PROCEDURE

In this chapter selection of subjects, selection of variables and criterion measures, collection of data, reliability of data, reliability of instruments, design of the study, training program, administration of questionnaire and tests as well as statistical technique for analysis of the collected data have been discussed.

Selection of Subjects

- For this research, the students of Polytechnic in Agriculture, Bharuch and Waghai campus run by Navsari Agricultural University were selected as subjects.
- As per the rules of Gujarat State Agriculture University and Navsari Agriculture University Polytechnic College of Agriculture is nomenclature as Agriculture School.
- For this research, the subjects of the 16 to 20 years of age were selected.
- For this research studies keeping in view the objective, total 90 subjects were selected and were equally divided into three groups of 30 each. Group A of 30 subjects for Nadishodhan Pranayam Training, Group B of 30 subjects for Bhastrika Pranayam Training and Group C of 30 subjects treated as a control group for the study. Twelve weeks of training was imparted for various selected subjects.

<table>
<thead>
<tr>
<th>No.</th>
<th>Group</th>
<th>Type of Training</th>
<th>Number of Subjects</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Group A</td>
<td>Nadishodhan Pranayam</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Group B</td>
<td>Bhastrika Pranayam</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>Group C</td>
<td>Control Group</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>90</strong></td>
</tr>
</tbody>
</table>

Sample Technique

For this study simple random sampling technique was used and subjects were homogeneously divided into three groups as per the objectives of the study.
Selection of Variables and Criterion Measures

For this study, Locus of Control, Anxiety, Self Confidence and Coping were selected as the dependent variables and Nadi Shodhan Pranayama and Bhashrika Pranayama were selected as the independent variable.

Criterion Measures

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of Variable</th>
<th>Questioner/Test Used</th>
<th>Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Locus of Control</td>
<td>Rotters Internal – External Locus of Control Scale</td>
<td>Score</td>
</tr>
<tr>
<td>2.</td>
<td>Anxiety</td>
<td>Hamilton Anxiety Rating Scale HAM – A</td>
<td>Score</td>
</tr>
<tr>
<td>3.</td>
<td>Self Confidence</td>
<td>Agnihotri’s Self Confidence Inventory (ASCI)</td>
<td>Score</td>
</tr>
<tr>
<td>4.</td>
<td>Coping</td>
<td>Coping styles questioner developed by P. B. Sreenivas and B. S. Kumar (1999)</td>
<td>Score</td>
</tr>
</tbody>
</table>

Data Collection

To check the formed hypothesis for this research, the data of the factors like, Locus of Control, Anxiety, Self Confidence, appraisal focused coping style, emotional focused coping style, problem focused coping style were collected through Pre Test and after 12 week training programme and Post Test.

Reliability of Data

The reliability of data was ensured by establishing the instruments reliability and data collector/tester’s competency.
Reliability of Instruments

The instruments, which were used in the study, were as per standards for the purpose and their calibration were accepted as accurate enough for the purpose of the study.

Tester Competency

To ensure that the data collector was proficient in the technique of conducting the tests and collecting data, enough practice session for testing procedure and collecting data was catered under the guidance of the researcher and other experts.

Design of the Study

For the purpose of this study, two experimental group and one control group pre and post test design was used.
## Training Program

### Nadi Shodhana Pranayama Training Programme

<table>
<thead>
<tr>
<th>Week</th>
<th>Preliminary Pranayama Exercises &amp; Mantra During Pranayama</th>
<th>Pranayama</th>
<th>Rounds</th>
<th>Relaxation Exercises</th>
<th>Total Time Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>Puraka, Rechaka and Kumbhaka (5 Mints)</td>
<td>Practice of Nadi Shodhana Pranayama</td>
<td>6 Rounds (15 Mints)</td>
<td>Slow and Deep Breathing Exercise (5 Mints)</td>
<td>30 Mints</td>
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<td>Puraka, Rechaka and Kumbhaka (5 Mints)</td>
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<td>6 Rounds (15 Mints)</td>
<td>Slow and Deep Breathing Exercise (5 Mints)</td>
<td>30 Mints</td>
</tr>
<tr>
<td>Third</td>
<td>Puraka, Rechaka and Kumbhaka (5 Mints)</td>
<td>Practice of Nadi Shodhana Pranayama</td>
<td>6 Rounds (15 Mints)</td>
<td>Slow and Deep Breathing Exercise (5 Mints)</td>
<td>30 Mints</td>
</tr>
<tr>
<td>Fourth</td>
<td>Puraka, Rechaka and Kumbhaka (5 Mints)</td>
<td>Practice of Nadi Shodhana Pranayama</td>
<td>6 Rounds (15 Mints)</td>
<td>Slow and Deep Breathing Exercise (5 Mints)</td>
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</tr>
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<td>Fifth</td>
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<td>Practice of Nadi Shodhana Pranayama</td>
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</table>
# Particular of the Training Program/Schedule

## Bhastrika Pranayama Training Programme

<table>
<thead>
<tr>
<th>Week</th>
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<th>Pranayama</th>
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</table>
Preliminary Pranayama Exercises & Mantra During Pranayama

During the practice of pranayama, in the pronunciation of Gita God is given a lesson: "When the respirator repeats Gayatri three times, in the beginning, viralis, at the end, both the head and pranav, together on both sides, are called this breath regulation."

On the other hand, the Yogi Yajnavakya declares this way: "Breathing is regulated in connection with the measurement unit of the mantra through the abdominal breathing and lower breathing, restriction, pranava (ohm).

Pranav alone this repeat is for the paramount monk. Mantras have been declared that according to breathing and other action, respectively, one should study meditation in the context of one's navel, heart and forehead, Brahma, Vishnu and Shankara. However, the only cause for concern for the paramhans was the Brahmins. Shruti declares that meditating on the highest Brahma through Pranava is an automatic sensation.¹

Sit in Padmasana. Close your eyes Focus on the trinity (place between two eyes). Close your right nostril with your right thumb. Breathe slowly with left snacks as long as you can do it comfortably. Then slowly eject from the same nostril. Do this twelve times, this is a round.

Then close your left ring with your right ring and small fingers and breathe through the right nostril and slowly exhale through the same nostril. Do this twelve times, this is a round.

Make no noise while breathing and exhaling. Repeat your favorite mantra during practice. In the second week of practice, do three rounds, in the third week, three rounds. Two minutes left when a round ends If you take a few simple breaths, when one round is over, it will give you enough rest and you'll be fresh in the next round. There is no round in this exercise. You can increase the number of rounds according to your strength and ability.

¹Retrieved from Advanced Course In Yogi Philosophy And Oriental Occultism https://archive.org
Breathe slowly and through both nostrils. Do not keep breathing. Then slowly relax. Make 12 times. It will form a round. You can make 2 or 3 rounds according to your ability and strength and time.

Sit at your seat. Close the right nostril with your right thumb. Then slowly breathe through your left nostril. Close the left nostril with your right ring and small fingers and remove the right thumb and open the nostril. Breathe very slowly with the right nostril. Then pull the air through the right nostril until you can rest it and remove the right ring and small fingers and exhale through the left nostril. This pranayama has no caterpillars. Repeat the process 12 times. It will form a round.

Note that one letter, the highest light - Pranava or Om - is the origin or source of the three letters A, U and M. Release the air through the AD or focus with the left nose in place of 16 friends (seconds). During that letter 'A'; 64 Maintain air for homeland; In time, pay attention during 'U'; 32 For the motherland, take a breath from the right nostril and focus on the letter 'M' during that time. Practice it frequently in the order above. Start with 2 or 3 times and gradually increase in number and capacity according to your ability and 20 or 30 times. To get started, keep the ratio 1: 4: 2. Gradually increase the ratio to 16:64:32. ²

**Important Guide to Pranayama:**

It is important to want to understand some of the important things related to pranayama. These important things are as follows:

1. Pranayama techniques
2. Pure (breathing), lumbar (breathing) and wrist (breathing)
3. Nadis Ida, Pingla and Sushuna
4. Mulha Fasteners, Jalandhar Bandh and Udia Bond
5. Nadishuddhi

(6) Kapalabhati

A brief description of these important aspects of pranayama is given below:

(1) Technique Pranayama:

For Pranayama practice, the left and right nostrils should be closed. It is mostly done with the right hand. The right thumb is used to close the right nostril and the third and fourth fingers are used to stop the left nostril. While it is not necessary to hold the nostril, keep your hands on your knees. To practice Pranayama, try to get the currency of Padmasana, Siddhasana, Swastikasana and Sudhasana.

(2) Puraka, Rechaka and Kumbhaka:

1. Puraka

Purana is the first step of pranayama. Inhal is breathing, but only breathing does not dry up. When breathing is breathed specially and purposefully, the vaccine is completed.

For effective leave, the following points should be kept in mind:

(1) Before starting the vaccine, remove the air completely from the lungs.
(2) Breathe slowly as you perk.
(3) To maintain the same pace from the beginning of the novel. The breathing air during the first second of the process should breathe in the second half of the vaccine.
(4) As a result of breathing, during normal breathing, the stomach is enlarged. It also happens during worship, but one should see that the expansion is checked during the holidays. Do not allow the stomach to fully expand. During the holidays, the chest will fully expand. If the stomach is not allowed to fully expand, the chest is expanded and more air can be breathed.

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3 Retrieved from https://agrayogaacademy.weebly.com/the-technique-of-pranayama.html
5 Retrieved from https://fondfamily.wordpress.com/2013/03/25/pranayam-techniques/
(5) It is important to be careful to see that the stomach and chest gradually expand. So Sans can be controlled and help to keep the evidence for a longer time.

(6) Do not breathe with puffs in the last step of the acrylic to create more air inside. No more air can be taken this way and it can cause damage.  

2. Rechaka

Rachka means breathing with special technology. The following are some things to keep in mind when drawing a line:

(1) The snoring that comes out of it should be kept open and the nostrils shown earlier should be stopped.

(2) The time taken by Rikka should be done periodically twice. Do not rush while making rehearsals.

(3) Contract with chest and stomach speed. When the chest is completely shrunken, the abdomen shrinks even more. The better the stomach, the more the squeezed. Do not breathe with shock. The abdominal contraction will continue until then.  

3. Kumbhaka

Kubha means the ability to hold or hold your breath. "Inner Kumbak" means response after inhalation. "Bahi Kumbak" means change in restraint. If Kumbhak is taken with Rekha and Purka, then it is known as "Sahita Kumbakka", if it is taken without rectangle, then it is known as "Kavala Kumbakka". By the time the kumbha kumbha is completed, the practice of kotus kubha should be completed and kavala kumbhek is considered as the best form of pranayama. There are two things to consider for the length of the cottage.

(1) There should be no anxiety during kumbh.

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6 Ibid.
7 Ibid.
8 Ibid.
(2) The length of the litter should be such that it will not rush you while reeking.

Note: The best way to determine the ratio of poona, cauldron and laxative to pranayama is to determine the ratio of the potato. Three factors will help determine the ratio of caterpillars. There should not be any inconvenience to anyone in Kumbak and no one should run away in line. Static radius should be followed during all three procedures. After determining the ratios for quiescence, the ratio of Puka and line will be determined.⁹

Nadi Shuddhi Pranayama:

In the blood circulatory system, the blood transfusion vessel is called 'pulse'. The inner layer of pulse is 'vein', the middle layer is 'arterial' (polar) and it creates 'pulse' altogether. Literal word purification means purification. So pulse purification is 'pulse pure'. Pranayama may be the best after purifying the tunolar channels. Pranayam nadi puri, which is done for purifying tubular channels, is called 'pranayama' in co-enologomia-villom. A beginner should start practicing pranayama with the Ano-Vim Pranayama. Due to the simplicity of the Annunomo-Villa Pranayama, the beginner can practice it very easily and comfortably.

Technique:

(1) Sit in Padmasan or Siddhasan

(2) Close the right nostril with the right thumb and breathe deeper into the left snack.

(3) Then stop both nostrils and for some time, study umba antarika kumbak (respiration in the lungs).

(4) It closes the left nostril and slows down exhaust nostril. Left nostril and currently thrown: rebound nostril.

(5) Close both nostrils.

(6) Then breathe slowly with the left snack.

⁹P.D Sharma, Yogasana and Pranayama For Health, Navneet Education Limited, Navneet House, Gurukul Road, Memnagar, Ahmedabad, P.No.174-175.
The pulse is full circle or round of pranayama.

Study three or four rounds daily and gradually increase the number of rounds.\(^\text{10}\)

**Bhastrika Pranayama:**

In Sanskrit, ghastrika means 'shin'. For this study, there is a continuous breathing characteristic of satsang; a similar sound is produced like a lohar, which is a combination of Krippati and Ujjayi, all the Kumbhakas are the most beneficial in the history.

**Technique:**

1. Sit in the position of Padmasana or Siddhasana.
2. Keep the body, neck, and head straight. Place your hands on your knees or on the lid.
3. Close the mouth
5. Similarly, contraction and expansion of the lungs. While practicing this pranayama, the sound will sound like atmosphere. One should hopefully breathe constantly and quickly.
6. When the breathing and breathing cycle is complete, the aspirant should take a deep breath and hold it as long as possible without reaching the point of fatigue. Then exhale.
7. This is a Bhastrika cycle. This is the normal route for some teams and the rest is travel.
8. This will give some relief and prepare aspirants for fresh rounds of bhapatrika. Practice three chakras every morning, and if possible, practice two or three chakras in the evening. If the busy person is unable to practice three chakras, then only one chakra should be practiced. Even a cycle is also sufficient for complete health.\(^\text{11}\)

\(^{10}\) Ibid, P. No. 181-182.

\(^{11}\) Ibid, P. No. 189-191.
Slow and deep breathing exercises

Each deep breath involves deep, steady breathing through the nose and through the nose, which takes full breathing.

Breathe as quickly as possible quickly. Slow down as soon as possible During inhalation, follow the rules below:

1. Stand up Keep the hands on the hips, elbows will come out and the back will not be forced. Comfortable stand

2. Make the chest straight up. Press the bones of the hip downward under the arm. By this act a vacuum will be formed and the wind will reach its own accord.

3. Keep the nostrils wide. Do not use the nose as a suction pump. Both breathing and breathing should act as passive pathways for air. When you breathe out and breathe out, make no noise. Remember that the right breathing is stupid.

4. Drag the entire upper part of the trunk

5. Do not position the upper chest in acne. Naturally relax the belly.

6. Do not draw the head back too much. Do not pull the stomach inside. Do not push the shoulder back shoulder increase\(^{12}\)

Fatigue on the carefully laid down rules during the objective period:

1. Slowly lower the entire upper part of the ribs and trunk

2. Slowly pull the ribs and abdomen upwards.

3. Do not bow to the body further. Chest shocks should be avoided. Put a head, neck and torso in a straight line. Let the chest burn. Do not remove air from the mouth. Breathe very slowly without any sound.

4. Relaxing the respiratory muscles eliminates the timeline. The chest drops below its weight and pulls air through the nose.

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\(^{12}\) Sri Swami Sivananda, The Science Of Pranayama, P. No. 34-35.
5. Initially, after breathing, do not stop breathing. Once the breathing process is finished, once the inhalation starts. When you receive adequate advancement in your exercise, you can slowly restrain your breathing from one to five minutes according to your ability.

6. When a round of three deep breaths is finished, you can relax a little, take a few breaths, stop breathing. Then start the second phase. During the pause, stand on the hips in a comfortable position with your hands. The number of rounds can be determined according to the practitioner's ability. A round increase every week. Pranayama is a form of deep breathing.\textsuperscript{13}

**Administration of Questionnaires**

The questionnaires were administrated with the help of researcher, research assistant or data collector with the suitable training with the understanding of the objective. Necessary instructions were briefed to the assistants and the same were given to the subjects each time before the administration of the questionnaire for data collection.

**14Locus of Control**

**Purpose** : To measure the Locus of Control

**Instruction** : Rotter (1959) divided individuals in two personality classifications. Internal and external based on their perception of locus of control. Internals are personalities who believe that their rewards and punishments are controlled by what they do. Their own actions are the determining factor in their minds. External are the people who believe that forces outside themselves are responsible for their rewards and punishments. Factor such as chance, luck and powerful people control their consequences, sometimes the outcomes are appropriate and the external’s feel often that they are not related to what they do. J. B. Rotter’s

\textsuperscript{13}Ibid, P. No., 181-182.

Internal – External Locus of Control Scale is a measure of personal belief. It consists of 29 items. The force choice that is inclusive of 6 filler items, intended to make more ambiguous, for the purpose of the test.

Rotter’s Internal -External Locus of Control questionnaire helps to identify how certain important events in our society affect different people. Each item consists of pair of alternatives, lettered A or B. The individual has select one statement from each pair, which they strongly believe in or can relate to. This is a measure of personal belief. Obviously there is no right or wrong answers in this. Be sure to find an answer for every choice. Subjects were instructed about the objective and purpose as well as procedure of this test.

Scoring : The scoring for the scale is in the direction of Externals with the following scheme.

For the item number 2, 6, 7, 9, 16, 17, 18, 20, 21, 23, 25 and 29 one score to given to those responses ticked ‘A’ part of the item.

For the item number 3, 4, 5, 10, 11, 12, 13, 15, 22, 26, and 28 one score to given to those responses ticked ‘B’ part of the item.

Filler Items: 1, 8, 14, 19, 24, 27

Anxiety

Purpose : To measure the anxiety of the subjects

Instruction : The HAM – A was one of the first rating scales developed to measure the severity of anxiety symptoms. The scale consists of 14 items, each defined by a series of symptoms, and measures both psychic anxiety (mental agitation and psychological distress) and somatic anxiety (physical complaints related to

anxiety).

Subjects were instructed about the objective and purpose as well as procedure of this test.

**Scoring** : Each item is scored on a scale of – (not present) to 4 (severe), with a total score range to 0 to 56, where < 17 indicates mild severity, 18 – 24 mild to moderate severity and 25 – 30 moderate to severe.

16**Self Confidence**

**Purpose** : To measure the self-confidence of the subjects

**Instruction** : Self-confidence was assessed by Agnihotri’s Self Confidence Inventory (ASCI) developed by Dr. Rekha Agnihotry.

Agnihotri’s Self Confidence Inventory (ASCI) consists of 56 questions which includes items for the assessment of self-confidence.

The author has given the following classification criteria:

<table>
<thead>
<tr>
<th>Raw Score</th>
<th>Explanation</th>
</tr>
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<tbody>
<tr>
<td>7 and below</td>
<td>Very high self-confidence</td>
</tr>
<tr>
<td>8-19</td>
<td>High self-confidence</td>
</tr>
<tr>
<td>20-32</td>
<td>Average self-confidence</td>
</tr>
<tr>
<td>33-44</td>
<td>Low self-confidence</td>
</tr>
<tr>
<td>45 and above</td>
<td>Very low self confidence</td>
</tr>
</tbody>
</table>

Subjects were instructed about the objective and purpose as well as procedure of this test.

**Scoring** : The inventory can be scored by hand. A score of one is awarded for a response indicative of lack of self-confidence, i.e. for making cross (X) to wrong’ response to item nos. 2,7, 23, 31, 40, 16

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41, 43, 44, 53, 54, 55 and for making cross (X) to right response to the rest of the items.

Thus, each item has a maximum score of ‘1’ and minimum of ‘0’ and response value of which extend from 0 to 56. Hence the lower the score, the higher would be the level of self-confidence and vice-versa.

17Coping

**Purpose**: To measure the coping ability of the subjects

**Instruction**: Coping style of the subjects was assessed by using coping styles scale developed by P. B. Sreenivas and B. S. Kumar (1999). The questioner consists of 40 items divided into three sub focused styles i.e. Appraisal Focused (12 statements), Emotional Focused (13 statements) and Problem Focused (15 statements)

**Scoring**: For the scoring of this questioner, the extent to which the respondents react to particular stress is indicated on a five point scale varying from the response of ‘Never to Always’. A response for each scale has been scored as follow.

- Never – 0
- Very Rarely – 1
- Sometimes – 2
- Very Often – 3
- Always – 4

The maximum possible score is 160. The higher the score the more the respondent has used that particular style of coping.

**Statistical Technique**

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17Coping styles questioner developed by P. B. Sreenivas and B. S. Kumar (1999).
For the analysis of collected data, Analysis of Co-Variance (ANCOVA), LSD was used as post hoc test to compare the means of various group means. The level of significance was set at 0.05.\textsuperscript{18}

Chapter-4
Analysis of Data and
The Results of Study