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• Health Services • Life Skills Education • Healthy School Environment

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*The National Life Skills, Values Education & School Wellness Program*

*Healthy Schools ..... Healthy India*

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Education is not preparation for life...  
Education is life itself

- John Dewey

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## Submission Guidelines

- All submissions should follow the APA 7th Edition style
  - All submissions should have an abstract summarizing the main points.
  - The submission should have a clear and informative title
  - The submission should be original and should not be in the process of consideration by any other publication at the same time.
  - The submission should have rigorous and reliable information and provide a deeper level of understanding.
  - Submissions should be engaging and accessible to non-expert readers as well.
  - Submission emails must contain an inline declaration stating that the research work is the author's original work and has not been submitted elsewhere for publication.
  - Initial acceptance of any submission does not guarantee publication. The editorial board shall do the final selection.
  - If necessary, the editors may edit the manuscript in order to maintain uniformity of presentation and to enhance readability.
3. Case Reports: These should contain reports of new/interesting/rare cases of clinical significance or with implications for management. The word limit is 1500 words and an abstract of not more than 150 words.
  4. Review Articles: These are systemic and critical assessments of the literature which will be invited. Review articles should include an abstract of not more than 250 words describing the purpose of the review, collection and analysis of data, with the main conclusions. The word limit is 5000 words excluding references and abstract.
  5. Grand Rounds in child psychiatry or psychopathology (Case Conference): This should highlight one or more of the following: diagnostic processes and discussion, therapeutic difficulties, learning process or content/technique of training. This may be authored by an individual or a team, and may be an actual case conference from an academic department or a simulated one. The word limit is 1500 words.
  6. Viewpoint: These should be experience-based views and opinions on debatable or controversial issues that affect the profession. The author should have sufficient, credible experience on the subject. The word limit is 3000 words.

## Types of Manuscripts and Word Limits

1. Original Research Papers: These should only include original findings from high-quality research studies. The word limit is 5000 excluding references and an abstract (structured format) of not more than 250 words.
2. Brief Research Communication: These manuscripts should contain short reports of original studies or evaluations and service-oriented research which points towards a potential area of scientific research or unique first-time reports. The word limit is 1500 words and an abstract (structured format) of not more than 150 words.
7. Commentaries: These papers should address important topics, which may be either multiple or linked to a specific article. The word limit is 3000 words with 1 table/figure.
8. Literary child Psychology/ Developmental studies/ Psychiatry/ Disability studies/ Education for mental health: Original Contributions are welcome which cover both literature as well as mental health. These can be in the field of poetry, drama, fiction, reviews or any other suitable material. The word limit is 2000 words.

9. **My Voice:** In this section multiple perspectives are provided by patients, caregivers and paraprofessionals. It should encompass how it feels to face a difficult diagnosis and what this does to relationships and the quality of life. Personal narratives, if used in this section, should have relevance to general applications or policies. The word limit is 1000 words.
10. **Book/ Movie reviews:** Reviews of books or movies relevant to school mental health and wellbeing may also be submitted. The word limit is 1000 words.
11. **Announcements:** Information regarding conferences, meetings, courses, awards and other items likely to be of interest to readers should be submitted with the name and address of the person from whom additional information can be obtained (up to 100 words).

**Faculty members are invited to be the guest editors of the journal on a theme relevant to school health and wellbeing.**

*The Manuscripts for publication in the peer-reviewed and refereed Indian Journal of School Health and Wellbeing (IJSHW) are to be submitted via e-mail to [journal@expressionsindia.org](mailto:journal@expressionsindia.org) along with a copy of the email to the editor.*

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**SPECIAL ISSUE:**  
*PHILOSOPHICAL COUNSELLING IN  
THE CONTEXT OF INDIAN  
SOCIETY*

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## Message from the Editor

### Philosophical Counselling in the Context of Indian Society

Contemporary life is characterised by rapid changes, uncertainty, complexity, diversity, and pluralism. Hence, people face many difficulties and dilemmas in their personal and professional lives, such as stress, anxiety, depression, loneliness, alienation, conflict, violence, injustice, oppression, and more. Moreover, in the era of globalisation, people encounter many conflicting values and worldviews that can create confusion and doubt about their beliefs and choices.

These conditions hint at the need for a kind of counselling that does not focus on abnormalities. Instead, it can explore the 'pathology of normalcy' and prepare humans to be saner. It requires a movement that addresses fundamental dimensions of human existence, often neglected or ignored in fast-moving lives. This movement should re-emphasise that human beings are not only biological or psychological entities but also spiritual or metaphysical beings who seek transcendence and ultimate meaning. Philosophical counselling has the potential to become this movement which acknowledges that human problems are not only caused by external factors or internal dysfunctions but also by existential crises or spiritual conflicts that arise from one's relation to oneself, others, nature, and the divine.

Philosophical counselling is a form of counselling that focuses on exploring existential and philosophical issues that an individual may be facing. It is founded on the idea that philosophical concepts and ideas can help individuals find meaning and purpose in their lives. Philosophical counselling aims to help individuals better understand themselves and their place in the world.

### Significance of Philosophical Counselling

Philosophical counselling can help people explore their spirituality and religion, or their lack thereof, and find ways to integrate them into their philosophy of life. Moreover, it can help people deal with existential issues, such as meaning, purpose, identity, morality, freedom, responsibility, death, and more. Philosophical counselling can also help people develop critical thinking skills, logical reasoning, creativity, and self-awareness.

It can be seen as a form of education or enlightenment that can enrich one's life and enhance one's well-being. It can help people address these challenges and find clarity, coherence, consistency, and confidence in their philosophy of life. It can also help people appreciate the richness and diversity of human experience and cultivate tolerance and respect for others. Philosophical counselling can be seen as a form of empowerment or liberation that can enable one to live authentically and responsibly in contemporary society.

One of the main reasons philosophical counselling is relevant in Indian society is the culture's deep roots in philosophy. India has rich philosophical traditions with a long history of exploring the nature of existence, the meaning of life, and the role of spirituality and morality in personal and social life. Many concepts central to philosophical counselling, such as mindfulness, meditation, and self-reflection, are already deeply ingrained in Indian culture and philosophical discourses.

For instance, ancient Indian philosophers such as Patanjali and Buddha have laid the foundation for mindfulness practices now widely used in Western psychological counselling. However, it remains a prodigious task to grasp the nature of counselling in Indian philosophical traditions and evaluate whether it is appropriate to call it counselling because Western thinkers use this term.

It is true that despite the challenges concerning the nature of philosophical counselling, it is relevant in Indian society because of the increasing mental health issues and growing alienation in the country. According to the National Mental Health Survey, around 150 million Indians suffer from mental health problems. Philosophical counselling can provide a much-needed alternative to the traditional psychological counselling practices often based on Western theories and concepts. Yet, it is necessary to concretise its methodologies and forms concerning Indian culture and society. In this regard, we must also identify our tools to understand Indian society, which will help us develop our methodologies accordingly.

Philosophical counselling is a field that has gained increasing recognition in India, with more individuals seeking it as a proactive way to deal with these issues. Undertaking philosophical counselling involves exploring philosophical concepts, ideas, and beliefs to help individuals deal with life challenges, deepen self-awareness, and foster personal growth.

### **Thrust of the volume**

Ancient Indian philosophies such as Yoga, Srimad Bhagavad Gita, and Buddhism are significant. These philosophies have laid the foundation for mindfulness practices and discourse on moral dilemmas. Many contemporary psychologists and counsellors have adopted philosophical concepts in their counselling practices to help individuals explore existential and philosophical issues.

There is a constant need to propound and explore the nature of Indian philosophical practices in the context of the contemporary needs of Indian society. In this regard, exploring the nature of philosophical counselling will be fruitful for two purposes: first, it will help us understand the nuances of our culture and society, and second, it will provide an opportunity to revisit Indian traditional practices in the context of counselling. Moreover, we aim to begin churning on the volume of the theory-practice divide in the contemporary Indian philosophical tradition by discussing philosophical methods in counselling and other philosophical practices.

Hence, this volume aims to: first, grasp the nature of counselling in Indian philosophical traditions and evaluate whether it needs some redefining; second, to identify prospective tools and methods to understand Indian culture and society to develop methodologies for philosophical counselling accordingly; and finally, to revisit Indian philosophical practices such as mindfulness, meditation, and self-reflection in the context of counselling but not limited to it.

There are eleven papers in this volume; the first paper, 'Nature, Modes and Purpose of Philosophical Counselling', written by Dr Prashant Shukla, explores the nature of Philosophical Counselling. It tries to define philosophy in the light of PC and analyses questions such as what a philosopher does (and how). Why do we need Philosophical Counselling? And some case studies in Philosophical Counselling. After that, the paper 'In Search for 'Good Life': Understanding through Philosophical Counselling' by Dr Nibedita Priyadarsini traces some philosophical counselling in the history of Western and Indian Philosophy and equates it with the broad spectrum of ideas on how life should be understood and lived. It argues that PC can help clients clarify, explore, and comprehend different philosophical aspects like epistemological, metaphysical, ethical, and logical issues in life. The third paper, 'Ethicality and Spirituality in Kathopaniadic Philosophy', written by Dr Nandini Mishra, tries to analyse how the idea of Atman can be philosophically illuminating. This paper argues that the concept of Atman and its realisation becomes more comprehensible from the ethical perspective instead of theological rendering. The following paper, 'Unveiling Philosophical Counselling in India: Navigating Post- Pandemic Challenges' written by Madhulika Sharma, tries to explore philosophical counselling in the Indian context, shedding light on its essence, necessity, and applicability, particularly in the post-pandemic era. It provides a nuanced perspective on PC, emphasising its grassroots relevance and potential to address mental health challenges. Then, the fifth paper, 'Meditation and Self-Awareness: In View of Heartfulness', suggests the importance of meditation and self-awareness in counselling. It studies Heartfulness meditation with its four basic practices to regulate the mind and create balance in life.

The following three papers analysed the significance of the Srimad Bhagavad Gita for Philosophical Counselling. The first is 'A Dialectical Understanding of Philosophical Counselling' by Dr. Pramod Kumar Dash. It investigates Gita from a dialectic perspective to understand and resolve conceptual conflicts of different value paradigms. In another paper, 'The Bhagavad Gita: A manual of philosophical therapy technique based on ancient knowledge,' Dr Rashmi Mishra tries to illustrate how Indian culture and spirituality inform the origins of counselling and psychological sagacity. She argues that Vedas and Upanishads obtained many original ideas and concepts helpful for psychology in seed form. The third paper in this series, 'Philosophical Counselling in the Bhagavad Gita: Counselling Problems of the Modern Indian Society', explores Gita as a powerful tool of Philosophical Counselling to address the multifaceted challenges of contemporary Indian society.

The following two papers, i.e. 'Poetry as a Prospective Tool in Philosophical Counselling' and 'Understanding Indian Psyche and Philosophical Health through Hindi Cinema' respectively, written by



Dr Richa Shukla and Ms Iram Tasleem, explore art and literature as effective tools for PC. The first paper reflects on the various notions of poetry and their interconnectedness with the theories of philosophical counselling. It also endeavours to develop an understanding of the metaphysical identity of humans, their social or scientific identity and how both concepts are linked together with the aid of literature. The second research paper attempts to study films based on Indian philosophical underpinnings, the portrayal of themes, and their narration on the silver screen. It further addresses specific aspects, themes, or questions related to portraying and exploring philosophical themes within the narratives, characters, and motifs of Hindi cinema.

The last paper, ‘Sufism and Philosophic Counselling: An Analysis of Kashmir Valley’ by Ahmad Mir, attempts to understand the role of the philosophy of Sufi saints in the history of Kashmir. It highlights that Sufism has been instrumental in establishing and maintaining the legacy of peaceful co-existence and infusing the qualities the land has been known for, like hospitality, equality, and brotherhood. On the other hand, it assesses the present situation in the valley to see how far this philosophy needs revival to pull together the scattered threads of the longed-for Kashmir ethos.

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## Message from the Patrons

It is a matter of great happiness to note that the latest issue of the Indian Journal of School Health & Wellbeing, published by Expressions India, is being released. It is a well-known fact that Research publications and Journals, in particular, are the most authentic sources of verified knowledge and experiences. The sharing of such knowledge and experiences not only amongst the researchers, scientists, policy planners, and implementers but also among the activists working in the concerned area and persons having a special interest in that area benefits all. It is our privilege to reiterate that Expressions India has been doing pioneering work for a long in the field of Health Education under its banner of “Holistic Health and School Wellness Programme” to enable the school education and teachers holistic facilitation in realising the goal of Health Education in Schools. The present publication is a momentous indicator of this initiative.

The major bottleneck in achieving Health Education's objective has been the particularistic conceptualisation of its transaction process. The goal of developing holistic health and well-being of young learners cannot be attained by making them gather certain information and rote-learn it. It can be attained only by a transaction process focused on experiential co-scholastic methodology that ensures the active participation of learners and substantially contributes to the development of life skills, enabling young children to manage their lives more competently and grow as truly empowered human resources of the nation and human society at large. To facilitate this process, it is critical to encourage and empower the teachers to act like facilitators and mentors.

The formal school education system needs to look towards interacting and taking support from initiatives like the one taken by Expressions India under its National Life Skills Education & School Wellness Programme aimed at realising the Goal of “HEALTHY SCHOOL.....HEALTHY INDIA”. It is pertinent to state that the Schools and other educational institutions associated with such endeavours have strongly felt the need for such programs to be adopted by all schools, including the Higher Education System.

In this context, the Journal of School Health has the potential to reinforce the process of realising the vision of Health Promoting Schools getting integrated into the education system in India. We are more than confident that the present issue of the Journal will strengthen this grand endeavour and empower all those who are creatively engaged in promoting Health Education in Schools. With immense pleasure, we would like to express our gratitude to the Advisory group, Editorial Board and Members of the Executive Editorial Committee for their valuable contribution, ungrudging cooperation and a keen interest and also for making available the benefits of their rich experiences and knowledge.

“If there is a will, there is a way, and if enlightened path-breakers reinforce the will, the way will lead to the destination at the earliest “.

**Dr. Jitendra Nagpal, M.D., D.N.B.**

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