

Editorial Note

We are proud to present this renewed first issue of the International Journal of Traditional Healing and Critical Mental Health, a peer-reviewed bi-annual publication from CHRIST University, India. This issue is not only a continuation but also a revitalisation of the journal's core vision to foster research at the intersection of traditional healing practices and critical perspectives on mental health and wellbeing, and to promote a deeper understanding of their interplay.

Globally, the definition of mental health services is constantly evolving. The need for scholarship that is culturally grounded, critically informed, and historically aware has become increasingly urgent as the efforts towards a decolonial approach towards mental health gains momentum. Traditional healing systems rooted in indigenous knowledge, collective identities, and longstanding practices of care continue to shape the lived realities of wellbeing for individuals and communities worldwide. The articles featured in this issue collectively reflect the journal's commitment to holding together traditional knowledge, cultural context, and critical inquiry.

Devishree Vijayaradhan, Kowshik Kukkemane, and Mythri Rajeswara Babu's article titled "*Ancient Remedies for Aging Minds: Ayurveda in the Management of Neurodegenerative Diseases*" explores culturally focused care. By foregrounding Ayurveda's systems-based approach to aging and cognitive decline, the paper highlights how traditional medical frameworks conceptualise resilience and deterioration in ways that differ from other contemporary notions and definitions. The article's contribution to illustrating how a holistic and culturally grounded health system can inform more integrative approaches to long-term mental health conditions is of particular interest to the journal, especially in contexts where chronic illness intersects with identity, aging, and care.

Srinivasan Tirupati and Ramachandran Padmavati's exploration of spirituality in the article titled "*God and religion in mental health recovery: Perspectives of people with schizophrenia and their family members, and mental health professionals in India and Australia*" highlights the significance of religious belief in shaping coping and recovery. The paper brings together perspectives from India and Australia and this cross-cultural analysis brings out ideas on how spirituality can function as a resource, a point of tension, or a neglected dimension of clinical practice depending on cultural context. This resonates strongly with the journal's aim of contextualising healing and mental health care to cultural contexts and local practices.

Raghu Ananthanarayanan and Steve Correa dive deep into Indian Knowledge Systems in the article titled *"Radical Wholeness: Depth Psychological Healing in IKS"*. They conceptualise healing as a movement toward inner coherence and ethical living. This offers a counterpoint to biomedical models of mental health. The paper also engages with yoga and Upanishadic thought as means of experiential, philosophical, and embodied dimensions of wellbeing that often remain peripheral in mainstream discourse. It aligns well with the journals' efforts to promote positive psychology and collective wellness.

Sofia Andrade Lara and Patricia Elizabeth Cossío Torres' article titled *"Risk or protective factor? Marianismo as a determinant of Mexican women's mental health"* highlight how a powerful cultural ideal can both foster belonging and increase vulnerability. The sociocultural perspective it provides brings attention to systemic issues such as reproductive health inequities and obstetric violence. The paper adds to the rich literature on critical mental health and calls for a decolonial and context-sensitive approach that recognises both the protective and risk factors of cultural practices.

Finally, Iranna Ronad's article *"Therapeutic Interventions for Grief and Bereavement: Efficacy, Stages, and Clinical Approaches"* is a great addition to the theme of positive psychology and collective wellness. By examining a range of therapeutic approaches within Indian contexts, the study highlights how collective forms of support such as peer groups, creative expression, and culturally guided rituals can shape an individual's adaptation to loss and grief. The discussion of gaps in training and the need for culturally anchored grief interventions is particularly resonant in the post-pandemic era, reminding us that grief is not only an individual psychological process but also a communal and cultural experience.

All these articles illustrate the cultural contexts that shape human experience and discourses and research on mental health. This issue is the first step towards the journal's aim to publish rigorous research that explores the efficacy and cultural significance of traditional healing while critically examining the socio-cultural contexts of mental health and the evolving understanding of wellbeing and wellness.

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Editor