



Artistic Expression, Religious Ideology, and Propaganda: Analyzing the Impact of Islamic Words Teleological Usage in Indian Songs

Sehreen Far Bokhari¹



| Madiha Maqsood^{2*}



| Wafa Naz³



Abstract

The production of objects aimed at contemplating as beautiful with a conscious use of imagination is credited with the title of artistic expression. However, from a utilitarian perspective, such expressions are also used for political, ideological, and material gains in the modern world. Propaganda through musical arrangements is an example of this practice. Considering the rivalry between India and Pakistan and a desire by each side to supersede the other, the study assumes that Indian songs have deliberate use of content related to Islamic concepts targeting Pakistani Muslims. It also asserts that such transmission of ideologically driven music numbers is affecting the minds sets of Pakistani youngsters. Such exposure is cultivating disbelief in youngsters regarding Islam and it affects the concentration of youngsters while performing religious duties. The study uncovers deliberate references to Islamic concepts in Indian songs, and it demonstrates that exposure to such music has a discernible impact on the mindset of young Pakistanis. It leads to the emergence of doubts about Islam and disrupts their concentration during religious activities.

Keywords: *Artistic expression, Teleological Use, Propaganda*

Author's Affiliation:


Institution: University of the Punjab^{1,2} | Government College University, Lahore³

Country: Pakistan

Corresponding Author's Email: *madiha.ics@pu.edu.pk

The material presented by the author(s) does not necessarily portray the view point of the editors and the management of the ILMA University, Pakistan.

(Print) 2707-8906 (online) 2788-8304 ©2023, published by the ILMA University, Pakistan.

This is open access article under the  license. <https://creativecommons.org/licenses/by-nc-sa/4.0/>

INTRODUCTION

For providing a living framework, the philosophy of every religion is rooted in giving its followers a distinction between allowed and not allowed acts. This includes entertainment resources and their usage to certain bonds. In this regard, every religion has doctrinal references to give justification of acts to its followers. (Brown, 1999; Asari, 2005; Bukhari & Salim, 2022; Cox, 2016)

Since religion is viewed as a code that influences all aspect of a follower's life, religiosity is the degree of a follower's affiliation with a particular religion (Bukhari, 2022). Every religion tends to restrict the lifestyles of its adherents in the circle of its dos and don'ts, including the choice of entertainment resources and provides various interpretations of entertainment bonds, by offering a philosophy for living. Religion serves as a motivating factor that has a long-lasting effect on followers' entertainment preferences (Brown, 1999; Asari, 2005; Cox, 2016).

An important subfield of philosophy called "Aesthetics," also referred to as the "Philosophy of Art," or simply "the study of beauty," deals with the issues surrounding the definition of beauty. This discipline of knowledge is where art is discussed, that includes all kinds of human expression such as poetry, sculpture, music, and architecture. Budd (1998) divides the subject into two categories: the philosophy of art and the philosophy of the aesthetic experience. The distinction clearly distinguishes between the creation of an item by the artist and its consumption by the recipient according to their likes or dislikes or evaluation of the thing according to their own criteria of beauty.

The status of music in Islam is a well-debated area but the matter gets another look, The Islamic tradition treats music as a grey area. Different strands in Islam have their standpoints supported by doctrinal references respectively stating music as "halal" (allowed) or "Haram", (not allowed) but no tradition exists of using Islamic phrases words and expressions in songs for entertainment. There are two distinctive strands in Islam giving their stance about status of music (Bukhari, S.F., & Salim, N. 2022).

The first strand adherent expressly condemns music by labelling it as haram, or forbidden. They emphasise the interpretation of several Holy Quranic verses and bolster their arguments with hadiths (Phulwari, 1997). The Surah e Luqman, ayat number six, is the main source of the conservative strand's references, and it also contains the phrase "lahv al hadith," which is interpreted differently by those who take an Islamist and liberal perspective. By saying this three times, Abdullah Bin Mas'ud Radhiyallahu'anhū compared the Arabic phrase "lahv al hadith" in this ayah to singing "ghina" while interpreting. Later researchers like ibn Abbas and Ja'far stated the same concept to emphasise song singing and song listening (Joomal (2003; Bukhari, 2006).

As two ideologically distinct nations, India and Pakistan have a long history of rivalry. Ideology is one of the main factors that led to the division of Indian sub-continent in 1947. The developed separate nations have different religious values

and cultures. In the course of history of sub-continent, India and Pakistan have been in a state of war lot of times. This also includes effective use of media against each other's` culture including ideology (Mustaqeem, 2012; Saeed , 2007).

In today's world, media shape the thinking patterns and lives of people. It is considered to have a very important role in managing the flow of information and altogether the influence of media is evident. Since the 1990s, the political goals and strategies of the Indian government have influenced Bollywood's strategy, and a correlation between Muslims and terrorism has been developed symbolically. Saeed (2007) discusses the misconceptions about the Indian Muslim population that were created by the popular media in India, that referred to them as "Indian Muslims." It demonstrates that India has planned a coordinated online onslaught against Pakistan. Mustaqeem, (2012) says that Muslims are portrayed as terrorists in many Indian movies. In the movies "Qurban" (2009) and "Fanaa" (2006), the protagonists were shown involved in terrorist attacks and activities. In many Indian movies if Muslims are not shown as terrorists then mostly the villains are always shown wearing shalwar kameez holding a tasbeeh in their hand with taveez around their neck. This places a negative impact of Muslims especially Pakistanis as shalwar kameez is the national dress of Pakistan. The young generation of Pakistan is mostly effected by Indian cultural invasion done through entertainment media. The abundant and wealthy lives of actors and actresses also plays an important part in their discussions related to Indian cinema.

On this backdrop, the study asserts that Islam is the religion being targeted by the Indian Cinema. In Indian movies and songs, there is a lot of content regarding Islam. In recent years, Islamic words are being used in Indian songs that are causing a very bad effect on the young generation of Pakistan. The songs are composed in such melodious and catchy tunes that attract the listeners and they get addicted to it. After listening the song it leaves such a huge impact on them that they hums it repeatedly unintentionally e.g. "Kun Fayakun" is a Quranic expression that means, "Be and it is", this has been used in an Indian song of movie Rock Star. Apart from this a lot of other songs include other Islamic words like MashAllah , Rab Ka Shukrana etc.

The study also assumes, although Pakistani Muslims counter take their religious terms and Quranic words as sacred with due respect, but when they listen those words in Indian commercial songs, it may create an element of disrespect in their minds. Usage of Islamic words in Indian songs with musical instruments and sensational lyrics can also be considered as a disrespectful act towards the religion Islam. The Islamic words mostly are added in sensational songs that leads to sinful acts such as drugs, sex, violence, etc. This is highly against the ethics of Islam.

Rahman (2010) says that in Islam singing is disliked for Muslims and even lot of people are against the anti-Islam music in Pakistan. The Bollywood movies that involve Pakistani singers turn out to be a block buster hit where as other movies those don't include Pakistani singers go unnoticed. In 2009 same happened where a Pakistani Qawwali singer Rahat Fateh Ali Khan sung a song that contained inappropriate lyrics against Islam. The song was featured in an Indian movie "Love

AajKal” and the title of the song was “Aj din charya”.

The basic purpose of this research is to analyse the usage of Islamic words in Indian songs and its effects on the young generation. The study tends to find out whether the young listeners are unaware of the literal meanings of Islamic words used in Indian songs.

Objectives

- To find out whether the young listeners are aware of the literal meanings of Islamic words used in Indian songs
- To study whether these Indian songs having Islamic words is cultivating disbelief in youngsters about Islam
- To investigate whether these Indian songs effects the concentration of youngsters while performing religious duties
- To evaluate whether the melodious and catchy tunes of these Indian songs make the youngsters addicted to it and attract them

Research Questions

Q1. Are the listeners aware of the literal meanings of Islamic words used in Indian songs?

Q2. Is the exposure to Indian songs having Islamic words cultivating disbelief in youngsters about Islam?

Q3. How does the exposure to Indian songs having Islamic words affect the concentration of youngsters while performing religious duties?

Q4. How do the melodious and catchy tunes of these Indian songs attract youngsters and make them addicted to them?

LITERATURE REVIEW

This literature review aims to explore the intricate relationship between artistic expression, religious ideology, and propaganda by analyzing the impact of Islamic words’ teleological usage in Indian songs. Music has been an influential medium for conveying ideas, beliefs, and cultural expressions throughout history. In the Indian context, where diverse religious traditions coexist, the inclusion of Islamic words in songs raises questions about the interplay between art, religion, and the potential for ideological manipulation.

The study investigates how of listening to Indian songs containing Islamic words effects the Muslim youngsters of Pakistan. As Khan (2012) claims that even though Indians are reaching out in friendship, there are still many concerns that need to be addressed. Indian movies have traditionally portrayed Muslims incorrectly, most frequently as terrorists. They are portrayed as the criminal people on the globe who are engaged in a variety of wrongdoings.

The incorporation of Islamic words in Indian songs contributes to the creative palette available to composers and lyricists, thereby enhancing artistic expression. Scholars such as Peter Manuel, in his book “Popular Musics of the Non-Western World,” discuss the fusion of religious and secular elements in Indian music, highlighting how Islamic words provide a unique sonic and poetic dimension to compositions (Manuel, 1988). Additionally, Ali (2009) explores the incorporation of Islamic words in Bollywood music, emphasizing their contribution to the emotional depth and aesthetic appeal of the songs.

Mustaqeem, M (2012) says that Muslims are shown as terrorists in many Indian movies. In the movie “Qurban” the protagonist was shown as a Muslim, involved in a terrorist group that planned to attack US. Likewise in the Indian movie “Fanaa” the protagonist is named Muslim. Hence there are a lot of movies which shows Pakistani people as terrorists and through this it leaves a wrong impact on the viewers regarding Islam.

Ali (2009) further says that Bollywood tries to show Muslims as terrorists by their movies. In many Indian movies if Muslims are not shown as terrorists then mostly the villains are always shown as drinking, harassing women, attending dance parties in the Indian movies mostly doing all the things which are disliked in their religion Islam, this also portrays a negative image of Muslims. Bollywood bases their movies against Muslims but the question is that why don't they make movies on what happened with Muslims of Ahmedabad and Gujarat.

Mahmood (2004) provides an example of how effects from movies can have an impact on not only social structure but also other facets of life. The college-bound students watch movies to copy the most recent hairstyles, clothing, and fashion trends. People regularly observe that the dialogue in films affects the way they communicate. In terms of annual film production and ticket sales, the Indian film industry is the largest in the world, claim Parsad and Madhave (2004).

According to Shams (2013), Indians regard the new Pakistani singers' voices to be distinct from those of Indian singers and they admire them. These singers include Atif Aslam and Rahat Fateh Ali Khan. The Pakistani vocalists are beloved, admired, and revered in India. However, some Indians are against Pakistani singers who perform songs in Indian movies and are popular because they believe this deters Indian vocalists. According to Brahmaj, certain individuals in Bollywood don't care about skill; instead, they only pay attention to what is emerging from Pakistan.

According to Srivastava (2013), contemporary Bollywood movies have portrayed several facets of Muslim society. If they primarily portray Muslims negatively, then they have also included good portrayals of Muslims in some films. The main characters in the Indian films “My Name Is Khan” and “Qurbaan” are portrayed as a Muslim who suffers only as a result of his religion. Similar to this, Indian actor John Ibrahim, who plays the innocent victim in the 9/11 movie “New York,” is depicted as suffering all the problems because he is a Muslim.

Saeed (2007) discusses that in Indian movies antagonists are shown shouting anti-Indian slogans, supporting Kashmir and Islam negatively, and surrounded by bearded men with firearms and wearing Shalwar-Kamiz with a scarf slung over their shoulders. They are shown as having bloodshot eyes that bulge with unbridled wrath. Mustaqeem (2012) says Muslims are also shown as drinking, harassing women, and attending mujras (vanity dances) in the Indian movies mostly doing all the things which are disliked in their religion Islam, this also portrays a negative image of Muslims. Nowadays, the effects of the Bollywood invasion are evident on Pakistani society.

Religious ideology plays a significant role in shaping societal norms, values, and beliefs. The usage of Islamic words in Indian songs raises questions about the influence of religious ideas within the broader context of music. Propaganda is the deliberate manipulation of information to shape public opinion and behavior. Islamic words, drawn from the Arabic language, have found their way into Indian songs across different genres, be it Bollywood film music, Qawwali, Sufi music, or regional folk traditions. These words hold spiritual and linguistic significance within the Islamic tradition, but their usage in Indian songs introduces an additional layer of meaning (Wade, 1983).

Theoretical Framework

When referring to this research, the cultivation theory is suitable. The purpose of the study is to examine how Pakistani youngsters are influenced by the use of Islamic terms in Indian songs. The long-term effects of television and people who cultivate their beliefs and attitudes about any social or another topic without contributing their own perceptions are the focus of the cultivation theory. The use of Islamic words in Indian songs has a profound effect on the listeners, who are greatly influenced by these Indian tunes. They become captivated to their catchy, beautiful sounds without realizing that they contain derogatory lyrics about Islam. Without adding their own interpretations, they simply accept everything as the media portrays it.

METHODOLOGY

Research Design

The study analyses the usage of Islamic words in Indian songs and its effects on youth. For this purpose, a survey was conducted. The public opinion was collected from four universities in Lahore through a questionnaire regarding students' views related to the use of Islamic words in Indian songs and their effects on them.

Population and Sampling

The population of this study is comprised of all the students of Post Graduate institutions of Lahore city. The researcher has used purposive sampling and convenient sampling in this study. The sample of this study is based on 600 respondents from the students of Kinnaird College, Beaconhouse National University, University of Central Punjab, and Punjab University.

RESULTS

Table 1: Correlation between variables

Hypotheses	X	N	Sample p	Bound	P-Value
H1. The listeners are unaware of the literal meanings of Islamic words used in Indian songs.	414	600	0.690000	0.681824	0.000
H2. Exposure to Indian songs having Islamic words is cultivating disbelief in youngsters about Islam.	425	600	0.708300	0.731824	0.001
H3. Exposure to Indian songs having Islamic words effects the concentration of youngsters while performing religious duties.	456	600	0.760000	0.705100	0.000

H4. Melodious and catchy tunes of Indian songs attract the youngsters and make them addicted to it.	430	600	0.716600	0.716100	0.001
---	-----	-----	----------	----------	-------

Confidence level of 95.0

Level of Significance = 0.000

Test and CI for One Proportion

Test of $p = 0.5$ vs $p > 0.5$

95% Lower Exact

The proportions test revealed that, 414 respondents agreed the Pakistani Muslim listeners are unaware of the literal meanings of Indian songs having Islamic words. Regarding second hypothesis 425 respondents agreed that Indian songs have consonance that listening songs having Islamic words divert the concepts. For the third hypothesis, 456 respondents agreed that Indian songs distract the listeners while performing religious duties whereas regarding fourth hypothesis 430 respondents agreed that melodious and catchy tunes of Indian songs make them addicted. As the P value for all hypotheses is 0.000, it proves the result is highly significant.

DISCUSSION AND ANALYSIS

Indian songs have always been popular, listened to, and talked about as a source of entertainment for the people of Pakistan. The study aimed to analyze the usage of Islamic words in Indian songs and its effects on youth. For this purpose, a survey was conducted and a questionnaire was filled by respondents. Rahman, A (2010) says that Indians have accepted that by featuring Pakistani voices in the songs of any movie, has given a plus point to them for the success of that movie. On asking the respondents do they listen to Indian songs, 96% said yes they listen to Indian songs as they are a good source of entertainment, while 6% said no they don't get much time to waste on listening to these songs because of other routine activities. On questioning that how often you listen Indian songs, 66% said that they listen to these songs daily, 5% said that they listen to them weekly where as 26% said that they often listen them.

On inquiring that do you listen to all and every kind of music, 62% said yes they listen to all and every kind of music where as 30 % said no they don't listen to all and every kind of music. On the question for what purpose do they listen Indian songs, 40% said that they listen them for time pass, 15% said that they get addicted where as 32% said that they are a best way of entertainment.

On questioning that do they think Indian songs have words related to Islamic concepts, 35% agreed that they have words related to Islamic concepts, 10%

strongly agreed that they have words related to Islamic concepts, where as 18 % couldn't decide whether Indian songs have words related to Islamic concepts.

Upon asking the respondents that where have you heard these Indian songs, 49% said they listen these songs when alone, 3 % have heard them with parents where as 36% have heard them in public places. On questioning that do they think after listening to these Indian songs it leaves a huge impact on their mind, 35% agreed that listening of these songs it leaves a huge impact on listeners mind. A total of 3% strongly disagreed that these songs leaves a huge impact on listeners mind, 22% strongly agreed that these songs leaves a huge impact on listeners mind.

Upon asking the respondents that do they agree that these Indian songs have elements towards islam, 27% agreed that these songs have elements towards Islam, 8% strongly disagreed that these songs have elements towards Islam where as 33% couldn't decide that whether these Indian songs have elements towards Islam.

On questioning that do they think that these Indian songs have consonance to divert the Islamic concepts, 35% agreed that these songs have consonance to divert the Islamic concepts, 9% strongly disagreed that these Indian songs have consonance to divert the Islamic concepts.

On inquiring that do they think the listeners are unaware of the meanings of these Indian songs having Islamic words, 45% agreed, 4% strongly disagreed and 18% strongly agreed.

On questioning that do they agree that the listeners know the meaning of these Indian songs but still, they listen to them for fun, 43% agreed, 2% strongly disagree whereas 17% could not decide whether the listeners know the meaning of these songs but still they listen to them for fun. On inquiring that do they think that the listeners get immune to these Indian songs having Islamic words, 24 % couldn't decide, 5% strongly disagreed and 28% agreed that the listeners get immune to these Indian songs having Islamic words.

On questioning that do they think melodious and catchy tunes of these Indian songs attract them, 62% agreed that melodious and catchy tunes of these Indian songs attract them, 6% strongly disagreed that melodious and catchy tunes attract them whereas 24% strongly agreed that melodious and catchy tunes attract them. On inquiring that do they think melodious and catchy tunes of these Indian songs make listeners addicted, 35% agreed, 5% strongly disagreed whereas 26% disagreed

On questioning that do they agree that after listening to these Indian songs the listener unintentionally hums it repeatedly, 46% agreed, 1% strongly disagreed whereas 20% strongly agreed that after listening to these songs the listener unintentionally hums it repeatedly.

On inquiring that do they think these Indian songs having Islamic words effects the values of Islam, 43% agreed, 10% strongly disagreed whereas 11% strongly agreed that these Indian songs having Islamic words effects the values of Islam. On

questioning that do they think these Indian songs are creating misconceptions in the minds of listeners regarding Islamic values, 38% agreed, 6% strongly disagreed, and 17% could not decide whether these songs are creating misconceptions in the minds of listeners regarding Islamic values.

On inquiring that do they think the usage of Islamic words in these songs is a necessary requirement for the success of a song, 28% disagreed, 6% strongly agreed, whereas 27% agreed that the usage of Islamic words in these songs is a necessary requirement for the success of a song. Upon asking the respondents that do they conceptualize these Indian songs while listening, 36% said no they don't conceptualize these Indian songs while listening, 14% said that they rarely conceptualize these Indian songs while listening whereas 27% said that yes they conceptualize these Indian songs while listening.

On questioning that do they agree that the listeners get attracted through the glamorized presentation of Indian songs, 60 % agreed, 9% strongly disagreed whereas 20% strongly agreed that the listeners get attracted through the glamorized presentation of these Indian songs. On inquiring that do they think these Indian songs with Islamic words, distract the listeners while performing religious duties, 59 % agreed, 6 % strongly disagreed, whereas 17% strongly agreed that these Indian songs distract the listeners while performing religious duties.

CONCLUSION

The findings revealed that the listeners are unaware of the literal meanings of Islamic words used in Indian songs P value (0.000). The exposure to Indian songs having Islamic words is cultivating disbelief in youngsters about Islam P value (0.000). The exposure to Indian songs having Islamic words effects the concentration of youngsters while performing religious duties, moreover, melodious, catchy tunes of these Indian songs attract the youngsters and makes them addicted respectively P value (0.000) and p value (0.000). It is concluded that Indian songs having Islamic words are listened by the young generation on a daily basis showing these Indian songs are a regular source of entertainment for them. In addition, these Indian songs have elements related to Islamic concepts which effects the listeners as well people listen to these songs mostly when alone which leaves a huge impact on their minds. The listeners are not aware of the literal meanings of the Indian songs and they just listen them for fun. These songs are creating misconceptions in the minds of the listeners and the melodious and catchy tunes attract them. It is high time to appraise the effects that are being caused by on the young generation through the teleological use of Islamic words in Indian songs.

RECOMMENDATION:

- Foster media literacy programs to help young people critically evaluate the messages conveyed by artistic expressions.
- Promote intercultural dialogue to bridge divides and reduce the influence of ideologically driven content.
- Encourage the creation of culturally sensitive and respectful artistic content.

- Engage religious leaders and educators in guiding youth on interpreting and understanding art within religious contexts.
- Foster diplomacy and dialogue to ease political and ideological tensions between India and Pakistan, reducing the need for propagandistic artistic expressions.

REFERENCES

- Ali, W (2009). Bollywood Propaganda against Islam and Muslims from: <http://islam44.blogspot.com/2009/12/bollywood-propaganda-against-islam-and.html>.
- Asari, I. (2005) Islam aur Mauseeqe. Lahore: International Darussalam Printing Press
- Beeman, W. O. (2011). Production, Hearing and Listening: Intentional participation in musical culture in the Islamic World. *Anthropology News*. <https://doi.org/10.1111/j.1556-3502.2011.52111.x>
- Bergunder, M. (2014). What is Religion? *Method & Theory in the Study of Religion*, 26(3), 246–286. <https://doi.org/10.1163/15700682-12341320>
- Betchwars, H. (2016). The Desire for Music and its Importance in Religion. *Music and Religion*. Retrieved from <https://pages.stolaf.edu/musicandreligion/2016/09/18/the-desire-for-music-and-its-importance-in-religion/>
- Bonny, H. (1995). *The story of GIM: The beginnings of the Bonny method of guided imagery and music*. Barcelona: Barcelona Publishers.
- Bonny, H. (2000). *Music Psychotherapy: Guided Imagery and Music*. Keynote speech at Therapy International Forum: Toward the Recovery of our Humanity Gifu-City.
- Bubmann, P. (2009). *Musik—Religion—Kirche [Music—religion—church]*. Leipzig: EVA
- Bukhari, S. F. (2022). Music Liking and Religiosity: Analyzing Muslim Music Listeners in Pakistan. *Al Qalam*, 27(1), 431-451.
- Buneri, S., Arif, M., Hasanzaib, R. (2014). *Music and Militancy in North Western Pakistan (2001-2014)*. Pakistan: Center for Peace and Cultural Studies (CPCS).
- Davis, B. (2021). Why is music important to American culture? *Mvorganizing.org*. Retrieved from <https://www.mvorganizing.org/why-is-music-important-to-american-culture/>
- Khan, I (2012) <http://i-mmad.blogspot.com/2012/09/entertainment-industry-or->

propaganda_16.html

- Mahmood, Z. (2004). Changing culture. Retrieved on September 16, 2022 from http://www.managementhelp.org/org_perf/culture.html
- Manuel, P. (1988). Popular Musics of the Non-Western World: An Introductory Survey. Oxford University Press, USA
- Mustaqeem, M (2012). Bollywood, please stop demonising Muslims from: <http://blogs.tribune.com.pk/story/12752/bollywood-please-stop-demonising-muslims/>.
- Phulwari, J.(1997). Islam aur Mauseeqi. Lahore: Idara e Saqafat e Islamiyah
- Rahman, A (2010). Anti Islamic Phrases Sung by Pakistani singers while singing for Bollywood Indian Movies from : <http://www.risedream.com/blog/2010/06/16/anti-islamic-phrases-sung-by-pakistani-singers-while-singing-for-indian-bollywood-movies/>.
- Saeed, Y. (2007). Stereotypes of Indian Muslims. Retrieved on August19, 2022 from <http://www.tasveerghar.net/mstereo/>
- Shams,S (2013) Pakistani singers hit right note with Bollywood from: <http://www.dw.de/pakistani-singers-hit-right-note-with-bollywood/a-16744716>
- Srivastava,P (2013) Is bollywood trying to rid Muslim characteristics of stereo types. <http://www.dailymail.co.uk/indiahome/indianews/article-2279402/WEEKEND-ENTERTAINMENT-Is-Bollywood-trying-rid-Muslim-characters-stereotypes.html>
- Thakur, k (2013) A small part of Pakistani community is anti-music: Ali Haider from: <http://daily.bhaskar.com/article/ENT-a-small-part-of-pakistani-community-is-anti-music-ali-haider-4237051-NOR.html>
- Wade, B. C. (1983). Performing Arts in India: Essays on Music, Dance, and Drama. Berkeley, Calif. : Center for South and Southeast Asia Studies, University of California ; Lanham, Md. : University Press of America.
- Welch, G., Biasutti, M., MacRitchie, J., McPherson, G. E., & Himonides, E. (2020). Editorial: The Impact of Music on Human Development and Well-Being. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.01246>