

Indian Psychology – Perceptions and Perspectives of Psychologists

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Abstract

Indian psychology is the system of psychology rooted in the Indian indigenous tradition of thought. Indian indigenous psychology is a contemporary phenomenon. However, psychology as a discipline in India is not a recent field and has a long history. Psychology has recently gained significant popularity as both an academic discipline and a profession. However, from its inception in India as an academic discipline in the early 20th century until now; psychological theories and practices has seen a predominance of the western theories and conceptualizations. Added to this, Indian psychology has several connotations attached to it such as – being philosophical or highly abstract, dominance of yoga, scope of Indian psychology being restricted to a certain sub-community – and so on. Hence, in this paper, an attempt is made to understand through research the different perceptions of psychologists about Indian psychology. An online semi-structured questionnaire was administered to 113 psychologists across India. The obtained results are analysed and discussed thematically.

Keywords: Indian psychology, Current Perspectives, Western psychology

1. Introduction

Psychology in India is often connoted to have a long past but a short history. In terms of its growth as an independent discipline in academia, it mainly branched out from the field of philosophy and later efforts to align it towards physical sciences were predominant. (Misra, Prakash & Verma, 1999) Chronologically, the year 1905 marks a significant milestone for the arrival of psychology as an independent postgraduate course in Calcutta University in India. However, it is not until the first psychology lab was established which was only 10 years after – under the leadership of Dr N Sengupta , that postgraduate classes in psychology actually began in India. (Sinha D, 1994). Furthermore, the contemporary approaches in psychology that were followed across the globe – such as the psychoanalysis, behaviourism ,Gestalt and the Cognitive schools of thought were also influential in shaping the psychological research approach in India. India was still under colonial rule in this period. It was only after independence, there was some rapid surge from just three universities offering psychology programmes to 66 by early 1980's. (Sinha D, 1994). Currently, most major universities across India and many private independent institutions offer programmes in psychology at undergraduate, postgraduate, doctoral levels as well. (Virudhagirinathan& Karunanidhi, 2014). There are different subfields of psychology such as clinical, educational, industrial, counselling, child guidance and sports psychology offered either as specialisations or as electives at these different academic programmes.

Indian psychology has been influenced by Western ideas of psychological health and illness, neglecting the importance of Indian traditions and healthcare methods (Ellu, Saar., 2023).. However, there is a growing recognition of the need to develop relevant knowledge resources and decolonize the mind-set in order to build Indian psychology rooted in classical Indian thought systems (Mangal, S., & Mangal, S., 2022). Indian psychology explores concepts of mind and mental health from Indian perspectives, drawing from sources such as Yoga, Upanishads, Gita, and Vedanta (Girishwar, Misra., Nilanjana, Sanyal., Sonali, De., 2021). It also emphasizes the structure and dynamics of personality based on Indian psychology (Ashok, K., Srivastava.2021). Furthermore, Indian psychology highlights the potential of educational psychology in understanding teaching and learning dynamics, and the need for context-specific research problems and innovative research methods^[5]. Overall, Indian psychology offers a unique perspective that incorporates Indian traditions and philosophies, providing valuable insights for mental health and education.

However, a noteworthy mention here is the fact that across these many universities; very few offer specialised training and exposure to Indian indigenous psychology. A cursory review of the syllabi across different universities and information from the website of a very popular institution exclusively for Indian psychology – The master's Psychology Institute (IPI) – mentions that out of these many universities in India that offer psychology as their academic programme; only 6 offer Indian psychology courses at masters level, and only to offer at undergraduate level, and including IPI – there are 5 institutes that are specially offering independent courses, training in Indian psychology related subject matter. ("IPI — IIP-resources", 2021). There could be some more universities that could offer short term discourses on Indian psychology as a part of a chapter in different papers or as workshop/seminar/invited talk programmes. Nevertheless, this is a glaring number. Superficially in quantitative terms it is almost less than 10 percent of established universities in India offering formal courses in Indian psychology. Scientific knowledge without relevance to the society's indigenous culture is literally and figuratively like a tree without roots.

It is not that the awareness of this misfit of western psychological theories to the heterogeneous Indian psyche is a very new realization. Different scholars – Misra (1999), Dalal (2011) Bhawuk(2010), Pandey (2004) and many more have all time and again reiterated through their intense works on Indian psychological concepts in their multifarious works. In the first decade of the 21st century, there have been more deliberate and wilful attempts in terms of research and conferences, discussions, conventions centralized on the themes of Indian indigenous thought. However, there is still a large gap in achieving the same – possibly due to the persistent challenges such as the stigma attached to the ancient Indian thought is just another sanskritization feat, poor conceptual knowledge of the same, limited access to valid resources and materials, fascination with the simpler and the seemingly comprehensive Euro-American psychological concepts.

Psychology across all facets – clinical practice, assessment, therapy, training, human resource development, teaching, and research has immense scope in a diverse society like India. However, at the ground reality there are either psychologists trained from the already established western schools of thought or there could be insipid attempts at simple adaptation of western tests to Indian norms, development of tests and theories for a particular subculture alone or even the apparently complex philosophical, metaphysical, methodological nature of ancient Indian thought – that could have affected the way Indian psychology in its true essence is matching its core beliefs. (Sinha D, 1965).

Therefore, it's the need of the hour that psychologists bring out a paradigm shift in their approaches. This does not imply that a curt withdrawal from western methodologies is made with immediate effect and only adopting the indigenous approach. An amicable resolve would rather be drawing parallelisms and a discrete amalgamation of the bests of both the existing western knowledge and the dormant Indian indigenous knowledge and improve psychology's position in the eyes of the Indian psyche – not just the general public but also stakeholders of the discipline of psychology itself. Analogous to how only a diamond cuts diamond, it is only research that can promote more research and throw light into the dark, ignored alleys of knowledge.

This study is crucial at this juncture as it delves into the contemporary landscape of Indian Psychology, probing the need for indigenization and the varied perspectives on the discipline. Given the evolving socio-cultural dynamics and the increasing recognition of diverse knowledge systems, understanding the current sentiments of psychologists is vital. It offers insights into efforts to indigenize or resist such moves within the discipline. The survey sheds light on the existing vision of psychology among young practitioners in India, unravelling whether they adhere to traditional approaches or are open to forging new paths. Hence, in this paper an attempt is made by first understanding the perceptions, first-hand knowledge, attitudes of psychologists from India about Indian psychology. Since this study was done with an open-ended objective – a free hand survey was developed to understand the same and analysed quantitatively and well as qualitatively.

2. Method

2.1. Objective of the study

- To explore the perceptions about Indian psychology among psychology professionals and students
- To understand the awareness, relevance, and scope of Indian psychology

2.2. Procedure and Materials

A survey on the various aspects of perceptions about Indian psychology was developed by the researcher and administered via Google forms. The survey was a mixed method design and constituted three sections.

- Section 1 focused on **awareness of Indian psychology** based on concepts, tools, and literature. It had eight close ended questions amongst which three questions were multiple choice alternatives and five questions were to be rated on a five-point Likert scale (Strongly agree to Strongly disagree).
- Section 2 observed **the relevance of Indian psychology** to the current perspective, empirical methods, theoretical frameworks, and its application. It had five open ended questions that involved asking the respondents about their opinions, perceptions across various facets of Indian psychology in academics
- Section 3 of the survey constituted **Scope of Indian Psychology** in terms contributions to mainstream psychology, research, and future implications These questions were constructed on the basis of research gaps identified through the literature survey done and to generate answers to the research questions. The respondents' participation was completely consensual, anonymous, and voluntary. The Google form was designed such as to keep the personal details of the responded confidential if he/she wishes to; however, it was open for those who wished to reveal their personal details in the online form. The Google forms were shared publicly with an option for the respondents to decline participation in the study. No force or special incentives were used compelling them to submit the responses in the online questionnaire.

- **Analysis of data-** The thematic analysis in this study involved a qualitative exploration of the survey data, aiming to identify patterns and themes. Initial codes were generated, these code were iteratively reviewed and refined, leading to the identification of broader themes that encapsulate the essence of the data. The content analysis was used to explore predefined categories derived from the research objectives and structured survey questions. Descriptive statistics was applied to summarise the responses and offer a numerical perspective on prevalent themes. Integrating both thematic and content analysis approaches, the results were reported in each category and contributing to a comprehensive understanding of the quantitative aspects of psychologists' perspectives on the indigenization of psychology in India

2.3. Sample

The research employed a descriptive survey design. The survey was designed on Google forms. Since the study required the participants to be from the psychology background – only those were filtered. Participants in the study were 113 psychologists amongst whom were 60 psychology professionals from diverse backgrounds including therapists, special educators, psychology teachers, corporate psychologists, researchers and 53 post graduate students of psychology. The sample was reached out through google groups, associations, forums, and mediated platforms. The age range of the sample was from 20 to 65 years. The sample comprised of 90 women and 23 men psychology practicing professionals. The sample was drawn from across various states of India. Majority of respondents were from Karnataka (40%), followed by Kerala with (12%), Tamilnadu (9%), Telangana (7%), West Bengal (4%) and Gujarat (3.17%). About 1.59% from Andrapradesh, Bihar, Jharkhand, Nagaland, Uttar Pradesh, Assam, and Maharashtra, respectively.

3. Results

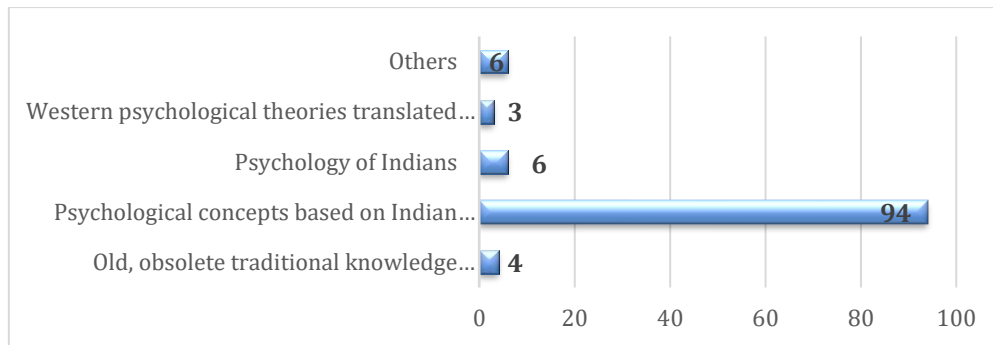
The objective of the study was to understand various aspects and perception of Indian psychology from the psychology professionals who are practicing the area of Education, Research and Counselling.

3.1 Awareness of Indian psychology

To measure the perception of awareness, respondents were asked “What according to you is Indian Psychology? –were asked with an objective to get a basic level of understanding about the level of knowledge, perceptions of psychologists about the Indian indigenous psychological concepts. From figure 1 it is observed that about 94 participants (83.2%) responded to the option “Psychological concepts based on Indian indigenous philosophy”. 6 (5%) respondents chose the option “Psychology of Indians”, 3 respondents chose the option “Western psychological theories translated to Indian languages.”, about 4 respondents preferred, “Old obsolete traditional knowledge systems with limited relevance to modern psychological concepts.” There were 6 respondents who gave other responses which are discussed in the qualitative section.

Figure 1:

Depicting the responses for awareness of Indian Psychology (N=113)



For the second question on “Which of the following concepts under the purview of Indian Psychology are you most aware of?” This question was not limited to one choice – therefore a summative index is obtained from the respondents, table 1 describes the following concepts from Indian Psychology. About 24% of respondents are aware of the concepts related to Yoga, Meditation, and Well-being from Indian Psychology, followed by self and personality (14%) and Mental illness (12%).

Table 1. Showing responses obtained for awareness Concepts of Indian psychology (N=113)

Sl no	Response	Frequency	Percentage
1	Self and Personality - <i>Trigunas, Panchakoshas and Consciousness</i>	41	14
2	Cognition - <i>Medha, Buddhi, Smarana, Jnana</i>	25	09
3	Mental illness – <i>Doshas</i>	36	12
4	Emotions - <i>Rasas</i>	28	10
5	Yoga, meditation, wellbeing	69	24
6	Motivation – <i>Purusharthas</i>	23	08
7	Dynamics of action - <i>Bhakti, Karma, Jnana</i>	32	11
8	All of the above	35	12

Further, respondents were asked to indicate their preferred Indian psychology books used for education, research, and practice –This question was not limited to one choice – therefore a summative index is obtained. The obtained responses are described in the table2 below:

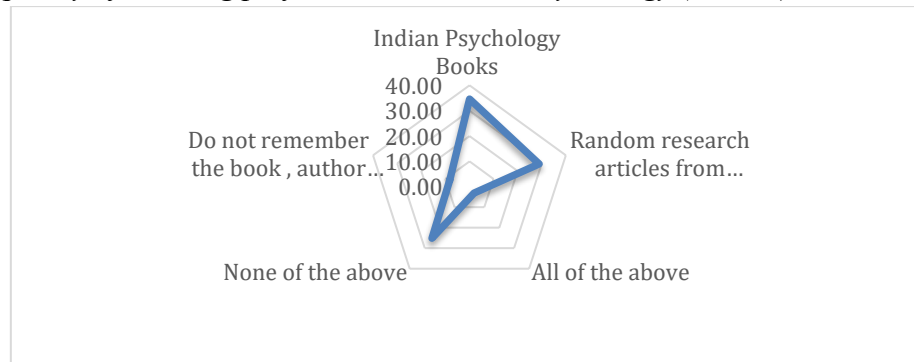
Table 2: Depicts the list of Preferred Indian Psychology Books (N=113)

Sl no	Indian Psychology Books
1	Handbook of Indian Psychology - K Ramakrishna Rao, Anand C. Paranjape, Ajit K. Dalal
2	Indian Psychology - Jadunath Sinha
3	Elements of Ancient Indian Psychology - B Kuppuswamy
4	Foundations of Indian Psychology - GirishwarMisra, R.M Cornelissen, Suneet Varma
5	Perspectives on Indigenous Psychology - GirishwarMisra, Ajit K Mohanty
6	Psychology in the Indian tradition - A C Paranjape, Koneru Ramakrishna Rao
7	Indian Psychology: A critical and historical analysis of the psychological speculations in Indian Philosophical literature - Raghunath Safaya

The use of a radar view in Figure 2 serves a specific purpose in visually representing academic and researchers' preferences for Indian Psychology. About 34.59% of the respondents have read and refer all the Indian psychology books listed in the table above, whereas 28.93% respondents prefer to conduct random research articles from varied journals and about 25% of respondents are not aware of Indian Psychology books nor conduct random research articles, few 8.18% respondents remember the authors names, but not aware current contemporary perspectives of Indian Psychology.

Figure 2

Showing the frequency of Reading preferences in Indian Psychology (N=113)



3.2 Relevance of Indian psychology

The relevance of Indian psychology to the current perspective, empirical methods, theoretical frameworks, and its application was observed on five-point rating scale. The table 3 below shows the respondents perception on relevance of Indian psychology.

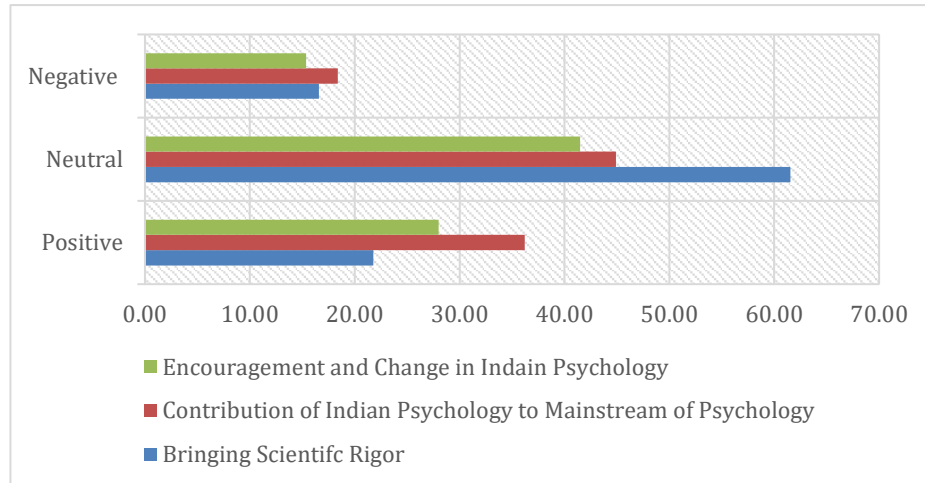
Table 3: *Showing the percentage of responses on relevance on Indian psychology (N=113)*

Relevance	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<i>Indian psychology not applicable to current context</i>	28.3	29.2	29.2	8.0	5.3
<i>Methods used in Indian psychology are not scientific</i>	25.7	33.6	23.0	10.6	7.1
<i>Popularity of Yoga overshadows concepts of Indian psychology</i>	2.7	6.2	32.7	33.6	24.8
<i>Little emphasis given to mental illness and healing</i>	15.9	23.9	32.7	18.6	8.8
<i>Indian psychology is limited to a particular religious caste/subgroup.</i>	23.9	23.0	22.1	18.6	12.4

With respect to the applicability of current context 58% of the respondents disagree that Indian psychology is not applicable and 60% of the respondents perceive that tools & methods used in Indian psychology is scientific. Further 15.9% respondents feel greater emphasis is given to mental illness and healing. About 50% of the respondents feel that the popularity of yoga has overshadowed the concepts of Indian psychology add about 40% of respondents feel that Indian psychology is limited to particular religion or subgroup.

Figure 3:

Respondents' perception on contribution of Indian psychology (N=113)



At the end Respondents perception on contribution of Indian psychology to mainstream, bringing scientific rigour and need for encouragement to bring changes in Indian psychology was obtained. It was found that from subway about 36% of the respondents feel that Indian psychology has contributed to mainstream psychology, about 62% of the respondents feel neutral about bring scientific rigour in Indian psychology research which draws researchers' attention and future work. About 24% of the respondents feel there is a need for encouragement and change in Indian psychology.

3.2 Scope of Indian Psychology

The next sets of questions were rating scales that asked the respondents their level of agreement towards certain statements relevant to Indian psychology. There was some positive consensus among the respondents disagreed that Indian psychology was not applicable to the current context, that the methods used in Indian psychology was not empirically valid, scientific in nature , that there was little emphasis given to mental health and healing and that Indian psychology was limited to a particular subgroup. This is indicative of some good awareness of some basic tenets of Indian psychology and practice. A thorough investigation of the same and perseverant research into Indian psychology and emphasis in practice would definitely escalate research and professional application of Indian indigenous psychology to great heights.

However, for the statement on the popularity of yoga overshadowing the concepts of Indian psychology there was a great percentage of agreement, which was also reflected in the earlier question on the popularity of different concepts in Indian psychology. This justifies the consistency of response agreement in the survey undertaken. As discussed previously, the super dense of yoga and its diversion from its original philosophy highlights that thorough research and psycho education about the actual practice of yoga and being grounded to its core philosophies is the need of the hour.

In the following segment, the responses on the qualitative section would be thematically analysed and discussed (see table 4). The survey was intended to gather authentic information from the respondents and deliberately some questions were open ended with this objective. By not giving options, it was aimed to generate the respondents' first-hand knowledge and true perceptions/ attitudes about some popular notions on Indian psychology. With respect to knowledge on assessment tools used in Indian psychology, a thematic analysis of the different responses were done. Responses were reviewed manually; meaningful and recurring messages were coded and tabulated from which the following

important themes were collated. The themes are presented in a hierarchy in the order of its significant recurrence:

Table 4: Showing the themes are presented in a hierarchy in the order of its significant recurrence

Themes	Codes	Frequency
No response, unclear responses, random responses	No responses	46
Not aware of assessment tools used in Indian psychology	Not aware	21
Assessment tools based on Indian psychology	Triguna	9
Yoga, meditation, techniques related to holistic healing	Yoga, meditation, techniques related	8
No response, unclear responses, random responses	Vague responses	8
Western tools and Indian adaptation of western tools	Mention of western tools	5
No response, unclear responses, random responses	Random mention of numbers	4
Assessment tools based on Indian psychology	Tridosha	3
Assessment tools used in Indian psychology are not scientific	Assessment tools used in IP are not scientific	2
Religious and spirituality attached experiences	Spirituality, spiritual intelligence	2
Western tools and Indian adaptation of western tools	Indian adaptation of western tests	2

It is clear from the table and the thematic representation that most of the respondents chose to not answer the question and additionally most were not aware of most assessment tools used in Indian psychology. There are a few responses that mentions popular assessment tools such as Trigunas, etc., However here again Yoga is found to be misrepresented as an assessment tool. Also, its popularity (albeit in its naive form) overshadowing the available tools which are in developed and curated for the Indian population shows the poor scientific rigor towards following and respecting indigenous attempts in psychological research. ("An indigenized psychology. Psychologists in India blend Indian traditions and Western psychology.", 2002).

Secondly, a thematic analysis was done for the question on whether there in enough thrust or research on the concepts of Indian Psychology worldwide? The observed themes were Yoga and Holistic techniques (see table 5).

Table 5: Showing the themes presented for research scope in Indian Psychology

Themes	Codes	Frequency
No	Not enough	29
Yoga, Holistic techniques	Yoga and Ayurveda	5

Yes	Yes	24
Yoga, Holistic techniques	mindfulness	1
Yoga, Holistic techniques	spirituality	1
Unaware	Not aware of	10
Not capable of global appeal	restricted to a particular subgroup	2

The responses to this question were less diverse in nature. There appears to be some sort of an equal divide over the opinions of the respondents – as seen in the above table. 5 However, the most interesting finding here was that respondents – irrespective of their stand on the current level of thrust on research in Indian psychology; believed there is immense scope towards the same and believe it definitely has the potential to garner more research and scientific study on the same.

4. Discussion

Primarily, an understanding into the definition of Indian psychology was sought. It is promising to see 83% of the respondents did demonstrate their right understanding on what is the meaning of Indian psychology. However, the 17% of the responses does show some level of lack of knowledge about the basic meaning of Indian psychology – as described in the table 1 and graph 1.1. Psychology is a field of knowledge that requires applicability to the cultural context be it in practice or research, however culture specific justifications are not very prominent in most Indian researches. (Adair, Puhan & Vohra, 1993) Thus, though the number of respondents having poor understanding of the meaning of Indian psychology is low; considering the fact that the respondents in this survey are psychologists from India – this finding is obtrusive.

Secondly, about awareness of the different concepts in Indian psychology, an attempt was made to only include some popular ones – as it would be not feasible to enlist all the possible concepts in the entire field of Indian indigenous psychology. However, an option to add anything additional was provided. It can be observed from table 1. that there was an almost equivalent share of an awareness of the different concepts mentioned. However, amongst the responses obtained the least aware was the concept of motivation – *purusharthas* and the most aware was yoga, meditation, and well-being.

The philosophy and practice of yoga – particularly yoga as a form of exercise is getting immensely popular globally in the recent times. However, deviations from its core essence of spirituality and shift towards commercialisation (Webb, Rogers & Thomas, 2020) and other variants of yoga such as beer yoga, naked yoga etc. (Krishnan, 2017) are deviating from its core philosophy. Additionally, Indian psychology has equivalents for every concept in western psychology; but reducing it to only few concepts and the already popular ones like yoga, meditation may reflect a poor understanding of the depth of this sub-field and necessitate more research into this.

The third question was about the number of books read in Indian psychology. This question was a part of the survey to only get a fundamental understanding of how many psychologists would have actually read the popular books in Indian psychology and authored by Indian authors. There was a variation across the percentage of reading prevalent amongst the different options of books provided. However, the highest percentage went to 29% who responded to reading random research articles in the field of Indian psychology. And next to that was that 25% of the respondents who reported they read none of the mentioned options. This might at the outset may not be very apparent evidence of poor understanding of Indian psychology. But an investigation into the same and a comparison of the same done with western

authored books, western researches would highlight the disturbing trend of neglecting the contribution of original Indian theories and the popular adoption of western theories with little cultural relevance (Bhawuk, 2010). Three sets of arguments are forward to explain the retarded growth of academic psychology in India. the first is the field itself is charitable in nature and the lack of supporting intellectual climate, the lack of academic culture and a non-supportive social political environment are responsible for neglecting the contributions of experts in the field of Indian psychology, second most of the key research areas were centered around social developmental programs and scholarly pursuits is considered peripheral. Lack of funds has gradually led no premium on academic excellence in teaching and research in the field of Indian psychology (Dalal, A. K)

The responses to the next two question of the survey on Indian psychology were combined. Both were questions about Indian psychology being overly associated with spirituality/religion/mundane concepts and on how efforts could be undertaken in future to broaden the same. A thematic analysis of the responses provided on both these questions were done and the same is represented below table 6.

Table 6: *Showing the Thematic analysis for future research concerns of Indian Psychology*

Themes	Codes	Frequency
Focus on research, science, and empirical approach	More research, publications, scientific works, and funding	40
Focus on research, science, and empirical approach	Development of more empirical assessment tools	09
Focus on research, science, and empirical approach	Conduct more seminars, awareness programmes	10
Mainstream	Westernize/modernize Indian concepts – to bring into mainstream	07
Cannot be done	Cannot be made scientific	09
Not required	Already scientific enough	07
Focus on research, science, and empirical approach	Promote in academic curriculum	08
Not required	Should not be made objective/ scientific – loses essence	10
Use original indigenous literature	Emphasis on Vedas, ancient Indian literature	02
Other specific approaches	Adopt a social humanist approach than other dominant approaches	01
Reductionist nature of the subject	De-Sanskritization/ lessen affiliation to religion	06
No response, unclear responses, random responses	Vague, unclear responses	23
Other specific approaches	Make use of already popular techniques like yoga, mindfulness, spiritual aspects	05

A predominant sentiment, expressed by 40 respondents, emphasizes the need for a heightened focus on research, science, and an empirical approach. This includes calls for increased research output, scientific publications, and securing additional funding. Additionally, 09 respondents suggest the development of

more empirical assessment tools, while 10 emphasize the importance of conducting seminars and awareness programs.

In the thematic analysis, it is quite evident that there is awareness on the need for more research, funding, publications, development of indigenous assessment techniques etc., to upscale the perceived poor scientific rigor of Indian psychology – being associated with spirituality/ religion. Additionally, another common theme that emerged was the reiteration of the view that Indian psychology is restricted in its scope to a particular religious sub-group. In this section, a cursory observation reveals that though it is acknowledged that there is a need for more deliberate efforts towards pushing the scientific rigor of Indian indigenous traditions. There is some level of stigma attached towards its purview being limited, not having global appeal and so on. Psychologists from India themselves having this view could pose a great threat to be able to implement positive steps towards the refinement of the scientific temper of not just Indian indigenous psychology but the discipline entirely (Rao &Paranjpe, 2016).

At the end, psychologists' opinions on furthering the development of Indian indigenous psychology in the educational sector were gathered and analysed. The table 7 below shows the suggestions of psychologist for including Indigenous psychology into the mainstream of education.

Table 7:Showing thematic analysis of bringing Indigenous psychology into the mainstream

Themes	Codes	Frequency
Changes required in education system and pedagogy	Make Indian psychology mandatory in the foundational stages	17
Changes required in education system and pedagogy	Give knowledge on Indian counterparts to western theories	08
Other specific approaches	Popularize the use of yoga, meditation , mindfulness, and related techniques	5
Changes required in education system and pedagogy	Offer in depth courses, specializations in Indian psychology	5
Changes required in education system and pedagogy	Make concepts of Indian psychology more experiential , relatable	4
No response, unclear responses, random responses	Vague responses	10
Other specific approaches	Encourage reading of more books , research articles by Indian authors	4
Other specific approaches	Explain scientific backgrounds of religious rituals	10
Changes required in education system and pedagogy	Train the teachers to adopt suited methodologies to teach Indian psychology	12
Other specific approaches	Develop more Indian psychology-based assessment tools	02

There was a predominant theme of changes suggested in the education system and the pedagogy for teaching Indian psychology, followed by certain other specific recommendations. There has been growing trend to review existing teaching methodologies and bring about a paradigm shift to accommodate the changing scenarios in teaching of psychology at various levels. (Dalal, A. K.

,2011).This is reiterated in this study as well, however with special emphasis to relevant Indian indigenous concepts. In fact, psychologists in India have time and again stated the need for and indigenous paradigm for a unique cultural background like India where western theories could have poor relevance and applicability (Sinha D, 1993)

5.1 Policy Implication and Future Education

The new educational policy is considered to be the most pragmatic education policy of India Higher education is expected to play a key role in equipping a large number of young people with knowledge and skills necessary to transform them into highly skilled human power to thrive in the 21st century. Indian Knowledge has been a guiding light for National Education Policy (2020) with respect to curricular integration of essential subjects and development of skills. One of the guidelines highlighted in NEP (2020) is integrating the Indian knowledge systems (IKS) and developing new curriculum prospects. IKS is an umbrella term used for ethical, moral reasoning, constitutional values, gender sensitisation, fundamental duties, citizenship skills and values (NEP, 2020). Keeping the view of new education policy, how the IKS can be brought in psychology education, the foundational principle and practice of Indian psychology will provide a greater scope and relevance to mainstream of psychology. Further, in the field of education psychology future research attention is required to explore what are the ways of curriculum development, design and evaluation can be brought out under NEP -2020 and in what way IKS can offer to contemporary psychology education towards holistic development, wellbeing, and mental health.

Indian Psychology serves as a foundation for the implementation of the National Curriculum Framework (2023) by offering a unique blend of traditional wisdom and modern educational principles. The framework can draw from ancient Indian philosophies, integrating them with contemporary pedagogical approaches to create a holistic and culturally rich learning experience. Incorporating mindfulness practices, yoga, and meditation into the curriculum aligns with the holistic development goals outlined in the National Curriculum Framework 2023. These practices can contribute to students' mental well-being, emotional intelligence, and cognitive skills. Moreover, Indian Psychology emphasizes a learner-centric approach, fostering critical thinking and creativity. Cultural sensitivity and context-awareness, inherent in Indian Psychology, can enhance the inclusivity of the curriculum. Acknowledging diverse perspectives and incorporating indigenous knowledge systems can create a more holistic educational experience.

6. Conclusion

To sum up, this survey was undertaken to primarily obtain an idea on the prevalent perceptions, attitudes, and awareness of Indian psychologists about Indian psychological concepts. It would be an exaggeration to state that the current research attempt is free of limitations. Research is in fact the disillusionment of the mind through an investigation into reality. At the outset, this survey was a mixed method approach that used both open ended and close ended questions – which may not have provided a uniform framework for providing responses. Additionally, the inevitability of circumstances of the pandemic has limited the research procedure an online mode. A traditional face to face interaction could have been more valid and got better reach and. Nevertheless, with respect to the research work conducted - It is clear from the findings that the perceptions, attitudes that are vivid in the responses are not devoid of faulty ideas about ancient Indian thought. There is still some notion that Indian psychology is restricted in its scope, redundant in nature, and that yoga , meditation in itself could compensate

instead of the other overarching broader concepts of Indian psychology . Future studies comprising of Nationwide and constituting all stakeholders including experts from academia and industry is required. Encouraging interdisciplinary collaborations between psychologists, sociologists and anthropologists towards integration of indigenous psychological practices into therapeutic interventions, counselling approaches, or educational strategies, and assessing their effectiveness need to be addressed in future. There is however also a level of interest, agreement, acknowledgement of the same and how education and through research could go a long way in bringing Indian psychology to the forefront and in the long run also envisage a merger of Indian and western psychological thoughts that could enhance not just its global appeal but be of utmost relevance and greatest benefits to the mankind.

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