, policy frameworks would be playing important role. Musical training has gained additional interest in education as neuroscientific research demonstrates its positive effects on brain development (Miendlarzewska & Trost, 2014). Hence we can say that music supports SDG 4- Quality Education, as it enhances physical and mental wellbeing (Rebecchini, 2021), helps manage and expressing emotions, and facilitates self-development and connections (Perkins, Mason-Bertrand, Fancourt, Baxter, & Williamon, 2020), enhances interpersonal skills and fosters social development (Zhan, 2025); and supports cognitive development (Miendlarzewska & Trost, 2014). Therapeutic aspect of music aligns with SDG 3, that is associated with Good Health and wellbeing (Viola, et al., 2023). Vibrant music economy fuels job creation and economic growth (Terrill & Jacob, 2015) that

directly translates to Decent work and economic growth supporting SDG 8. Music helps dilute social barriers and provides equal opportunities (Greenberg, 2021) for various segments of society, reducing inequalities that is associated with SDG 10. Altogether music denies structural barriers that includes resource distribution, institutional gatekeeping, professional exclusion, etc. Music carries a huge potential for structural reforms.

Critical Theoretical Synthesis:

Looking at structural-functionalist perspective, we can state that music, being a function that integrates in culture, maintains social bond and solidarity across diverse communities, bringing overall stability and continuity in the social system (McMahon, 2024). These relationships are synthesized in Table 1 given below. The information represented helps map traditional Indian practices with their contemporary sociological functions.

Table 1: Theoretical Mapping of Sociological Functions of Music in India

Social Dimensions	Traditional Mechanism (Ancient)	Modern Manifestation (Current)	Sociological Function (Theory)
Healing	Raga Chikitsa, Nada Yoga	Clinical Music Therapy, Neuro-rehab	Structural functionalism: Restores individual to functional state for society
Cohesion	Bhajan, Satsang, Festivals	Community Drum Circles, Protest Music	Symbolic Interactionism: Creates shared symbols and collective effervescence
Resilience	Fold traditions, Oral history	Digital Archives, Indie Music Scene	Conflict Theory: Resistance against cultural erasure/ homogenization

As per Conflict theory, music is considered as a social landscape that allows various groups to practice and maintain their culture, access the available resources. Music being a contested social field also acknowledges resistance that comes from various sectors. According to Symbolic interactionism, meaning of music has emerged right through social interactions that also reduced inequalities. Remarkable abilities of music help build social cohesion, foster resilience, and supports social, emotional, cognitive, and spiritual wellbeing. Author encourages further study that would explore music's potential to serve social justice. The situation demands moving ahead of individual boundaries and looking at bigger social landscape. The process would help regulate power relation, resource allocation, and arrangements on institutional level.

Conclusion

Music plays important role in social landscape of India and a crucial element of everyday life that plays central role in all human cultures (Rebecchini, 2021). Music facilitates healing, brings people together, builds resilience, and promotes sustainability. In India, music is a part of traditional healing

practices since Vedic period. Music helps people to express, communicate, and understand each other. Music is instrumental in preserving our culture and identity. Music makes us strong in tough times and helps people survive and by giving them hope and strength. National Education Policy 2020 encouraged Higher Education Institutions to make Indian Knowledge Systems part of their academic deliverables (National Education Policy 2020). Eventually, we have come across this treasure and will start valuing it which was hidden in the British formed education system. Even in this scenario, music is supposed to play a key role to bridge traditional systems with modern practices. Music helps us connect our present with our history. Music is the tool which will be keeping our culture alive in us by helping us connect with our roots. We can continue practicing our traditions and rituals with respect and pride.

We need to ensure our institutions and policies recognize true potential of music and is used for betterment of society. Music is not just a medium of entertainment or only an art form. Music improves public health, serves justice in society, and supports sustainable development. We should encourage healthcare systems to include music-based practices. It can also be implemented in education and community settings. We should support policies and bring new policies that supports and strengthens our culture and beliefs. Documenting and preserving our ancient knowledge and treasure is a crucial step in the process. Historical and indigenous education disruptions mainly in colonial era have marginalized these traditions. We need to bring it to the neglected segments of society in mainstream. Mental and physical illness can be costly, and music provide less expensive alternative in addition to the mainstream treatment (Rebecchini, 2021). We also must acknowledge the limitation of narrative review due to lack of longitudinal data on therapeutic use of music in rural India, and the potential exclusion of oral traditions that are not documented in academic texts. In order to understand how music is perceived and processed on individual and social level, we need to study intersection of sociology and psychology, going ahead with future research. We also need to study how music facilitates solution for problems like mental health issues, loneliness, inequality, and restoration of lost culture. Community programs need to be emphasized using music. Digital platforms also should be used to provide music education, promote traditional healing practices, building social identity, and drive positive social change. We must contribute to progress of our nation. Our society need to be sensitive enough to changes. It should know how to heal and sustain. Music seems a way out to strengthen our community and nation, ultimately paving strong foundation for sustainable development.

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Declaration of Interest Statement

Author declares that there is no known professional or financial obligation, personal relationship, any other interest that could have influenced the interpretation and outcome presented in the study.

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