

A Study on Media Coverage of Religious Celebrations and Their Connection to Environmental Stewardship- Rituals, Nature, and Environmental Justice

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Introduction:

The mass media has played a crucial role in reforming certain religious rituals and environmental sustainability measures in India. The broadcast media, print, and also new media elevated the enormous chance of visibility for mass media, for upholding the perception, social behaviour, and policymaking regarding several cases of environmental justice. This paper attempts to study the dual aspects of mass media on the religious rituals and environmental sustainability and environmental stewardship in India, supported by recent research and case studies in India concerning both the positive and negative aspects, and to bring to light some trends, challenges, and openings. India is the land of rich culture, tradition, and unity among all religions. If we consider the data of [Censusofindia.net](https://censusofindia.net/)¹, we found that India's current estimated population is 140.98cr, indicating a 16.43% increase from the 2011 census, and ranked 1st in the world population meter, with the largest secularism. Before driving into several religious rituals and their effects on the environment we need to understand the secularized India's religion percentage. The majority of the Indian population is Hindu 79.8%, Muslim 14.2%, Christian 2.78%, Sikh, Buddhist, Jain, and other religious persuasions occupying the remaining portions. The world is becoming more aware of the value of protecting nature nowadays. In many countries, people are committed to environmental conservation and natural preservation progressively. In India, so many festivals (religious rituals) represent the deep bond between human and environmental sustainability. In this essence, this study makes an effort to examine the different functions of several religious festivals about environmental preservation.

Most of the Indian religious festivals and rituals are devoted to honouring Mother Nature. Respecting nature has been a tradition in India since time immemorial. Long-gone traditions emanate from the belief that nature supports and sustains our existence and is the core of everything around us. Despite the fact that nature and Indian festivals are intimately related, there are those out there who are ignorant and apathetic about environmental conservation. The world must immediately raise consciousness regarding the real significance of Indian customs in terms of environmental preservation.

The native people of India believe in supernatural powers existing in the sun, moon, planets, trees, animals, plants, mountains, rivers, seas, winds, and fires. Respect for Mother Nature comes naturally to many Indian religions. Many gods and goddesses in Hinduism have a close bond with animals and natural elements. Sacred groves have been part of Buddhist and Hindu culture. Moreover, in religions like Christianity and Islam, there is a fundamental principle that nature is created

¹ <https://censusofindia.net/>

by God and that human beings ought to take care of and sustain the environment around us. Hence, being a secular country, India maintains a multiplicity of ethical and religious views addressing the human duty to protect Mother Nature.

After reviewing the literature, we explain how religious stewardship beliefs can influence people's thoughts and feelings about a range of environmentally relevant topics, such as the natural environment, environmental issues, and pro-environmental actions, and how these feelings and thoughts can inspire people to take action for the environment. Also describes several strategies for using religious stewardship in communications and messaging to encourage sustainable behavior changes. Our analysis indicates that stewardship belief obviously offers considerable potential for environmental support among religious communities, despite the conflicting evidence currently available regarding the role of religion in environmental conservation.

Indian Rich Culture and Traditions: India is the land of diversity, one of the world's richest tapestries of culture and tradition. 4500 years old civilization with diverse religions, languages, rituals, art forms, and social customs that evolved and endured through centuries. India has a very vibrant blend of regional, religious, and ethnic influences which makes its culture uniquely complex and colourful. India is a sacred place for every religious people. The unique spiritual diversity can be seen in the country's countless temples, mosques, churches, and gurdwaras, as well as in its many pilgrimages and sacred sites. For example, the Ganges River is considered holy and millions of pilgrims take place to its banks for ritual ablutions and cremations, especially in Varanasi.

Unity in diversity- Festivals are integral to Indian cultures. Most are celebrated in magnitude and are attended by the community as a whole. A few of the more widely known include:

Namaste:² Traditional form of greetings by folding hands and bowing slightly, reflects respect and the recognition of the divine in the others.

Diwali (Deepavali): A festival of light, Diwali celebrates the triumph of light over darkness and good over evil. Houses are adorned with oil lamps, rangoli art, and fireworks, all while families exchange gifts and sweets.

Holi: A festival of colour, when everyone celebrates by throwing coloured powder and water at one another. Holi marks the arrival of spring and the triumph of good over evil.

Durga Puja: Most celebrated in the state of West Bengal, it is a significant festival in India to worship Goddess Durga. It typically includes elaborate rituals, elaborate and artistic pandals (temporary shrines), and cultural performances, leading to the immersion of clay idols in substitution of the departure of the goddess.

Kumbh Mela: The largest religious gathering in the world, Kumbh Mela. However, Kumbh takes place every 12 years at the sacred river and attracts millions of pilgrims for ritual cleansing and purification of sins.

Vedic Chanting: The oral recitation and transmission of ancient Hindu scriptures that have been passed down for thousands of years are a defined cultural heritage recognized by UNESCO.

Sacred Animal Worship: Animal worship representing motherhood and non-violence, cows are revered in Hinduism and shared freely.

India's culture and traditions are a vibrant reflection of history, cultures, and traditions- spectacular festivals, complex rituals, artistic expressions, and common habits, Indian culture thrives and inspires, revealing an unbroken thread between the ancient and the modern, the sacred and the secular. Not only do the Indian culture and traditions inform the identities of India's people, but they also represent a light of diversity and unity to the world.

² <https://warbletoncouncil.org/cultura-de-india-9492>

Objectives:

The objective of this paper is to analyse the major Indian festivals and their effect on the environment, with also emphasis on sustainable development.

1. To study the media coverage strategies that frame the relationship between religious rituals and environmental stewardship.
2. To identify the role of these rituals in engaging the community in ecological issues.
3. To find out how far media coverage of religious rituals informs public perception and action about environmental justice.

Theoretical Framework: This paper is mainly based on the theoretical support of three renowned mass media theories- *Framing Theory*³ and *Cultural Studies theory* and *Agenda setting theory*.⁴

Erving Goffman's Framing Theory, introduced in his 1974 book *Frame Analysis*, describes that individuals use “frames”- schemata of interpretation- to give shape to the social reality. These frames are changed by the social and cultural context and by the personality of how individuals perceive, identify, and label religious rituals around them, suggesting that media does not only present the facts but rather ‘frame’ them in strategic ways to influence the audiences. This theory is relevant when we are analysing how media covers religious events, as the framing of rituals can affect how environmental issues related to those rituals are perceived. For example- Media coverage of Diwali as a celebration of lights but with an emphasis on the environmental impact of firecracker pollution and animal cruelty. Some other media may portray biodegradable materials in religious processions or promote sustainable eco-friendly rituals.

Stuart Hall and Raymond Williams Cultural Studies emphasizing the role of media in developing cultural identities and practices. Media representation may reinforce or challenge cultural religious engagement with environmental stewardship.

Perspectives on Indian Religious Rituals and Mass media

Perspectives	Indian Religious Rituals	Mass Media
Stuart Hall Perspectives	Rituals are dynamic, Negotiated sites of Identity, Hybrid, unique, symbolic belongings	Media plays its role as an encoder and decoder and also identifies politics.
Raymond Williams Perspectives	Religious rituals are living cultural embodiment – “Structure of feeling” (traditional vs New)	Media play the role of shaping and reflecting collective emotions and values

The frameworks for Cultural Studies by Stuart Hall and Raymond Williams stand as important tools that can be turned to for consideration of what goes into the making and sometimes contesting for Indian religious practices and media cultural identities. According to them, media and rituals are not merely passive representations of tradition; rather, they are active, contested, and ever-changing spaces of cultural negotiation, power, and meaning.

According to agenda-setting theory 1972, the mass media do not tell people what to think, but what to think about. When they choose to cover one issue, topic, or event frequently and prominently instead of another they thereby determine what the public thinks is important. The more attention something gets, the more salient it is in the minds of the public. This

³ Goffman, E. (1974). *Frame analysis: An essay on the organization of experience*. Harvard University Press

⁴ McCombs, M. E. (2005). *Setting the agenda: the mass media and public opinion*. *Choice Reviews Online*, 42(11), 42–6312. <https://doi.org/10.5860/choice.42-6312>

process is informed by editorial decisions – which is often called “gatekeeping” – in which editors and/or journalists decide what stories are elevated and shaped.

There are two essential assumptions for the theory:

- The media filters and constructs reality; it doesn't merely reflect it.
- The media give air time to the issues and the public therefore decides what is important.

For instance, the Ganesh Chaturthi festival in Pune turned into a media-created controversy over its origins. Various media covered the claim wars over the one who initiated the public celebration—Lokmanya Tilak or Bhau Rangari—leading to political controversies and shifting the focus from the festival's traditional and cultural value. This is a vivid example of how media can drive the public agenda and refocus activity. In a more general frame, media representations that focus on the conflict or controversy around a religious festival may contribute to intensifying social cleavages, influencing citizens' judgments, and somehow informing policy decisions. The role of mass media as a setter of agenda in India is important in defining public understanding and discourse on religious festivals. By determining what to focus on, the media can bring some topics to prominent effect on the people.

Literature reviews:

Reviewing the Bullard, R. D.'s ⁵-The quest for environmental justice, this study helps to understand how religious traditions often as a part of cultural identity can have both positive and negative impact on environmental development. This literature also gave bigger understanding of the influence of media coverage specially within marginalized communities.

Another literatures relevant with this research area are - **Williams, R. -Marxism and literature And Hall, S**⁶. - Representation: Cultural representations and signifying practices, this two describes the power of media in both enforcing and disrupting religious practices in Favor of more sustainable approaches of environmental development.

Noelle-Neumann, E.⁷- demonstrates the public engagement with environmental justice in the context of religious events. The interaction between media framing and public reaction is central to understanding how religious communities and individuals can be motivated towards adopting more sustainable practices in their rituals.

Role of Media in Enriching the Indian Culture⁸, by Prof Manoj Gayal and Anshula Garg projected that Media has always aimed at uniting various cultures in India. This literature review explores different communication mediums that serve the end of integrating these various elements into a coherent Indian identity. Past studies have spoken of how media could display and promote folk arts and cultural celebrations from India to the formation of a national culture with a common heritage among its diverse population.

In the journal “**Media, Citizenship, and Religious Mobilization: The Muharram Awareness Campaign in Mumbai**” **PATRICK EISENLOHR**- discussed the great urban diversity of Mumbai has given rise to several religious mobilizations that have socially been structured upon a history of communalism along religious lines but are also being confronted with other existing intra-religious strife and competition in their urban environment. The starry advertising campaign launched by the media indicates that to understand a kind of religious activism with global ramifications, one's attention indeed must go to its intersection with state-sponsored regimes of religious diversity. Indian Muslim media practices of a vulnerable minority are very sensitive towards normative discourses and images of religious diversity and mobilize alternative strands of Indian secularism against the perception of their weak worthiness in terms of citizenship.

⁵ Bullard, R. D. (2005). The quest for environmental justice: Human rights and the politics of pollution. Sierra Club Books

⁶ Williams, R. (1977). Marxism and literature. Oxford University Press. And Hall, S. (1997). Representation: Cultural representations and signifying practices, SAGE Publications

⁷ Noelle-Neumann, E (1974). The spiral of silence: A theory of public opinion. Journal of Communication, 24(2), 43-51

⁸ Prof Manoj Gayal and Anshula Garg 2019. Role of Media in Enriching the Indian Culture. Sambhrathal Dhara- A Referred Research Journal of Comparative Religion and Philosophy, ISSN- 2395-776, vol-9. (86-92)

“Political Advertising and Propaganda Within Spiral of Silence-Agenda Setting Theory” by Hakan ALP describes Political communication as all about persuading voters through a back-and-forth dialogue, and it's deeply shaped by mass media and the digital era. In this vast "global village" of information, religious propaganda has emerged as a powerful weapon. Politicians tap into strong religious identities, symbols, and stories to build their voter bases, using a flood of messages to evoke emotional reactions instead of logical ones. This clever use of religion, boosted by the media, can end up dividing society and eroding secular values.

Methodology:

This study uses an empirical and analytical conceptual research method to accomplish its goals. The data has been collected through secondary sources like Newspaper articles, weblinks, research papers reports, etc and all of them have been examined. Media coverage of several religious ritual events like- Durga Puja, Diwali, Ramadan, Christmas, etc. will be subjected to detailed content analysis, focusing on broadcasting media programs and new media. The analysis will define the discussion integrating environmental themes based on those rituals by examining first, whether and in what way these mass media connect issues surrounding the rituals and environmental justice. Through analysis of the existing literature on Indian festivals and the impact of mass media on nature, preservation has yielded insightful findings. The main aim of this research paper is to examine the both positive and negative impact of Indian religious festivals on the environment through the Lens of mass media to find out the environmental problems like noise, water, and air pollution that are caused during those festivals. Also discusses the govt schemes and actions taken by several environmental activist groups to protect nature to promote sustainable development without causing any problems to that celebration, this research seeks to lessen the detrimental effects of festivals on the environment.

Effects of religious rituals on Environmental stewardship: Several religious festivals and rituals in India end up doing unwitting harm to the ecosystem. For example, during Hindu festivals such as Durga Puja, Ganesh Chaturthi, and Diwali, huge idols made of non-biodegradable substances are immersed in rivers and lakes, thereby polluting the water. The dissolution of these idols into the water in itself is a harsh way to treat nature, from toxic paints and chemicals to phosphorus. All these adversely affect aquatic ecosystems and the quality of water. Then there is air pollution due to the rampant use of crackers on Diwali Day, which has further aggravated respiratory problems and has compromised environmental standards. Even the cremation rituals on the riverbanks, more so on the Ganges, pose a considerable menace to water bodies with partially burnt materials and ash being washed away.

Also, great demands for adorning festivals and making offerings to gods bring in tons of solid wastes such as plastic, synthetic flowers, and packaging materials, which get dumped on the streets, or somehow trickle their way into water bodies. These acts, though ancient and deeply rooted in tradition, are at odds because their spiritual respect for nature is infringed upon by the injury and environmental destruction brought about by the ritualistic application of it.

Role of Mass Media: Mass Media plays an important role in India for raising awareness about the consequences of religious rituals and promoting eco-friendly alternatives. Media coverage of Delhi smog or the air pollution spike during Diwali has brought public attention to the issues. Several Government initiatives, campaigns, and documentaries highlight the damages caused by idol immersion and firecracker use and encourage other greener practices, such as eco-friendly idols made from natural clay and organic colors and celebrating through noise-free alternatives without any noise or air pollution. Also, the new media platforms became influential in motivating people towards spiritualism and sustainable options blending them with environmental consciousness.

Holi Celebration with Herbal Colors: One of the greatest festivals of India is Holi, which takes place in the spring season and is the celebration of colors in our lives. This year several online campaigns promote the use of natural herbal colors and the establishment of designated immersion tanks to prevent river pollution. The Indian government initiative **Swachh Bharat Abhiyan**, not only promotes values of purity and cleanliness but also reinforces the message of protecting the environment for greater development.

Eco-Friendly Ganesh Festival in Mumbai: One of the states of India- Mumbai, celebrates the grandly Lord Ganesha (Puja) Festival, for they prepare large plaster idols and submerge them after puja into the Arabian sea, resulting in water pollution. But recently with an initiative local youth activists launched an awareness campaign highlighting the

environmental degradation and encouraging eco-friendly habits. Several workshops took place and created Ganesh Idols with natural clay and herbal colors. Religious leaders and even celebrities supported these initiatives and through their social media platforms, they promoted and shared this eco-friendly Ganesh puja festival among the local and global citizens. This is an example of how mass media can promote community-led transformation without sacrificing cultural identity by removing the conflict between tradition and environmental sustainability.

Bio-Degradable (Natural Clay Durga idol) Durga Puja in West Bengal⁹: The greatest festival of West Bengal is Durga Puja, characterized by the setting up of an elaborate Durga idol and its immersion. Idols usually are made of natural clay,¹⁰ and the whole process is culturally significant in Bengal as it symbolizes the earth-to-divinity connection. But lately, the issue of environmental conservation raised its ugly head, especially when non-biodegradable substances and toxic paints enter the picture during immersion. Understanding these environmental issues there is growing movement from the West Bengal govt and local people to use,

Natural clay idols¹¹: These can dissolve quickly without harming the water with harmful residues, and minimizing long-term environmental damage.

Organic herbal dyes and paints: Recently every Puja committee has replaced harmful chemical paints with natural colors.

Rejecting non-biodegradable ornaments: Some puja committees now encouraging the use of natural ornaments for goddess Durga or reusable jewelry and removing synthetic garlands, clothes, and accessories before immersion

Artificial Immersion place(tanks) for idols: Innovating ecofriendly steps has been introduced like idols after puja are immersed in controlled environment. Like a 190-year-old Durga Puja in Kolkata recently immersed its idol in a specially constructed tank, using water jets to dissolve the clay and collecting remnants for reuse, embodying the principles of reduce, recycle, and reuse.

Maha Kumbh Mela- (a model of environmental development in the future): The Maha Kumbh Mela is a prestigious religious festival in India and provides a strong example of Sustainable Development Goals (SDGs) applied to large-scale events. Maha Kumbh Mela 2025, highlighting examples related to health and well-being (SDG 3), affordable and clean energy (SDG 7), industry innovation and infrastructure (SDG 9), reduced inequalities (SDG 10), responsible consumption and production (SDG 12), climate action (SDG 13), and peace and strong institutions (SDG 16). The Mela goes beyond the spiritual importance but is also a significant economic contributor by boosting religious tourism and local trade. However, pollution in the Ganga River brings to the forefront the need for a greater commitment to environmental sustainability and a clear way forward for the long-term success and authenticity of the Maha Kumbh Mela.

Multiple policies can be approached for combating the pollution of river Ganga, firstly ensuring strict compliance with environmental rules to monitor and prevent organizations (both private and public) from disposing untreated sewage and waste waters from industries into the river; implicated companies must be regularly fined for conducting such activities and to base penalties on the relevant risk assessments, especially before discharging potentially contaminated waters that can cause pollution. Also, water quality should be monitored, conducting the required chemical analysis (in terms of solids or compounds both rotten and organic) and contaminated effluent baseline, regularly, at a cost greater than or near treated effluents produced (i.e. monitoring companies regulated usage); (b) a serious investment in wastewater treatment infrastructure is needed, both with upgrading current wastewater treatment facilities, and new established decentralized wastewater treatment systems; and (c) campaigns must initiate education about sacred waters for pilgrims traveling the Ganga, and educating residents about the potential health risks associated with the improper treatment of the Ganga; this must also encompass promoting responsible waste disposal programs to educate about responsible/guilt-free disposal of waste and educate urban activities that degrade the river and its sources.

⁹ <https://doi.org/10.1061/9780784485699.006>

¹⁰ <https://moving-kolkata.com/Sustainabilityinsightscontroller/details/about-kumartuli>

¹¹ <https://thebengalstore.com/blogs/blog/the-ancient-tradition-of-handcrafting-bengal-clay-idols-during-puja-season?srltid=AfmBOopZyaiBXugyZUs7kYilemkWKO21oCcBtmunu7N7huvJbKb8Svk>

This 2025 Maha Kumbh Mela takes several measures to combat pollution and stampedes and crowd control, for instance- Zero Waste zone, Plastic free campaign, Renewable energy usage, Eco-friendly sanitation facilities, and community cleanliness drives. The Maha Kumbh signifies that large events do not need to occur at the expense of the environment. It demonstrates best practices in utilizing sustainable solutions and engaging the community, setting an example for similar events everywhere.

These efforts remind us that we all share the responsibility to protect the planet, and spirituality can be an important source of inspiration in creating sustainable change. Regardless of whether you are a pilgrim or a spectator, the green efforts of Maha Kumbh offer meaningful reminders to embrace sustainability in every part of our lives.

Government Initiatives: A variety of environmental initiatives in India have started to protect and conserve the environment. They also promote sustainable development. These initiatives are an important part of Environmental Governance in India. They help balance economic growth with environmental sustainability. The Indian government has introduced several important initiatives to support environmental sustainability at religious sites. This effort acknowledges the ecological impact of large-scale religious rituals and pilgrimages.

Pilgrimage Rejuvenation and Spiritual Augmentation Drive (PRASHAD)- This initiative aims to improve the tourism infrastructure of pilgrimage destinations while preserving their cultural and natural heritage. The scheme offers financial help to states and union territories for developing sustainable and accessible facilities, better sanitation, and environmental conservation at religious sites.

Swadesh Darshan Scheme¹²- This plan focuses on the combined, sustainable, and inclusive development of pilgrimage and heritage destinations. It highlights eco-friendly practices, responsible tourism, and the preservation of cultural and natural heritage. Swadesh Darshan 2.0 (SD2.0) specifically emphasizes sustainability, funding projects to improve infrastructure, sanitation, and environmental management at religious sites. Recently, 34 projects worth ₹793.20 crore have been funded under SD2.0. These projects aim for environmental sustainability, socio-cultural benefits, and economic growth.

Apart from these two initiatives there are several other initiatives have been taken by the Indian govt they are as follows:

Joint Forest Management (JFM)

National Bamboo Mission (NBM)

National Wildlife Action Plan (NWAP)

Comprehensive Environmental Pollution Index (CEPI)

Lighting a Billion Lives (LaBL)

Eco-Mark

Urban Services Environmental Rating System (USERS)

Biodiversity Conservation and Rural Livelihood Improvement Project (BCRLIP)

National Clean Energy Fund (NCEF)

National Electric Mobility Plan (NEMP)

Science Express Biodiversity Special (SEBS)

National Plan for Conservation of Aquatic Ecosystems (NPCA)

Mangroves for Future (MFF),

¹² <https://groundreport.in/latest/how-india-is-transforming-its-religious-tourism-sustainably-8416304>

National Afforestation Programme (NAP), etc.

The Indian government is promoting environmental sustainability at religious sites through initiatives like Swadesh Darshan and PRASHAD. They're investing in eco-friendly infrastructure, championing green technologies, and working to preserve both natural and cultural heritage. The goal of these efforts is to ensure that religious rituals and pilgrimages not only respect the environment but also contribute to sustainable development.

Media Coverage of Religious Rituals and Its Impact on Public Perception and Environmental Justice in India:

Media coverage in India has been crucial in shaping how the public views the environmental effects of religious rituals. By extensively reporting on festivals like Diwali, Holi, Ganesh Chaturthi, and Kumbh Mela, the media has highlighted important issues such as air, water, and noise pollution, along with the waste management challenges that come with these massive celebrations. Indian religions are often rooted in a strong respect for nature. The media can harness this by tying modern environmental issues to ancient wisdom, making these messages more relatable and culturally meaningful. For example, there's a growing focus on sacred groves, like Miyawaki forests, which local communities protect due to their religious significance. Media channels could emphasize how these traditions resonate with contemporary conservation efforts, inspiring urban groups to cultivate similar green spaces. When religious leaders talk about environmental responsibility and the media covers their insights, it can have a significant impact on their followers.

Occasionally, the media can sensationalize the negative effects on the environment, often overlooking constructive solutions or the positive initiatives already in place. While mainstream media has a broad audience, grassroots efforts, and local eco-friendly practices often don't get the national attention they deserve, which can limit their impact. Finding the right balance between respecting religious beliefs and addressing urgent environmental issues is a tricky task for the media, requiring careful and sensitive reporting. In conclusion, media coverage of religious rituals in India plays a crucial role in shaping how the public perceives and acts on environmental justice. By raising awareness of the impacts, promoting alternatives, amplifying traditional wisdom, and highlighting social inequalities, the media can make a difference. Even with the challenges, the media need to keep shining a light on these topics to cultivate a more environmentally conscious society and inspire sustainable practices within India's vibrant cultural tapestry.

Conclusion:

One of the major concerns of religious festivals is their adverse impact on the environment. Love, joy, peace, and happiness need to be spread, with responsible care automatically going into account for pollution caused by any of the activities. This growing awareness about the environment stresses sustainability in the celebration of these worldly occasions, thus preserving a healthy environment for future generations to inherit. The initiative to simplify the festival celebrations and, thereby, lessen different types of pollution (air pollution, water pollution, noise pollution, or waste-related pollution) must be undertaken worldwide to achieve global sustainable development. This requires continued social activism, aiming to educate the citizens regarding eco-friendly ways of celebrating. Strong solid waste disposal arrangements must be made by local bodies in collaboration with NGOs so that these beautiful and important cultural events do not go hard on the environment. With this blend of environmental consciousness and cultural importance, Indian festivals would remain sources of joy while being active avenues for a sustainable future. India's strong dedication to protecting the environment is ingrained in millennia-old customs and is not merely a modern policy. Numerous indigenous festivals demonstrate this deep-rooted respect, which provides a potent and universally applicable example of environmental stewardship. Younger generations, both in India and around the world, can benefit greatly from the innate knowledge and respect for nature that are ingrained in Indian religion and culture. India needs to revive its conservation efforts to properly preserve this heritage and tackle today's environmental issues. These new methods must be based on common sense, innovative in how they are applied, successful in their results, and naturally sustainable. India can pave the way for a sustainable future by fusing this age-old wisdom with cutting-edge knowledge systems.

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