

Editorial

The line differentiating wellness and illness came into cognizant for many laypersons during the pandemic of COVID 19 with better clarity than ever before. The experience of physical illness to self or loved ones, losing someone close and the constant fear of being infected and the subsequent irreversible consequences cast a severe impact on the psychological state of the majority resulting in a wide range of symptoms of illness. While the pandemic brought in experiences of great personal value for learning at the individual level, it also resulted in valuable insights related to a realistic assessment of one's own health care system that includes the infrastructure, manpower, technology, training needs, and the preparedness for a match between the demand and supply. Such assessments and dissemination of the same are essential for strengthening the national health care system. Observations at the global level suggested a considerable level of resilience and positive coping with the pandemic by India as a nation. It is very difficult to state if this was because of or in spite of India's diverse culture. Despite the visibly high diversity, Indian culture is by and large collectivistic. It is interesting to examine the identity consistency in such a culture which closely correlates with the well-being of the individuals. The illness of an individual is closely related to the vulnerability that is characterized by significant passivity at the individual level. Vulnerability and victimization go hand in hand resulting in negative physical and psychological well-being. Very often, it is observed that the individual is subjected to vulnerability and victimization in multiple domains. There is a need to ponder about the intervention strategies to extricate the victims and prevent such experiences so that the well-being of society is enhanced. Any preventive or remedial measures to enhance wellness calls for examining and targeting the individual behaviour that contributes to health. Diet, and exercise constitute significantly to the sustenance of good health. While eating behaviour is considered normal and essential to maintaining health, any deviation in terms of the quality and quantity of eating is considered deviant behaviour. Such

deviations are explained from different theoretical perspectives. Unlike the case of animals, eating behaviour is guided by multiple psychosocial factors among human beings. Understanding this brings new insights and leads to the evolution of innovative intervention models to handle the deviations and restore normal health. Following indigenous methods in the choice of diet and exercise has been found to be beneficial for health. The indigenous methods of practicing *Yoga* for physical exercise are suggested by health practitioners. Practices such as *Suryanamaskaras* which are simple, yet rigorous not only benefits health but also contribute to overall psychological wellbeing. It is important to integrate health-related interventions in childhood and adolescence because apart from genetic predisposition, the majority of lifestyle diseases take their roots in childhood habits and health-related values at a young age. It is very alarming to observe the increase in the incidence of non-communicable diseases like hypertension and diabetes among children. One of the measures to meet this challenge is to bring in knowledge intervention about the lifestyle diseases at the school level to cast a deep impression on the children which in the long run may bring about a change in their attitude and practice related to health behavior.

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