Original Article

Hermeneutic Phenomenological Study Using SMC on Wellbeing of Students Enduring Difficult Situations

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Abstract

This study examines how disrupted intrapersonal communication from conflict and migration affects student well-being and proposes the Sadharanikaran School Counseling Technique (SSCT) to foster emotional connectedness (sahridayata) using the Sadharanikaran Model of Communication (SMC). The study is conducted in two phases within a five-year interval using a longitudinal time frame. The first role of intrapersonal communication in the human development of the research participants facing difficult life situations, such as conflict and international migrant workers leaving behind families, is articulated using the theoretical framework of SMC. The first phase of the study was conducted in 2019, and the second phase was conducted in 2025. It attempts to trace the effect of Maoist insurgency (1996 to 2006) leading to international migrant workers in the wellbeing of children of those families who are studying from school to university level. In the first phase, the findings of the study show that these children have self-harming tendencies due to disconnection from parents and overindulgence in digital media, hindering intrapersonal communication. This has led to drug abuse, suicidal tendencies, hyper-reaction, and anxiety in them. Institutional intervention of family, school, rehab, and other support mechanisms is an urgent need to ensure their well-being, yet the stakeholders seem disconnected from them. The second phase of the study attempts to bring some theoretical insights to resolve this issue for the well-being of research participants using communication as a tool. Sadharanikaran School Counseling Technique (SSCT), derived from the Sadharanikaran Media Analysis Technique (SMAT), is proposed here to assess the *Sahridayata* between the students experiencing difficult life conditions and the school counselor who supports them to cope with it in a teaching-learning context.

Keywords: c*onflict, human development, intrapersonal communication, migrant work, Sadharanikaran Model of Communication.*

Introduction

The first author of this study is a Ph.D. research fellow of the second author, who constructed the Sadharanikaran Model of Communication in 2003 (Adhikary, 2003) and further developed it over the years (Adhikary, 2009, 2014). The first author's Ph.D. research aimed at theorising communication in *Tantra* employing the Sadharanikaran Model of Communication as the framework. In this study, the same communication model is used to explore the wellness of students facing difficult life situations due to their separation from their parents as conflict victims or international migrant workers who left behind their families.

The researchers used an emic approach when selecting these scenarios. (Daily Life Situations) DLS-1 refers to the life situation of students from the conflict victim families; this is because the researcher's father was also brutally killed during the civil war in 2002 BS. DLS-2 refers to the life situation of students who have been separated from their parents due to international migrant work; this is inferred from her stay at the girls' hostel from 2012 to 2015 AD. During this period, she met students whose parents were abroad working as laborer. As a student of research, she noticed a few patterns of behaviors among them while interacting and observing them for over three years. They were used by their immediate guardian here for financial benefits from their parents and were emotionally left scared due to constant taunting and misbehavior. They were addicted to soap operas or YouTube videos; in one case, they continuously watched Korean soap operas for more than 50 hours. Not being able to sleep easily and unhealthy attachments to their lovers. In one case, a student had her ATM card with her boyfriend, and she was beaten up brutally when she asked for money to pay the hostel fee. In most cases, parents were on the verge of divorce, which is why they were taken advantage of by people around them.

This intrigued researchers to conduct a study about intrapersonal communication to tackle this sort of situation. Although the researcher wrote her Master's thesis on 'Significance of Intrapersonal Communication in Hinduism', which was derived from these observations, the research participants were not from this cohort. But during her MPhil study, in her thesis entitled 'Role of Intrapersonal Communication in Human Development of Nepal', she researched this cohort. That is why this research paper has been cumulatively developed over the years from 2012 to 2025 AD.

In this research, two kinds of difficult situations – (i) parents murdered during the civil war in Nepal (1996 to 2006), which is coded as DLS-1, and (ii) separation from parents due to international migrant work as DLS-2 – are taken into consideration for the study. It delves into the subjective realities of research participants about the impact of parental separation on their overall human development and well-being. Research participants' behavior, identity formation, and coping mechanisms are studied over one year. The study has been conducted in two phases: in the first phase, the effect of intrapersonal communication on the human development of students in difficult life conditions has been studied, and in the second phase, data from the first phase have been analyzed from the theoretical framework of the Sadharanikaran Model of Communication.

Here, the concept of human development is taken into consideration from the education discipline (Wilson et al., 1969). Four students from the Primary, Higher Secondary, and University levels are chosen for the study. In the first phase, inward development is viewed as taking the variables as physiological, psychological, emotional, cognitive, intellectual, and spiritual development, and the outward support system is traced with the variables as social, economic, political, cultural, religious, technological, and globalization. In the second phase, the same variables are reinterpreted from *Adhibhautik*, *Adhidaivik,* and *Adhayatmik* levels provided in SMC. The fusion of the data in the first phase and second phase is done as in *Adhibahutik* of SMC is analyzed from first-phase data (physiological from inward development variables and other seven variables of the outward support system as social, economic, political, cultural, religious, technological, and globalization), and *Adhidaivik* of SMC is analysed from inward development variables (psychological, emotional, cognitive, and intellectual), and *Adhyatmik* of SMC from inward development variables (spiritual development).

Students facing DLS-1 and DLS-2 have been directly affected by the socio-economic, political, and historical shifts in Nepal. This shift from an agro-based economy to a remittance-encouraging economy is compelling rural Nepali people to do mass migration to safer urban centers during the civil war and international migration post-conflict due to the collapsed traditional economic system and heightened unemployment during the transitional period. It has led the vulnerable population to accept unfair working conditions abroad. They also became prone to being victims of human traffickers. It has deeply impacted the social psychology of Nepali society, affecting wellbeing at an intergenerational level. In the case of DLS-2, migrant working has led to the destruction of family structure with divorce, infidelity, property fraud by spouse and, in severe cases, incestuous rape of children by parents or their infidel partner at home and murder of spouse after confronting with infidelity. These sorts of news are rampant in Nepali media, from print to digital platforms. This takes an emotional toll on the students who are facing similar situations at home.

Here, in this study, two research participants facing DLS-1 are female students of university level whose fathers were killed during the insurgency. These students are coded as ICP-1 and ICP-2, which refers to indirect conflict participants who unwillingly faced the brutal impact of Maoist insurgency at home. To make the study more relevant, one research participant is chosen whose father was killed by the Royal Nepal Army, and another research participant is chosen whose father was killed by the Maoists. Research participants of international left-behind families are chosen based on gender identities to see the differences in their experiences in similar situations. They are coded as IMWC-1 and IMWC-2, which refers to international migrant workers' left-behind children. During the time of study, both of the students' parents were working abroad.

In the first phase, human development was measured from two aspects: inward development and outward support systems. Six inward development variables, such as physiological, psychological, emotional, cognitive, intellectual, and spiritual, were taken for study to measure the impact on an individual's growth as a human due to participation in conflict directly and indirectly. Seven variables, such as social, economic, cultural, religious, political, information communication technology, and globalization, were taken to measure outward development in the support system. To develop these variables, multiple theories from education and communication were taken into account, such as Vygotsky's (1976)

socio-cultural theory and Mead's (1931) symbolic interactionism. Human development is theoretically framed based on Freud's (1890) psychosexual theory, Maslow's (1943) self-actualization theory, Piaget's (1938) cognitive development theory, Erikson's (1950) emotional development theory, Kohlberg's (1958) moral development theory, Lerner's (1958) modernization theory, Bandura's (1977) social learning theory, Sen's (1972) social choice theory, Azen's (1985) theory of reasoned action and (1965) theory of planned behavior, Kelman's (1958) social influence theory, Nolle Neumann's (1974) spiral of silence, and Festinger's (1957) social comparison.

In the second phase, the SMC framework is used to reanalyze the data from a communication perspective. SMC is two-way communication between the communication parties to attain the commonness and oneness, though there is an asymmetrical equation between the communication parties due to the existence of societal hierarchies, especially in eastern societies due to caste, religious practices, and cultural background. The model comprises nine elements: *sahridayas* (communication parties), *bhava* (moods and emotions) and *rasa* (sentiments), *abhivyanjana* (expressing or encoding), *sandesha* (message or information), *sarani* (channel), *rasaswadana* (process of achieving rasa), *dosha* (noise and barriers), *sandharba* (context), and *pratikriya* (process of feedback). There are four levels or stages of language through which words pass as *para, pashyanti, madhyama,* and *vaikhari* in the speaker, whereas at the level, they are *shravana, manana, nidhidyasana, and sakshatkar.*

This study explores the impact of parental separation on the wellbeing of the students from communication perspective to have effective school counseling between the student and the school counselor. For this the Sadharanikaran Model of Communication (SMC) is taken as the theoretical framework in this study to perceive how students in difficult life situations internalize and navigate their realities through intrapersonal communication as well as how they can be open to receive support from school counselors by effective interpersonal communication. By employing a two-phase design, the study first analyses developmental variables—physiological, psychological, emotional, cognitive, intellectual, and spiritual aspects of inward growth, along with outward support factors such as social, economic, political, cultural, religious, technological, and global forces. The second phase then interprets these findings through the spiritual, divine, and material dimensions of SMC (*Adhyatmik, Adhidaivik,* and *Adhibhautik*, respectively). Based on a decade of observations and academic engagement with the subject, the study explores how such students cope, form identity, and develop amid the socio-economic transitions of post-conflict Nepal. Ultimately, the research theorizes a communication-based framework based on Sadharanikaran Media Analysis technique (SMAT) derived from *Sadharanikaran* Model of Communication (SMC). Proposed *Sadharanikaran* School Counseling Technique (SSCT) is to account for trauma, separation, and resilience in vulnerable students and also to support school counselor be strong support mechanism.

Tracing SMC as the Theoretical Lens to Study Difficult Life Situations

Communication is an essential part of human existence. It has played a significant role in the survival and advancement of intergenerational transactions of information, knowledge, and wisdom. Perry (2002) has stated the etymological meaning in two different ways, historically. It is rooted in the Latin word communis, which refers to communion or the idea of a shared

understanding of, or participation in, an idea or event. Furthermore, by the late 17th century the notion of imparting, conveying, or exchanging information and materials was incorporated into the concept. This exchange of information is not limited to one spectrum of time. With the evolution of communication technology, giving leverage to restore the information datum, it has transcended the limitations of time and space. Ancient wisdom is easily accessible to present and future generations.

Every civilization has evolved with its communication practices and systems. It has been influenced by various factors, including culture, economics, politics, and social systems. Educational institutions are part of the system (Dissanayake, 2003). School counselling is one form of communication practice to resolve the challenges learners are facing in a school setting. Craig (1999) argues that communication theory as a practical discipline should engage dialectic interplay between theory and practice. This practice of communication has also developed as the discipline of academic inquiry since the 1950s in American universities.

Communication theorization has been dominated by the Western discursive paradigm, as its institutional germination began in European and American universities. Communication theories, research, and any sort of knowledge production and distribution have largely depended on Western institutions and scholars. Thinking beyond the cultural essentialism between the East and West dichotomy is significant to understand the communication in multicultural, multi-paradigm, and multidisciplinary ways (Acharya, 2024). For this exploration of communication practice, theory and philosophy from less-researched cultures are significant.

The western dominance of communication theories, especially Eurocentric universalism, started to get questioned by the postcolonial critics of the academic discourse. In critical response, de-westernization discourse began with the scholars from non-western locations (Gluek, 2015). Kincaid (1987) represented an early attempt to contrast systematic differences in communication across the so-called Eastern and Western cultures, discovering fundamental principles underlying different cultural orientations. The advent of Afrocentricity and Asiacentricity has encouraged various communication scholars to explore their indigenous perspectives (Ashante, 1998; Miike, 2004). The Sadharanikaran Model of Communication is an example in this regard.

Adhikary (2014) states that the sadharanikaran process consists of *sahridayas* as the communicating parties. As a "technical term", the word refers to people with the capacity to send and receive messages. They are the parties engaged in communication and capable of identifying each other as the sender and receiver of the process. Ideally, the term refers to such persons who are not only engaged in communication but who also have attained a special state: *sahridayata*. Here, communication is sharing between communicating parties (*sahridayas*) intending to not just persuade one or the other but also enjoy the very process of sharing. SMC comprises the following elements: "*Sahridayas* as communicating parties taking the roles of *preshaka* (i.e., sender) and *prapaka* (i.e., receiver); *bhava* as moods or emotions and *rasa* as sentiments or feelings; *abhivyanjana* as expression or encoding; *sandesha* as message or information; *sarani* as channel or medium; *rasaswadana* as a process of wide range including receiving, decoding, and interpreting the message and finally

achieving *rasa*; *dosha* as barriers or noises; *sandarbha as context; and pratikriya* as a process of feedback" (p. 321).

In *Natyashastra*, Bharata seems to consider that *bhavas* constitute the being of humans and form part of their total consciousness. It is due to the *bhavas* that human beings aim at engaging in communication. The *bhavas* need some sort of code for their manifestation, for which they have to pass through the process of *abhivyanjana*. *Abhivyanjana* refers to the activities that communicating parties undertake to translate *bhavas* into a form that may be perceived by the senses. The guiding principle, *Abhivyanjana,* in the process of Sadharanikaran is simplification. The complex concepts and ideas are simplified by the speaker (source) employing a total communication effort, as Bharata meticulously delineates in *Natyashastra*. This includes the use of words, illustrations, and idioms as well as limbs, gestures, and body language, along with the physical context. (Adhikary, 2014).

Wirawan (2017) conducted research about social integration amongst communities of Balinese and Sasak ethnicities based on competence in traditional culture at Bayan District, North Lombok Regency. For the formation of associational ties that summarize the inter-ethnic society in a cultural activity, in addition to implementing creativity in art and culture, they implicitly do mutual communications in both verbal and nonverbal forms to achieve *Sahridayata*. Achievement of *sahridayata* in the staging of art and culture tends to embody togetherness using both forms of communication in Bayan, including both communities.

Baral (2024) applies the Sadharanikaran model of communication to examine Krishna Arjuna *Sambad* in the *Bhagavad Gita*. It reveals the model's efficacy in elucidating the dynamics inherent in their conversation. It explores the progress in communication between mortal and divine. The SMC framework is utilised to explore how Krishna's teaching navigates Arjun's moral and existential crises, emphasizing adaptability and effectiveness of communication even in a hierarchical Hindu society. The study delves into the emotions, intentions, and actions, not only the words, to reveal the complexities of emotional expression and reception during *sambada*. SMC, among *Sahrdaya*, the moment of the message is more important than the act of persuasion. *Sambada* has taken Arjun to enlightenment through *ananda* and willingness to act according to Krishna's guidance. This research utilizes textual analysis of the Bhagavad Gita through the lens of the SMC. This analysis uncovers the layers of communication within this exchange, exploring how these model components operate in the context of this dialogue, thereby illuminating the communication intricacies within the *Bhagavad Gita*. For the study, the original Sanskrit text, Gita (Vyasa 1883), and the English (Swami Prabhupada, 1983) are used for accessibility and clarity in the referenced *sloka*. This approach contributes to a more comprehensive and inclusive understanding of rhetoric and communication across diverse cultures and contexts. Finally, incorporating the essence of these teachings into non-Western rhetoric and communication studies provides significant cultural perspectives that value ethical communication, interpersonal dynamics, mindful expression, persuasive strategies, and cultural narratives.

Das (2024) studied the *Sahridayata* as a pathway to peace within the context of the ethnic conflict in Manipur. Despite the methodology of *Sahridayata* seeming quite attractive, its implementation is not always easy to accomplish. The cultural barriers, power imbalances, and resistance to empathy-based strategies are the main challenges that the idea of

Sahridayata faces. Unlike the past research and practice, future research should focus on the discussed challenges. Also, a sense of empathy should be cultivated among the peacekeeping forces, and *Sahridayata* principles must be included in the institutional frameworks for peacebuilding. Through empathy, compassion, and understanding, the scholastic pathway gives a solid base to peace and processes reconciliation and working out problems collectively. This study reveals the theory behind, the practicality of, and the problems in *Sahrdayata* for conflict resolution. The adaptation of *Sahridayata* ideals could make citizens capable, societies competent, and communities conducive to establishing a society that adores empathy, dialogue, and nonviolence.

Research Methodology

This qualitative research is conducted using hermeneutic phenomenology in a longitudinal timeframe. Lived experience of research participants is taken as the data. It is conducted in two phases. There is a five-year gap between the first and second phases. The first phase role of intrapersonal communication in human development during difficult situations is traced to 2019 AD, and in the second phase, data derived from the first has been analysed from the theoretical framework of SMC. In this process, this article has proposed the Sadharanikaran School Counselling Technique based on the Sadharanikaran Media Analysis Technique.

As per the approach of hermeneutic phenomenology, data is the subjective experience of research participants. Berrios (1989) states that phenomenology refers to a set of philosophical doctrines loosely sharing a) assumptions as to what the world is like (ontological) and how it can be known (epistemological) and b) strategies for the descriptive management of the mental entities relating to such a world. Fuster (2019) stresses the view of Husserl (1998) that phenomenology is a paradigm that tries to explain the nature of things, the essence, and the veracity of phenomena to understand the complexity of lived experiences. This understanding is, in turn, aimed at raising awareness and finding the meanings surrounding the phenomenon. Kafle (2011) states that phenomenology has taken a significant departure when Martin Heidegger (1889-1976), a disciple of Husserl, came up with hermeneutic phenomenology. It rejects the idea of suspending personal opinions and the turn for the interpretive narration to the description, giving value to the subjective experience of research participants. Hans-Georg Gadamer, Paul Ricœur, and Max van Manen are major contributors to this school of phenomenology. Khadka et al. (2025) have cited Finlay (2014), who viewed that phenomenological data analysis involves systematically examining and interpreting individuals' lived experiences to uncover the essence and meaning of a particular phenomenon. Overall, it is the meaning-making process that validates and relies on the subjective experiences of the research participants.

Data collection and analysis are done using four steps used in hermeneutic phenomenological studies: bracketing, intuition, analysis, and description. In the bracketing process, researchers have discarded the presumption to affect the study approach of the phenomenon from an impartial perspective. The intuition aspect has helped the researcher to immerse and be open to the meaning of the phenomenon presented by experienced participants. Analysis of data is done by being fully immersed in the rich, descriptive data and using processes such as coding and categorizing to organize the data. Description is the

last phase of the process, where researchers have used their understanding of the data to describe and define the phenomenon and communicate it to others.

Data Presentation and Analysis

First Phase: Tracing role of intrapersonal communication in human development during difficult life situation

Table 1. Comparison of research participants about their inward Human Development and Intrapersonal Manifestation

Dimensions (SMC)	Adhibhautik	Adhidaivik				Adhyatmik
Case	Physical	Psychological	Emotional	Cognitive	Intellectual	Spiritual
ICP-1	Digestive Disorder	Post-traumatic Stress Disorder, Insomnia, Anxiety	Efforts to maintain positivity	Attitude= Compromising Motivation= Lower Order Need	Ability= Critical Thinking Capacity= Average Performance Achievements =M.A (R)	Self = Unknown
ICP-2	Digestive disorder	Post-traumatic Stress Disorder, Anxiety	Efforts tomaintain in positivity	Attitude= Compromising Motivation= Lower Order Need	Ability= Creative Capacity= Average Performance Achievement= Plus two, BBM(R)	Self = Unknown
IMWC-1	Substance Abuse and Vitamin D Deficiency	Temper Issues and Internet Addiction	Negative	Attitude= unreliable Motivation= Lower Order Need	Ability= Deviated Capacity= Low Performance Achievement= Plus 2	Self = Unknown
IMWC-2	Digestive Disorder	Temper issues, fear of isolation and abandonment Internet Addiction	Negative	Attitude= Aggressive and Unruly Motivation= Lower Order Need	Ability= Creative Capacity= Average Performance Achievement= Grade 4	Self = Unknown

Note. *Data is collected from an in-depth interview of all participants from conflict victim's families and international migrant worker's families from March 31 to April 1, 2019 AD* (Acharya, 2019)

Table 2: Comparison of research participants about their outward Human Development and Support system's presence

Case	Social	Economic	Political	Culture	Religious align and literacy	Information Communication Technology	Globalization
ICP- 1	Isolated	Affected Labor	Awarebutneutral	Traditional	Hindu, Scripture literacy= Illiterate	Digitally Literate	Passive connection
ICP- 2	Isolated	Affected, Non-Labor	Indifferent	Traditional	Hindu, Scripture literacy= Illiterate	Digitally Literate	Passive connection
IMWC -1	Isolated and reserved	Affected, Non labor	Indifferent	Modern Consumerist	Buddhism, Scripture literacy= Illiterate	Digitally Literate	Passive connection
IMWC -2	Isolated	Minor	Indifferent	Modern Consumerist	Buddhism, Scripture literacy= Illiterate	Digitally Literate	Passive connection

Note. *Data is collected from in-depth interviews of all participants as conflict victim's family and international migrant worker's families from March 31 to April 1, 2019 AD* (Acharya, 2019)

The role of intrapersonal communication is significant in human development in the context of Nepal. Although the quality of it also matters, whether an individual is growing or blocking his/her growth. Participation in conflict, either directly or indirectly, has not ended its influence in participants' lives, as they are still physiologically, psychologically and emotionally struggling due to that phase of difficult life conditions. The conflict ended on November 21, 2006 AD with the Comprehensive Peace Accord signed between the government and the Communist Party of Nepal, Maoist, but transitional justice has yet to be delivered, so they have issues of identity crisis in relationships with themselves and social isolation regarding social cognition.

Migrant workers' families' intrapersonal communication and its manifestation on their growth are obstructed due to the influence of a pleasant past but unpleasant present caused by separation and its effects on the relationship equation based on the economic success of the migrant worker and the increased aspiration and expectation of the left-behind family. ICT and globalization have encouraged intrapersonal communication, as they are constantly thinking about what they think and want at present due to the multiple opportunities available. Growth of an individual's cognitive and intellectual development is hampered in both positive and negative ways. Positively, it has paved the way for direct

connectivity with distant relatives, like real, but through virtual means like Messenger, Viber and Skype as global villages, in the words of Marshall McLuhan. Negatively, it has been used both by conflict participants and migrant workers' families as an escape from reality.

Intellectual and cognitive development is less hampered but, in some cases, sharpened by difficult life conditions. Both conditions have not broken these individuals at a time when they face it, but gradually in the sequence, as at first they recognize a problem and analyze it intellectually; cognitively, they think about it from their need matching with their ability to make decisions to resolve it. Tough decisions are taken as direct participants of conflict to let fathers or relatives endanger their lives by being indirect conflict participants, and to let parents abandon children for international migrants working to resolve economic crises. Intrapersonal manifestations of tough decisions at first are emotional distress leading to psychologically unhealthy patterns of restlessness, sleeplessness, anxiety and soon, which ultimately affect physiological health.

Intrapersonal communication has three patterns: extreme positive, neutral and extreme negative. People enduring difficult life conditions are accustomed to or turn to negative intrapersonal communication, creating a negative self-image and an unhealthy relationship with self. These tendencies derail their living conditions towards the worse as they lose their grip on their lives. This development of self-sabotage, such as exaggerating and creating problems instead of solving problems and creating growth opportunities, becomes habitual. A long period of negative intrapersonal communication is mostly difficult to shift towards positive. It is mainly because a person is reluctant to change, as he or she is accustomed to using it as a survival instinct and defense mechanism. Extreme positive intrapersonal communication makes a person unrealistic and idealistic, uprooted from practicality. It is due to over-fabrication of the simplest things. It makes individuals optimistic but also fickle and unreliable in the support system, ultimately blocking their possibility of growth from potential to excellence.

Neutral intrapersonal communication is a balance between practical reality and facts of life and conditions for living. Although it is with critical and creative potentialities to be explored, tested and verified to grow in higher status than the existing one. A person with neutral intrapersonal communication constantly reminds oneself to remain grounded. It also is to remain dissatisfied to increase the craving for development. Extreme positive and negative intrapersonal communication in any difficult, normal or luxurious life condition creates obstacles for an individual's development. In this scenario, communicators become deviant towards the account of facts of everyday reality. Neutrality poses the quality of calmness and patience to keenly observe reality from multiple aspects. They take an accountable and responsible approach to deal with credible facts and data, which helps them to make sound and informed decisions. It will let a person have a firm grip on the support system, earning trust through valid and informed decision-making capacity and action. Neutral intrapersonal communication and its manifestation are natural in some individuals due to their strong family and support system values, as they are exposed to it from an early stage of life. In a family and support system which lacks such a value system, it is difficult to transfer to the new generation.

Even though a family has such a value system, but they got separated either because of death or international migration or any other reason, transferring it to the new generation is quite challenging. In some cases, it becomes impossible because of their differences in lived experiences and context. When there is a gap in the transferring value system, in such cases it can be learnt only when an individual realizes it oneself. Yet, there is a high chance that until they realize the significance of such a value system, their present extreme bipolar intrapersonal communication might already be harming them. It should begin in individuals with self-realization for change needed in their inner engineering of physiological, psychological, emotional, cognitive, intellectual and spiritual well-being. In some cases, individuals might never have such self-realization. In such cases, social support systems like educational institutions and counseling opportunities can be instrumental to aid them.

Individuals always want to belong to somebody and something, so their support system should be able to grow that sense of belongingness. A sense of belonging does not come from an outward support system unless a person has a positive and healthy relationship with self. What an individual experiences within the territoriality of their physicality holds their subtle being as psyche, emotion, cognition, intellect and spirit. A healthy relationship with self emerges and grows in a healthy body, conscious to super conscious psyche, healthy regulation of both positive and negative emotion, positive attitude with functional and consistent motivation recognizing need fit to condition, critical and creative ability, high-performance capacity with achievements parallel to effort and time and, ultimately, knowing oneself in an informed manner. To inculcate the neutral self-talk, positive self-image, relation, and attitude shaping students in their inward intrapersonal communication with outward intervention by the school as a support system is a necessary step towards the student's wellbeing. But outward intervention can influence their attitude for not a long time, so efforts should be made to internalize those interventions so they can be self-motivated for neutral intrapersonal communication, which helps them grow, identifying blockages for their growth, eradicating those blockades and exploring their fullest potentialities as human as per their age and resources available to them.

It can be implied to grown up also, but it is time-consuming, with a lot of relapses in certain time durations. It is mainly because they are habituated to extremely positive and negative intrapersonal communications since childhood, so it is difficult to adapt to changes in their inward mechanism of intrapersonal communication. There are also chances that outward efforts to impose change can damage their inward mechanism, imposing a sense of isolation for being unable to adapt to change and inferiority for over-dependency on their mechanism. In this stage, they have to rebel with their self from body, psyche, emotion, cognition, intellect and spirit, which is very overwhelming because they cannot escape and have to face self 24 hours and 7 days with a sense of isolation and an ever-present but recently recognized negative relationship equation with self. It may further hamper their growth if they do not get the help they need from the support system due to its ignorance, inability to recognize it, or reluctance to help with needed resources.

Second Phase: Using the theoretical lens of the *Sadharanikaran* Model of Communication to understand the *dosas* in the wellbeing of students enduring difficult life conditions and deriving theoretical insight to bring *sahrdayata* in their *Adhibhautik, Adhidaivik,* and *Adhyatmik* levels to trace their status as *sahrdayatapresaka* and *prapak, sandarbha, sandesha*

and *sharani*, *rasaswadana* (*Navarasa*) and *nididhyasana*, and *sharidayata*. For this, the following conceptual framework has been developed.

Table no. 3 Theoretical Lens of Sadharanikaran Model of Communication

Dimension	Traya Sarira	Four Goals of Life		Preshaka	Prapaka	Sandesha & sharani	Bhava & Rasaswadhana	Sahridayata	Doshas (Tapa Traya)
Adhibhautik	Gross (Sthul) Body (Sarir)	Artha	Dharma	Vaikhari	Shravana	Perceivable Information (Sandesha) & Sharira (Sharani)	Navarasa & Bhava (React and Response in form of verbal and nonverbal)	Shared information with communication parties (Sahridayas)	Adhibhautik Tapa (Semantic, Mechanical, & Environmental)
Adhidaivik	Subtle (Sukshma) Mind (Mana)	Kama		Madhyama	Manan	Perceived Information (Sandesa) & Maan (Sharani)	Navarasa & Bhava (React and Response)	Successful Encoding (Abhivyanjana) and Decoding (Rasaswadana)	Adhidaivik Tapa (Psychological) / Adhyatmik Tapa (Rebirth)
Adhyatmik	Causal (Karana) Soul (Aatma)	Moksha		Pasyanti	Nidhidyasana	Advaita	Sat-Chit-Anand, Rasowaisa	Bedeha Mukta, Jeevan Mukta	None
	Awaken (Turiya) Non duality (Parmatma)			Para	Sakshatkar				

Note. *Adhikary, 2014, p. 319-362*

SMC has all three dimensions – *adhibhautik*, *adhidaivika*, and *adhyatmika* – and four goals – *dharma*, *artha*, *kama*, and *moksha*. The goal of communication in SMC is *Sahridayata*. Adhikary (2014) has introduced the Sadharanikaran Media Analysis System (SMAT) to assess the *Saharidayata* between the text and the audience. "SMAT is concerned with two dimensions – *adhibhautik* and *adhidaivik,* which means it is mainly about *the vaikhari-shravana* and *madhyama-manana* continuum" (p. 363). Data from the first phase show

students have been doing intrapersonal communication on two dimensions: *Adhibautik* and *Adhidaivik*. Here, SMAT seems applicable to school counseling as well.

When applying SMC to media analysis, SMAT was developed. To implement SMC in school counseling, some technique needs to be developed. It makes all the stakeholders go through the process, as it brings conceptual clarity and helps to make the process effective. SMAT considers the success of the audience in 'reading' and 'relishing' the text in terms of various assessments, such as *smarana* and *punarkathana* (recalling and retelling), *bodha* (comprehension), *mulyankana* (appraisal), *samvada* (sounding together), assimilation/involvement, and *rasaswadana* (rasa experience) (Adhikary, 2014, p. 364). SMAT employs a multi-stage research procedure to measure *sahridayata* between media content and audience by studying the audience's reading and relishing of the media content. Similarly, school counseling is also done in multi-stages as per the requirement of the student. That is why this study proposes the Sadharanikaran School Counseling Technique (SSCT).

Table 4. Proposed Sadharanikaran School Counseling Technique

Sahridayataparikshan with 5 Measures	Sahridayataparikshan with 4 Measures	Sahridayataparikshan with 3 Measures
Smarana and Punarkathana (Recall and Retelling)	Smarana and Punarkathana (Recall and Retelling)	Smarana and Punarkathana (Recall and Retelling)
Bodha (Comprehension)	Bodha (Comprehension)	Bodha (Comprehension)
Mulyankana (Appraisal)	Mulyankana (Appraisal)	Mulyankana (Appraisal)
Samvada (Sounding together, assimilation/involvement)	Samvada (Sounding together, assimilation/involvement)	
Rasa-bhavana (Rasa Experience)		

Note. *Adhikary, 2014, p. 368*

School Counselling Technique (SSCT), derived from the Sadharanikaran Media Analysis technique, adapts the elements, but it considers not only texts but also the incidents and issues of students as content on which communication parties are seeking *sahridayata*. Stages of the SMAT procedure applicable for SSCT are as follows:

1. *Patrata Parikshan* – Selection of issues/incidents, students, and school counsellors based on preparedness

2. Sahridayata *Parikshan* – the assessment based on *smarana* and *punarkathana* (recollection and retelling), *bodha* (comprehension), *mulyankana* (appraisal), *samvada* (sounding together), assimilation/involvement, and rasabhavana (*rasa* experience)

3. *Vishleshan* and *Arthapan* – Analysis and interpretation of assessment

4. *Samikarana* – Sharing the school counsellor's analysis and interpretation with the students and finding the common ground in drawing conclusions

5. *Punarvritti-Replication,* to see whether the student relives the same experience time and again

6. *Samiksha* – Report writing (Adhikary, 2014, pp. 364-365)

The SMAT procedure of the assessment (data collection) involves assessing '*Sahridayata*' between the text and audience; similarly, SSCT attempts to assess the '*Sahridayata*' between the life issues/incidents and the students who experience it, where the school counselor plays the role of catalyst using the following measures:

1. *Smarana* and *punarkathana* –Recalling and retelling

What details can students remember about the issues/incidents?

How does a student retell the details of issues/incidents?

2. *Bodha-Comprehension*

Are the facts recalled and retold by the students, correct?

Are the details of issues/incidents from the experience recalled by students, understood by the school counsellor in terms of lateral comprehension and interpretation?

3. *Mulyankana-Appraisal*

The students' evaluation of and attitude towards the incidents/issues

Not just whether they like or dislike the issues/incidents.

4. *Samvada* – Sounding together, assimilation/involvement

How do the issues/incidents affect the students?

How are the issues/incidents observed by the students in terms of their real-life situation?

5. *Rasaswadana* – Rasa Experience

Does the student feel like experiencing and relishing the issues/incidents?

Does the student intend to re-experience and relish such issues/incidents time and again?

Is there psycho-physiological evidence of rasa experiences that result from the experience of issues/incidents?

What are the psychological rewards that result from experiencing and relishing the issues/incidents?

In SMAT, there are three ways possible to employ in order to assess rasa experience. These are also applicable for SSCT.

1. Self-report of student

2. School counselor-student co-assessment

3. Psycho-physiological evidence (Adhikary, 2014, pp. 366367)

SMAT and SSCT both can have the three levels to use the measures to assess the *sahridayata* using 5 measures, 4 measures, or 3 measures. In using five measures, school counsellors can use all measures – *smarana* and *punarkathana*-recalling and retelling, *bodha*-comprehension, *mulyankana*-appraisal, *samvada*-sounding together, assimilation/involvement, and *rasaswadana-rasa* experience. In using four measures, school counselors may not use *rasa bhavana-rasa* experience. Similarly, while using three measures, school counselors may not

use *samvada*-sounding together, assimilation/involvement, and *rasa bhavana-rasa* experience. Using all five measures of assessment ensures a higher level of *sahridayata*.

SMAT has a qualitative method, yet Adhikary (2014) has presented scope for a triangulation approach, which has shown the scope of using technological measures, especially while collecting psycho-physiological data. In SSCT, similar prospects can be further explored. Reliability, replication, validity and generalization of the results derived using SMAT as a research technique are also well considered in these procedures and stages. SSCT can also adapt from the SMAT.

Conclusion

From the two phases of research, school is perceived as a strong and essential support system for the students to build resilience in their life situations. The role of school becomes more prominent when their parents and guardians cannot support them, either because they are away from them or for any other reason. In this case, school becomes the major place where students get a sense of belonging and want to be understood by their teachers and other involved parties. Subtly, they offer the place of absent parents to the school authority, which is taking care of them regularly. The following findings are derived from this study:

1. In difficult life conditions, research participants have faced issues and incidents that ensured constant intrapersonal communication, yet it was more negative than positive and neutral.

2. SMC has three dimensions – *adhibautik*, *adhidaivik,* and *adhyatmik* – and four goals – *dharma*, *artha*, *kama*, and *moksha* – but research participants are involved in two dimensions – *adhibahutik* and *adhidaivik*.

3. From SMC, SMAT has evolved to assess the *sahridayata,* which is also a concern in two dimensions – *adhibahutik* and *adhidaivik.* That is why, these research participants, who are also students, assess their *sahridayata* in an educational setting. SMAT measures can be used to create the Sadharanikaran School Counseling Technique.

Sadharanikaran School Counseling Technique can be a useful technique to assess the *sahridayata* between issues/incidents and the students' experience of it while facing difficult life conditions. For this, a five-, four-, and three-step process is suggested as per the needs of the student during the process of school counseling.

For this, counselor should do the six steps of SSCT by doing *patrata parikshan* (selection of issues/incidents, students, and school counselor based on preparedness), *sahridayata parikshan* (the assessment based on *smarana* and *punarkathana*-recalling and retelling, *bodha*-comprehension, *mulyankana*-appraisal, *samvada*-sounding together, assimilation/involvement, and *rasabhavana-rasa* experience), *vishleshan* and *Arthapan* (analysis and interpretation of assessment), *samikarana* (Sharing school counselor's analysis and interpretation with the students' and finding a common ground in drawing conclusions), *punarvritti* (replication, to see whether the student relives the same experience time and again) and *samiksha* (report writing).

It helps the school counselor to understand their students' situation and for students to relish their experience in a positive light. It helps to create a better learning context as *Sandharbha*

in SMC. It also helps to view the teaching-learning environment from the communication perspective.

To imply the SSCT, a school counselor needs to first understand the pattern of intrapersonal communication in student. For this, counselor can use first two methods as *patrata parikshan and sahridayata parikshan*. Understanding pattern helps the counselor to understand inward intrapersonal mechanism either it is problematic or not. It helps to design interventions by the counselor. Intervention can *be more effective if it is personalized as per the requirement of the students.*

Understanding three dimensions of the students, how they are evolving in each of it is very significant to comprehend their holistic development. For this, *Vishleshan* and *Arthapan need to be done. Helping them to internalize their evolution in each dimension as support mechanism through intervention can alleviate them from the burden of tackling difficult life situation in the state of confusion and insecurities. It helps them to tap their possibilities beyond their current state of circumstances which mostly are not created by the choices they have made but either due to their parents' decisions or due to other social, political, economic and other external influences beyond their grip.*

Finally, *sahrdayata* in student regarding the issues or incidents they faced should be traced. For this, *Samikarana, Punarvritti,* and *Samiksha* are done as per the requirement. It is not easy to change the built in tendencies in students, there can be achievement of *sahrdayata* momentarily and can relapse to the habitual pattern. Because of this, there is a need to intervene time and again so that students can evolve from the older tendencies gradually and through *sahrdayata* achieve Sadharanikaran which is commonality, mutual understanding and oneness between the communicating parties. In this case, not only with student and school counselor but within the student in intrapersonal level and issues/incidents, they are enduring due to though life circumstances.

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