

GENERATION – Z UNDER THE INFLUENCE OF TRUST, MEDIA AND SELF-CARE PRACTICES WITH INDIAN KNOWLEDGE SYSTEM W.R.F. TO AYURVEDA

Abhinav Vats¹, Deepti Raj^{*2}, Anurag Pandey³, Rajendra Prasad⁴, Ajai Kumar Pandey⁵, Purnima Awasthi⁶

¹Research Scholar, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, India, 221005. Orcid id: 0009-0002-9260-4129

²*Research Scholar, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, India, 221005. Orcid id: 0009-0007-6818-321X

³Assistant Professor, Department of Vikriti Vigyaan, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, India, 221005. Orcid id: 0000-0002-8184-9481

⁴Professor, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, India, 221005. Orcid id: 0000-0003-2401-6173

⁵Professor, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, India, 221005. Orcid id: 0000-0003-3558-0503

⁶Professor, Department of Psychology, Faculty of Social Sciences, Banaras Hindu University, Varanasi, India, 221005. Orcid id: 0000-0001-6913-5788

*Corresponding Author – Deepti Raj, deeptiraj2103@bhu.ac.in Orcid id: 0009-0007-6818-321X

ABSTRACT

Generation Z often termed as the digital generation due to their early and sustained exposure to technology and digital media. This cohort deals with prolonged consumption of screen time and media, leading to a sedentary way of life that may lead to lifestyle disorders such as metabolic dysregulation and mental health concerns. At the same time, Gen Z demonstrates greater health awareness and a growing preference for personalized wellness solutions. Now a days, Ayurveda emerges as a holistic and individualized framework globally that integrates dosha-specific interventions to address Physical, Physiological, Psychological and Spiritual health concerns. In the same time Ayurveda offers personalized treatment protocol based on Dinacharya, Ritucharya, Ahara regimen and Yoga protocol along with its unique detoxification procedures makes it a more personalised solution towards Generation Z. Media influences strengthen the shift from modern healthcare choices to traditional systems by encouraging cultural reconnection and promoting adoption of its principles among youth. The Government of India has incorporated Indian Knowledge Systems (IKS) into the National Education Policy (NEP) 2020 curriculum, paving the way for fostering academic integration and wider societal acceptance. By embracing these indigenous wisdom, the contemporary generation utilizes it to manage sedentary lifestyle disorders while supporting holistic health and well-being. This paradox thrives in the digital era as Gen Z uses technology not for detachment from tradition but to reconnect with its roots.

KEYWORDS: Generation Z, Digital Age, Indian Knowledge System, Health Concerns, Holistic Health

INTRODUCTION

Generation Z, also known as Gen Z or Zoomers, it refers to the population born roughly from the mid-to-late 1990s to the early 2010s (1997 and 2012). Pew Research marks 1996 as the end of Millennials, implying Gen Z starts in 1997.¹ This generation grew within a digital ecosystem, surrounded by mobile devices, social media and the internet since childhood. Growing up in a highly digitalized context. These person experience early and sustained interaction with networked technologies.² Their workplace environment emphasizes flexibility, remote setups and work-life balance. The professional setting of this population involves prolonged screen time and desk based jobs that promote sedentary habits. This setting reduces physical mobility, which leads to weight gain, metabolic dysregulation, muscle weakness, etc. This lead to lifestyle disorders such as obesity, Type-II Diabetes, hypertension and cardiovascular issues. A lack of physical activity disrupts circadian rhythm, insulin sensitivity and also aggravates stress-related inflammation.^{3, 4, 5, 6}

Ayurveda is the traditional system of medicine, originated in India more than 2000-3000 years ago. It was first mentioned around 2 BCE in one of the Vedas (Atharvaveda). Ayurveda is derived from the Sanskrit words “Āyu” (life) and “Veda” (knowledge or science), thus interpreted as “the science of life”. This Indian system is practiced both as a standalone approach and as a complementary framework alongside contemporary medicine. Multiple surveys indicated that around 75-80% of the Indian population uses Ayurveda either directly or along with conventional medicine.⁷ There has been a global rise in the demand for herbal and Ayurvedic products, the global market of ayurveda was assumed to be 4.5 billion dollars in 2019.⁸ Ayurveda is currently facing the twin crises of scientific validation within biomedicine and dealing with commercial exploitation, which compromises its holistic and philosophical foundations.⁹ Now a days digital platforms like, YouTube, Instagram, WhatsApp, etc. have emerged as key platforms for health knowledge acquisition for Gen Z, to alter modes of knowledge and production & consumption in the context of Ayurveda. This inclination towards digital

health information and solution seeking is rooted in their identity as the first generation socialized within digital infrastructure, leading to prioritization of speed, convenience and visual engagement,¹⁰ often preferring short-form videos over traditional modes of understanding medical literature. This dopamine driven environment creates a digital platform to seek solutions with ease that mirrors their problems, considering it to be an effective domain for both social impact and personal health management.

The COVID-19 pandemic played a significant role to assess traditional knowledge based on scientific evidence and public trust. The Government of India also promoted Ayurvedic formulations such as Chyawanprash, Ashwagandha, Kadha, etc as immunity boosters¹¹ and even the controversial promotion of drug as “Coronil” highlighted Ayurveda on national as well as global platforms.

Lifestyle Pattern and Gen Z Cohort

The current generation is defined by the constant digital connectivity and polyworking. They are driven by both i.e., by the need for financial security and also by the desire of creative fulfilment. Most of the Gen Z, after their standard 9-5 job, transit to another screen to work on content creation, freelance gigs or side businesses. This hustle creates an environment where young workers are never off the clock.¹² The current cohort prefers hybrid work mode, yet their workdays are disconnected from the traditional office workplace. Though this setting offers flexibility but eliminates “incidental exercise” like walking to a co-worker’s desk, travelling by public transport or rushing between meeting rooms. Studies indicate that individuals working from home sit for an average of 9.2 hours a day, which is 2 hrs more per day than those who don’t.^{13, 14} Additionally, during deep cognitive tasks such as analysing data or research workers often enter a “flow state”, sitting for long hours without change in posture.^{15, 16}

As the boundaries between work and relaxation have blurred, the devices that used for professional purposes also extend into leisure time. Recent trends for instance “bed rotting” have emerged to cope with burnout and sensory overload, where Gen Z consciously spend long hours awake in bed watching shows, scrolling through social media platforms, etc. As emerging adult views it as a form of self-care and a neurological reset against overwork culture, it efficiently replaces physical activity with prolonged periods of inactivity.¹⁷

This lifestyle makes physical activity difficult, as long hours of screen consumption (which emits blue light), suppress the production of melatonin and delay the sleep onset¹⁸ and thereby draining the energy required for the following day (giving rise to a cycle of fatigue). Sedentary life habit results in mitigation of cerebral oxygenation and impair cognitive functions.^{19, 20} Further, endless digital stimulation increases cortisol production and sympathetic nervous system in hyperactivity, leaving the brain continuously active with physical inactivity.

Sedentary Lifestyle and Fast Food

The current shift towards a sedentary lifestyle and demanding work cultures has changed the eating habits and that has driven these young adults to rely on fast food. As the time is highly valued and often constrained with the present lifestyle leading individuals to seek shortcuts.²¹ The time required for home cooking, especially with traditional Indian foods which often require multi-stage preparation, which feels constraining for professionals who are constantly managing their rigorous schedules. The Gen Z, thereby, seek zero-prep, calorie dense fast foods that provide instant appetite satisfaction.²² The media and digital environments play a key role in this shift; social media and advertisements presents highly palatable and sugary foods with visual cues that trigger dopamine responses in the brain, framing junk food as a necessary stress relief treat after a long work day. Food delivery apps send personalized notifications with discounts, especially during the natural energy level dip timings (such as mid-afternoon or late at night) making the fast food choices feel effortless.^{23, 24} A physically inactive body fuelled by nutrient poor and high calorie diet leads to a number of lifestyle disorders; fast foods have high amounts of trans fat from reused oils, refined sugars and preservatives, that ultimately leads to the production of reactive oxygen species, which causes cell damage, accelerates aging, etc. High carbohydrate fast foods shuttle glucose into the muscles, causing repeated insulin spikes, resulting in insulin resistance, beta-cell exhaustion, Type 2 diabetes and obesity.^{24, 25}

A diet with no essential nutrients (like zinc and omega -3) disrupts various hormones. In men, excess fat tissues convert testosterone into estrogen, causing fatigue and low libido. In women, it causes conditions like Polycystic Ovary Syndrome (PCOS), undermining ovulation and causing irregular periods.²⁶

Prolonged sitting causes erectile dysfunction in men²⁷ and vaginal dryness or dyspareunia in women. Studies also depict that daily sitting for more than 4 hours a day is significantly associated with risk of infertility in women and similarly infertile men presumably suffer from metabolic disorders and have more sedentary life as compared to fertile men.²⁸

Physical Inactivity and Ayurveda as an IKS

A Sedentary lifestyle acts as a major disruptor to the body’s natural balance. Prolonged sitting slows down the lymphatic flow and peristalsis, suppressing the body’s Agni (metabolic bio-fire) that may leads to generation of Ama (toxins) like substances in the body. Sustained use of screens and mental stress amplify Vata dosha, manifesting as anxiety, insomnia, joint stiffness, etc.^{29, 30}

Ayurveda solves the problems of a sedentary routine through Dinacharya (daily routine), which is aligned with the body’s natural rhythms. Some remedies include:

- **Reigniting the Digestive Fire (Agni)** – Ayurveda recommends implementing lunch as the peak rule i.e. having the heaviest meal around 12:00 p.m. and 2:00 p.m., when the Pitta dosha peaks and having an easy to digest dinner by 7:00 p.m. to prevent morning fatigue and midsection weight gain.³⁰ It is recommended to sip warm spiced water instead of stimulants. This stimulates the gastric fire, preventing gas, constipation and related stomach issues³⁰ and to counter time

constraints, Ayurveda recommends meals like khichari (which consists of complete protein) to satisfy the brain and reduce cravings for junk food.³¹

- **Addressing sedentary patterns** – Ayurveda recommends practicing five minutes of Nadi Shodhana (alternate nostril breathing) pranayama instead of scrolling during desk breaks. This enhances vagal tone for focus and restores oxygen to the tissues. It also involves engaging in Vyayama (daily movements) i.e., brisk walking and yoga boost blood circulation, clear Ama and reignite digestion.³²

- **Regulating Nervous System** – Blue light and long hours of mental work cause hyperarousal and melatonin suppression. A quick Padabhyanga (foot massage) for five minutes before bed lubricates tissues, draws out Vata and activates the parasympathetic nervous system. Going to bed during the Kapha period (i.e., around 10:00 p.m.) and digital detox before an hour of sleep allows the body to enter deep sleep, further facilitating hormone repair.^{33, 34}

Awareness and Adoption of Ayurvedic IKS

The Gen Z population is considerably aware of the Ayurveda and increasingly adopting its holistic side. This awareness is largely influenced by social media, internet influencers and celebrity culture.³⁵ Gen Z actively implements these practices in their lives, such as:

- **Dinacharya** – The young adults add the Ayurvedic daily rituals in their modern schedules, like abhyanga, nasya, navel oiling, shirodhara and oil pulling to promote a healthier life.³⁶

- **Skincare** – There has been a shift from purely chemical skincare to integrated natural products.³⁷ Western skincare ingredients (like hyaluronic acid and retinol) are being replaced with plant-derived compounds (like ashwagandha and shatavari).³⁶ There is also an increase in the use of natural face masks such as neem powder, ubtan, rose petals, multani mitti and sandal wood to treat acne and blemishes.³⁷

- **Modernizing Nutrition** – Gen Z consumes the indigenous herbs through more convenient and contemporary alternatives like gummies, powders and shakes to counter their bitter and unappealing taste.³⁷

- **Mindfulness** – There's been a growing increase in the facial yoga, which relaxes muscles and enhances blood circulation. The current cohort also regularly practices of meditation and mindfulness to address anxiety and stress of the digital world.³⁷

Gen Z are gradually exploring Ayurveda to prevent chronic conditions and hormonal imbalances in the current fast paced world.

Gen Z and Digital Ayurveda

Ethopolitics and Somatic Individuality- According to the sociologist Nikolas Rose, contemporary biopolitics has evolved into "ethopolitics," which is defined as the self-techniques through which human beings judge and act upon themselves to make themselves better than they are. In the present times, selfhood has become intrinsically somatic i.e., individuals use their physical bodies as the primary site for ethical practices and self-improvement. Rose stresses that the modern spectrum of health is not only defined by absence of illness but also by achieving a state of overall well-being.³⁸ Ayurveda has emerged as a highly aligned contemporary wellness culture as it deals with the connections between diet, lifestyle, mental and physical health, while providing individualized remedies based on constitutional type (prakriti). Gen Z adopts pragmatic ayurveda as a way to enact their somatic individuality. Driven by the anxieties in the modern life, Gen Z views managing their health as their personal duty and adopting Ayurvedic routines grants them autonomy over their bodies without completely relying on conventional healthcare professionals.

Stimulus-Organism-Response - The Complementary and Alternative Medicine Purchase Intention Model (CAMPIM) uses the Stimulus-Organism-Response (SOR) psychological framework to explain why Gen Z tends to be driven by Social Media Influencers (SMIs) for the alternative therapies like Ayurveda. This model merges Source Credibility Theory (the stimulus) with the Theory of Planned Behaviour (the organism) to outline the cognitive and emotional process behind modern health purchases.³⁹

- **The stimulus:** It refers to how customers assess the credibility of an influencer. For this digital generation this assessment is based on trustworthiness, attractiveness, homophily⁴⁰ (refers to when a consumer feels SMI is like them) and expertise (here it refers to the influencer's ability to provide something high-quality, dynamic, visually appealing and perceived as highly relevant and accurate).^{41,42}

- **The Organism:** This facet includes the internal psychological factors. Customers often develop positive attitudes towards Ayurveda due to dissatisfaction with conventional medicines. This is commonly associated with the harsh side effects of modern drugs and uncaring attitudes of healthcare professionals, driving consumers towards social media, where SMIs show care and empathy. Purchasing Ayurveda based on SMI's suggestions allows youth to feel autonomous as they seem accessible, easy to use and affordable.

- **The Response:** These factors combine to initiate the purchase and integration of the Ayurvedic products. Thus, the CAMPIM model describes that for Gen Z buying Ayurvedic medicine and incorporating an Ayurvedic lifestyle is occasionally a clinical choice; rather, it is socially shaped and emotionally driven lifestyle choice based on digital relationships.

DISCUSSION

In the era of globalization, the world is sprinting through a cultural shift towards instant gratification, with the Zoomers emerging as the digital natives or the most "one-click" generations, accessing almost everything with just a click or even less, like Meta's auto-scrolling Instagram reels that feed hyper-personalized content via algorithms without any input.

Studies suggest that this seamless environment has led to a decline in human attention span to about 8 seconds from 12 seconds in 2000.⁴³

According to Ayurveda, this ‘always on’ culture of constant mental stimulation disturbs prana, agni and dosha balance, causing lifestyle disorders like hypertension, diabetes and burnout.⁴⁴ Dinacharya, Ratricharya and Ritucharya (daily and seasonal routine) provide solutions to this modern day chaos and complexity, realigning the body with the natural circadian rhythms. Dinacharya includes waking near sunrise, drinking warm water, gentle movement and early-light meals that strengthen agni and clear ama, whereas abhyanga (oil massage), tongue-scraping and nasal cleansing calm Vata, improve circulation and enhance cognitive functioning.⁴⁵ Ratricharya refers to the night time routine i.e., from evening to sleep and involves evening prayers, appropriate night meals, sleep, sexual conduct, study and celibacy. Sleep is the most important part of ratricharya as it allows the body and mind to rest, reduce exhaustion and helps to restore balance, clarity and strength.⁴⁶ Ritucharya further optimizes this by adjusting food, activity and breath work according to the seasons, like lighter-cooling preferences in summers guard pitta related prana and warmer-rejuvenating routines in monsoon and winter facilitate vata and kapha, restoring balance by aligning the body with natural rhythms and protecting against fatigue, joint pain and low mood.⁴⁷

At the same time, Gen Z is more inclined to invest in wellness products and services, with around 62% prioritising such rituals⁴⁸ and with this mindset there is a growing inclination to Indian Knowledge Systems, particularly Ayurveda. Google Trends Analysis (2025) reports a notable rise in Ayurveda-related content, surging 150% among 18-27 year olds since 2020 (peaking especially in India and US).^{49,50} This is reflected on social media as #Ayurveda and associated content having billions of views on TikTok and Instagram with educational content on doshas and herbal remedies, with 65% of them including these in their wellness routines.⁵¹

Alongside this, India’s National Education Policy (NEP) 2020 integrates IKS (Ayurveda, Yoga and related traditional sciences) into mainstream education via a systematic framework led by the Ministry of Education and the AICTE-based IKS Division. NEP recognises the value of Indian Knowledge, which is both sustainable and community-oriented, creating a foundation for integration of IKS concepts in schools, higher education and teacher training curricula.⁵² The IKS division (2020) is assigned to promote interdisciplinary research, documentation and curriculum integration across diverse academic disciplines.^{53, 54} Under this framework, guidelines issued in 2023 require to encouraging undergraduates and postgraduates to take IKS-linked credit courses (nearly 5% of total credits), with at least half connected to their major discipline, thus integrating Ayurveda, yoga, naturopathy and related wellness sciences into engineering, management, humanities and health streams, promoting a holistic education.⁵⁵ Additionally, a network of IKS-centres has been established to promote research and public awareness in areas of health and wellness, creating a foundation that bridges traditional wisdom and modern scientific standards.⁵⁶

CONCLUSION

Gen Z often described as the fast paced generation, often discovers new interests and ideas through social feeds, reframing conventional views of patience, focus and consumption. This paper concludes that the current cohort is more self-aware than the previous generations along with their digital world and is simultaneously reclaiming the ancient and holistic systems of knowledge as a mindful countermeasure to the stress and sedentary habits of modern digital environments. It further describes the role of media and SMIs in shaping ethopolitical perspectives and building a sense of homophily among youth. Apart from these, there may be risks of misinformation and unquestioning acceptance of alternative medicine due to strong media influence, possibly leading to inappropriate health decisions and related challenges. Conversely, initiatives like the addition of IKS into educational curricula, awareness programmes like “Har Din Har Ghar Ayurveda” campaign by the Ministry of AYUSH and collaborative research initiatives by academic and healthcare institutions strengthen the acceptance of ayurveda as an alternative system of medicine and contribute to developing a more inclusive and holistic healthcare system.

REFERENCES

- 1 Dimock, M. (2019, January 17). Where Millennials end and Generation Z begins. Pew Research Center. Pew Research article
- 2 Eldridge, A. (2026, April 15). Generation Z. In Encyclopaedia Britannica. Generation Z article
- 3 Cleveland Clinic. (2025, May 16). *What a sedentary lifestyle can do to your health*. Read article
- 4 Biolo, G., Ciochi, B., Stulle, M., Piccoli, A., Lorenzon, S., Dal Mas, V., Barazzoni, R., Zanetti, M., & Guarnieri, G. (2005). Metabolic consequences of physical inactivity. *Journal of renal nutrition : the official journal of the Council on Renal Nutrition of the National Kidney Foundation*, 15(1), 49–53. <https://doi.org/10.1053/j.jrn.2004.09.009>
- 5 Leproult, R., Holmbäck, U., & Van Cauter, E. (2014). Circadian misalignment augments markers of insulin resistance and inflammation, independently of sleep loss. *Diabetes*, 63(6), 1860–1869. <https://doi.org/10.2337/db13-1546>
- 6 Sofra, X., & Badami, S. (2020). Adverse effects of sedentary lifestyles: Inflammation, and high-glucose induced oxidative stress—A double blind randomized clinical trial on diabetic and prediabetic patients. *Health*, 12(8), 1029-1048.
- 7 Pratibha, N., E, M., & Mv, V. (2023). Ayurvedic practice, education and research, beyond dilemmas and confessions. *Journal of Ayurveda and integrative medicine*, 14(6), 100814. <https://doi.org/10.1016/j.jaim.2023.100814>
- 8 Chaudhary, A., & Singh, N. (2011). Contribution of world health organization in the global acceptance of Ayurveda. *Journal of Ayurveda and integrative medicine*, 2(4), 179–186. <https://doi.org/10.4103/0975-9476.90769>
- 9 Bode, M. (2006). Taking traditional knowledge to the market: The commoditization of Indian medicine. *Anthropology & Medicine*, 13(3), 225-236.

- 10 Dimock M. Defining generations: where Millennials end and Generation Z begins. Pew Research Center. Jan 17, 2019. URL: <https://www.pewresearch.org/short-reads/2019/01/17/where-millennials-end-and-generation-z-begins/> [Accessed 2025-04-02]
- 11 Ministry of AYUSH. (2020). *Ayurveda's immunity boosting measures for self-care during COVID-19 crisis*. Ministry of Health and Family Welfare, Government of India. Access document
- 12 Zaza, J. (2026, February 11). *I am never off the clock: Inside the booming world of Gen Z side hustles*. The Guardian. <https://www.theguardian.com/money/2026/feb/11/gen-z-side-hustles-job-market>
- 13 Streeter, J., Roche, M., & Friedlander, A. (2021). From bad to worse: the impact of work-from-home on sedentary behaviors and exercising. URL: <https://longevity.stanford.edu/wp-content/uploads/2021/05/Sedentary-Brief.pdf>.
- 14 Sauter, M., Backé, E., Pfab, C., Prigge, M., Brendler, C., Liebers, F., von Löwis, P., Pfeiffer, A., Papenfuss, F., & Hegewald, J. (2025). Comparison of sedentary time, number of steps and sit-to-stand-transitions of desk-based workers in different office environments including working from home: analysis of quantitative accelerometer data from the cross-sectional part of the SITFLEX Study. *Scandinavian journal of work, environment & health*, 51(4), 333–343. <https://doi.org/10.5271/sjweh.4228>
- 15 Harris, D. J., Allen, K. L., Vine, S. J., & Wilson, M. R. (2023). A systematic review and meta-analysis of the relationship between flow states and performance. *International Review of Sport and Exercise Psychology*, 16(1), 693–721. <https://doi.org/10.1080/1750984X.2021.1929402>
- 16 van As, S., Veling, H., Beckers, D. G. J., Earle, F., McMaster, S., Kompier, M. A. J., & Geurts, S. A. E. (2022). The Impact of Cognitive Work Demands on Subsequent Physical Activity Behavior. *Journal of Experimental Psychology: Applied*, 28(3), 629–643. <https://doi.org/10.1037/xap0000390>
- 17 Mattress Miracle. (2026, March 22). *Bed rotting: Gen Z sleep trend explained*. <https://mattressmiracle.ca/blogs/mattress-miracle-blog/bed-rotting-gen-z-guide>
- 18 Alam, M., Abbas, K., Sharf, Y., & Khan, S. (2024). Impacts of blue light exposure from electronic devices on circadian rhythm and sleep disruption in adolescent and young adult students. *Chronobiol Med*, 6(1), 10–14.
- 19 Chandrasekaran, B., Pesola, A. J., Rao, C. R., & Arumugam, A. (2021). Does breaking up prolonged sitting improve cognitive functions in sedentary adults? A mapping review and hypothesis formulation on the potential physiological mechanisms. *BMC musculoskeletal disorders*, 22(1), 274.
- 20 Baker BD and Castelli DM (2024) Prolonged sitting reduces cerebral oxygenation in physically active young adults. *Front. Cognit.* 3:1370064. doi: 10.3389/fcogn.2024.1370064
- 21 Rahkovsky, I., & Jo, Y. (2018, June 27). *Higher incomes and greater time constraints lead to purchasing more convenience foods*. U.S. Department of Agriculture, Economic Research Service. <https://www.ers.usda.gov/amber-waves/2018/june/higher-incomes-and-greater-time-constraints-lead-to-purchasing-more-convenience-foods>
- 22 Escoto, K. H., Laska, M. N., Larson, N., Neumark-Sztainer, D., & Hannan, P. J. (2012). Work hours and perceived time barriers to healthful eating among young adults. *American journal of health behavior*, 36(6), 786–796. <https://doi.org/10.5993/AJHB.36.6.6>
- 23 Beltrán-Carrillo, V. J., Megías, Á., González-Cutre, D., & Jiménez-Loaisa, A. (2022). Elements behind sedentary lifestyles and unhealthy eating habits in individuals with severe obesity. *International Journal of Qualitative Studies on Health and Well-Being*, 17(1). <https://doi.org/10.1080/17482631.2022.2056967>
- 24 Calella, P., Di Dio, M., Pelullo, C. P., Di Giuseppe, G., Liguori, F., Paduano, G., ... & Gallè, F. (2024). Sedentary behaviors and eating habits in active and inactive individuals: a cross-sectional study in a population from southern Italy. *Behavioral Sciences*, 14(3), 208.
- 25 Agrawal, P., Gupta, K., Mishra, V., & Agrawal, S. (2013). Effects of sedentary lifestyle and dietary habits on body mass index change among adult women in India: findings from a follow-up study. *Ecology of food and nutrition*, 52(5), 387–406. <https://doi.org/10.1080/03670244.2012.719346>
- 26 Yadong Li, Ruijie Sun, Fang Lyu et al. Impact of Sitting Time and Vigorous Leisure-Time Activity on Infertility in Reproductive age U.S. Women, 11 June 2025, PREPRINT (Version 1) available at Research Square [<https://doi.org/10.21203/rs.3.rs-6712960/v1>]
- 27 Iswarya Fertility Centre. (2025, December 2). *Does sitting for long hours affect male fertility?* <https://www.iswaryafertility.com/blog/sitting-for-long-hours-affect-male-fertility>
- 28 Times of India. (2025, June 18). *Sedentary lifestyle impacts reproductive health of men and women: Study*. <https://timesofindia.indiatimes.com/life-style/health-fitness/health-news/sedentary-lifestyle-impacts-reproductive-health-of-men-and-women-study/articleshow/121926511.cms>
- 29 Santoso, S. N. (2025). A Comprehensive Study on Agni and its Regulation through Dinacharya in the Prevention of Chronic Diseases. *Journal of Swasthavritta and Yoga*, 2(2), 31–37.
- 30 Pallavi, P. B. R., & Aishwarya Ranade. (2026). Role of Dinacharya and Ritucharya in the Regulation of Agni: An Integrative Perspective with Gut Microbiota and Chronobiology. *Ayurline: International Journal of Research in Indian Medicine*, 10(02). Retrieved from <https://www.ayurline.in/index.php/ayurline/article/view/1032>
- 31 Svastha Ayurveda. (2026, March 16). *Simply sattvic kitchari recipe*. <https://svasthaayurveda.com/simply-sattvic-kitchari-recipe/>
- 32 Zen. (2024, October 18). *Dinacharya: The essential Ayurvedic daily routine*. One World Ayurveda. <https://oneworldayurveda.com/blog/dinacharya-ayurvedic-daily-routine/>
- 33 AyurRoots. (2024, October 21). *Abhyanga: The Ayurvedic oil massage for wellness and balance*. <https://ayurroots.com/abhyanga-the-ayurvedic-oil-massage-for-wellness-and-balance/>

- 34 Sri Sri Ayurveda Hospital. (n.d.). *What is abhyanga in Ayurveda?* <https://srisriayurvedahospital.org/what-is-abhyanga-in-ayurveda/>
- 35 Duneja, R. (2024, November 13). *Gen Z and Alpha drive Ayurveda's beauty: Bridging traditional wellness with today's consumer demands*. Indian Retailer. <https://www.indianretailer.com/article/retail-business/consumer-trends/gen-z-and-alpha-drive-ayurvedas-beauty-bridging-traditional>
- 36 India TV News. (2026, April 13). *Why Gen Z is turning to Ayurvedic rituals for modern self-care*. <https://www.indiatvnews.com/lifestyle/news/ayurvedic-rituals-modern-self-care-trend-2026-04-13-1037277>
- 37 Chaudhary, P., Hussain, S., Poojary, R., & Pingale, R. (2025). Inclination of Gen-Z towards Ayurveda for A Healthy Lifestyle. *Research Journal of Pharmacognosy and Phytochemistry*, 17(4), 301-306.
- 38 Rose, N. (2001). The politics of life itself. *Theory, culture & society*, 18(6), 1-30.
- 39 Gülpınar, G., Uzun, M. B., Iqbal, A., Anderson, C., Syed, W., & Al-Rawi, M. B. A. (2023). A model of purchase intention of complementary and alternative medicines: the role of social media influencers' endorsements. *BMC complementary medicine and therapies*, 23(1), 439.
- 40 Ruef, M., Aldrich, H. E., & Carter, N. M. (2003). The structure of founding teams: Homophily, strong ties, and isolation among US entrepreneurs. *American sociological review*, 68(2), 195-222.
- 41 Ladhari, R., Massa, E., & Skandrani, H. (2020). YouTube vloggers' popularity and influence: The roles of homophily, emotional attachment, and expertise. *Journal of Retailing and Consumer Services*, 54, 102027.
- 42 Bu, Y., Parkinson, J., & Thaichon, P. (2022). Influencer marketing: Homophily, customer value co-creation behaviour and purchase intention. *Journal of Retailing and Consumer Services*, 66, 102904.
- 43 Faverio, M., Anderson, M., & Park, E. (2025, April 22). *Teens, social media and mental health*. Pew Research Center
- 44 Vinushree, M. K. S., Vinu, V., Jois, S. N., & Venkatakrishna, K. V. (2025). Tridosha Influence on Prana Perception and Well-Being: An Exploratory Study of Pranic Healing Techniques Among Ayurveda Students. *Global advances in integrative medicine and health*, 14, 27536130251366954. <https://doi.org/10.1177/27536130251366954>
- 45 Gurme SV, Kuware SG, Deshmukh PD. Ayurveda and modern view on concept of *Dinacharya*: A review. *Himalayan J H Sci* [Internet]. 2022 Sep 15 [cited 2022 Sep 15]; 7(3):17-19. Available from: <http://www.hjhs.co.in/index.php/hjhs/article/view/143> DOI:10.22270/hjhs.v7i3.143
- 46 Chauhan, S., & Pandey, A. K. Prevention and Management of Lifestyle disorder through Yoga & Ayurveda.
- 47 Rauthan, S., Singh, O. P., & Tripathi, S. K. (2026). *Chronobiology and Ayurvedic Dinacharya in preventing anxiety disorders*. *International Journal of Novel Research and Development*, 11(3), c249–c252. <https://www.ijnrd.org>
- 48 Teichner, W., Buvat, J., Ramsby, G., Saxon, S., Smit, S., & Tollman, P. (2025, May 29). *The future of wellness trends survey 2025*. McKinsey & Company
- 49 Google Trends. (2026). *Explore: Ayurveda search interest over the past 5 years*. Google. <https://trends.google.com/trends/explore?date=today%205-y&q=ayurveda&hl=en>
- 50 Grand View Research. (2025). *Ayurveda market size, share & trends analysis report*. <https://www.grandviewresearch.com/industry-analysis/ayurveda-market-report>
- 51 Market.us Media. (2025). *Herbal medicine statistics and facts*. <https://media.market.us/herbal-medicine-statistics/>
- 52 Singh, A. (2025). *NEP 2020 vision: Embedding Indian Knowledge System in contemporary teacher training and curriculum development*. *Gurukul Journal of Multi-Disciplinary Research*. <https://gurukuljournal.com/nep-2020-vision-embedding-indian-knowledge-system-in-contemporary-teacher-training-and-curriculum-development/>
- 53 Press Information Bureau. (2022, July 20). *Inclusion of knowledge under NEP*. Government of India, Ministry of Education. <https://www.pib.gov.in/PressReleaseIframePage.aspx?PRID=1843183®=3&lang=2>
- 54 Basu, M., Yadav, P. K., & Singh, A. (2025). *Integration of Bharatiya Knowledge System in modern education – Challenges and the way forward*. *Vad*, 36, 172–180. chrome-extension://efaidnbmninnibpcapjpcglclefindmkaj/https://www.sicallahabad.org/hrt-admin/book/book_file/24eaa3c4201c40379fc8eb013abc1bde.pdf
- 55 Indian Knowledge Systems Division. (n.d.). *Indian Knowledge Systems (IKS)*. All India Council for Technical Education (AICTE), Ministry of Education, Government of India. IKS Division Official Website