CHAPTER -I

INTRODUCTION

1.1 Introduction
1.2 Yoga
1.3 History
1.4 Yoga Sutras of Patanjali
1.5 The benefits of practicing Yamas and Niyamas
1.6 Benefits of Yogasanas
1.7 The various categories of asanas
1.8 Benefits of Pranayama
1.9 Benefits of Pratyahara
1.10 Yogic Concept of Health
1.11 Yogic Concept of Illnesses
1.12 Yoga as a Therapy
1.13 Goal of Yoga
1.14 Yogic Psychology Models
1.15 Yoga and the community
1.16 Background of Yoga
1.17 Adjustment
1.18 Nature of Adjustment
1.19 Criteria of Good Adjustment
1.20 Areas of Adjustment
1.21 Adjustment problems among school students.
1.22 Aggression
1.23 Culture
1.24 Aggressive Behavior
1.25 Teenagers
1.26 Significance of the Study.
1.1 INTRODUCTION:

The yoga is good medicine for most of the physical and psychological disease. Yoga brings profound changes in physiological and psychological of the practitioner. It is an ancient practice, which keeps our body and mind fit. It is holistic science. There are various practices of yoga such as- asanas, pranayama, meditation which make our body and mind relaxed. Yoga therapy can be used effectively to control and prevent various common psychological problems such as- anxiety, frustration, depression, aggression and adjustment etc. Anxiety is a response to perceived danger or stress. An anxious person worries a lot in addition also shows the following symptoms like rapid rate, shortness of breath, loss of appetite, dizziness, sweating etc. All these symptoms accompany fear as well as anxiety and the divert reaction of frustration is an aggression, which creates lots of problems to the one and others too. In the same way maladjusted person gets the problems in life. Yoga is most useful technique to control an aggression, to get mental health as it is tool of stress management. Even to the criminals in crime area the yoga training is given and observed that after getting the training the behavior got changed in a positive way. Yoga training made the positive changes in the behavior with the help of counseling.

In today’s life the rate of crime has already overtaken population growth in Indian and the public cannot afford to remain complacent about it’s security. Due to increase in population, industrialization and result still competitive, the struggle for survival is becoming more and more severe. Poverty and social economic class, improper surrounding and adverse environments, anger, stress, depression, media, violence, lack of good
impression (sanskar), discrimination, family disturbances, unsafe living conditions, joblessness, social isolation and limited social networks, unhealthy competition; these are the various causes of frustration and aggression, it affects the adjustment level of an individual. If one suffers from stress at mental level, he gets four types of problems and even if it for longer period he would get the major disease among these that is blood pressure, diabetes, frustration, obesity. To avoid these disease the yoga and pranayama are most useful, and even to decrease the level of aggression and to increase the emotional maturity and adjustment level the yoga is most useful method.

1.2 Yoga

What is Yoga?

The word yoga comes from Indian philosophy; the yoga is a way of life, an art of righteous living or an integrated system for the benefit of the body, mind and inner spirit. This art originated, was perfected and practiced in India thousands of years ago. The references to yoga are available in 'Upanishads' and 'Puranas' composed by Indian Aryans in the later Vedic and post-Vedic period. The main credit for systematizing yoga goes to Patanjali who wrote 'Yoga Sutra', two thousand Years ago. He described the principles of the full eight fold yogic discipline.

Yoga is the science, which raises the capacity of human mind to respond to higher vibrations and to perceive, catch and assimilate the infinite conscious movements going on around us in the universe. Yoga is a spiritual practice that uses the body, breath, and mind to energize and balance the whole person. Goal of yoga as 'the cessation of mental fluctuations' (chittavritti nirodha), an achievement which gives rise to the possibility of
stable meditation. This mind-body therapy involves physical postures, breathing exercises, and meditation to improve overall well-being. It is most effective method for all-round personality development, i.e. physical, mental, intellectual, emotional and spiritual components of human.

Yoga is more than just a physical discipline. It is a way of life—a rich philosophical path. The word is associated with meditative practices in Hinduism, Buddhism and Jainism. Within Hinduism, it also refers to one of the six orthodox (āstika) schools of Hindu philosophy, and to the goal towards which that school directs its practices. In Jainism, yoga is the sum total of all activities — mental, verbal and physical.

Major branches of yoga in Hindu philosophy include Rāja Yoga, Karma Yoga, Jnana Yoga, Bhakti Yoga, and Hatha Yoga. According to the authoritative Indian philosopher Sarvepalli Radhakrishnan, yoga, based on the Yoga Sutras of Patanjali, comprises one of the six main Hindu schools of philosophy (darshanas), together with Kapila's Samkhya, Gautama's Nyaya, Kanada's Vaisheshika, Jaimini's Purva Mimamsa, and Badarayana's Uttara Mimamsa or Vedanta. Many other Hindu texts discuss aspects of yoga, including the Upanishads, the Bhagavad Gita, the Hatha Yoga Pradipika, the Shiva Samhita and various Tantras.

The Sanskrit word yoga has many meanings, and is derived from the Sanskrit root "yuj", meaning "to control", "to yoke" or "to unite". Translations include "joining", "uniting", "union", "conjunction", and "means". It is also possible that the word yoga derives from "yujir samadhau," which means "contemplation" or "absorption." This translation fits better with the dualist Raja Yoga because it is through contemplation that discrimination between
prakṛti (nature) and puruṣa (pure consciousness) occurs. Someone who practices yoga or follows the yoga philosophy to a high level of attainment is called a yogi or yogini.

1.3 History of Yoga

The Vedic Samhitas contain references to ascetics, while ascetic practices (tapas) are referenced in the Brāhmaṇas (900 to 500 BCE), early commentaries on the Vedas. Several seals discovered at Indus Valley Civilization (c. 3300–1700 B.C.E.) sites in Pakistan depict figures in positions resembling a common yoga or meditation pose, showing "a form of ritual discipline, suggesting a precursor of yoga", according to archaeologist Gregory Possehl. Some type of connection between the Indus Valley seals and later yoga and meditation practices is speculated upon by many scholars, though there is no conclusive evidence. Techniques for experiencing higher states of consciousness in meditation were developed by the shramanic traditions and in the Upanishadic tradition.

While there is no clear evidence for meditation in pre-Buddhist early Brahminic texts, Wynne argues that formless meditation originated in the Brahminic tradition, based on strong parallels between Upanishadic cosmological statements and the meditative goals of the two teachers of the Buddha as recorded in the early Buddhist texts. He mentions less likely possibilities as well. Having argued that the cosmological statements in the Upanishads also reflect a contemplative tradition, he argues that the Nasadiya Sukta contains evidence for a contemplative tradition, even as early as the late Rg Vedic period.
The Buddhist texts are probably the earliest texts describing meditation techniques, states Richard Gombrich. They describe meditative practices and states that existed before the Buddha, as well as those first developed within Buddhism. In Hindu literature, the term "yoga" first occurs in the Katha Upanishad, where it refers to control of the senses and the cessation of mental activity leading to a supreme state. Important textual sources for the evolving concept of Yoga are the middle Upanishads, (ca. 400 BCE), the Mahabharata including the Bhagavad Gita (ca. 200 BCE), and the Yoga Sutras of Patanjali (150 BCE).

1.4 Yoga Sutras of Patanjali

Muni (Sage) Patanjali's Yoga sutras consisting of eight wings. These eight wings comprise of guidelines for living peaceful and disease free life. These are …

1. Yama (Restraints):

There are many interpretations of and opinions about the yamas and niyamas. Yamas as described in Patanjali’s yogsutra are only five, which are also known as the great universal vows or the sarvabhauma maha vratas. These five are:

Ahimsa (Non-Violence) - Non-violence is the awareness and practice of non-violence in thought, speech and action.

Satya (truthfulness) - Truthfulness as: "To be in harmony with mind, word and action, to conduct speech and mind according to truth, to express through speech and to retain it in the intellect what has been seen, understood or heard."
Asteya (non-stealing) - Non-stealing or asteya is the third constituent of the yamas of Ashtang Yoga. It upholds forgoing the unauthorized possession of thought, speech and action. Asteya stands against covetousness and envy. It advocates the cultivation of a sense of completeness and self-sufficiency in order to progress beyond base cravings.

Brahmacharya (celibacy) - It is believed to be a behavior, which brings man nearer to the Divine. This yama believes in avoiding all sensual pleasures, whether mental, vocal or physical.

Aparigraha (non-covetousness) - The fifth yama, is the non-accumulation of worldly objects, caused by covetousness and attachment. The commentator Vyasa says that this last state the fifth yama, is the non-accumulation of worldly objects, caused by covetousness and attachment. The commentator Vyasa says that this last state of yama is attained when one remains totally detached from sensual pleasures of all kinds and so effectively refrains from committing himsa or violence of any sort.

2. Niyama (Observances): The niyamas are the second constituents of Ashtanga Yoga. How we interact with ourselves, our internal world. The niyamas are about self-regulation—helping us maintain a positive environment in which to grow. Their practice harnesses the energy generated from the cultivation of the earlier yamas. According to sage Yajnavalkya, there are ten niyamas and the Bhagavad Gita lists 11 constituents. But Patanjali names only five:

Shaucha or purity – In this both external as well as internal purity is important. In the words of sage Manu, water purifies the body; truthfulness the mind; true knowledge the intellect and the soul is purified by knowledge and
austerity. It advocates the practices of intellectual purity, purity of speech and of the body

**Santosha or contentment** - The second *niyama* is that of contentment, which is described as not desiring more than what one has earned by his honest labor. This state of mind is about maintaining equanimity through all that life offers. *Santosha* involves the practice of gratitude and joyfulness—maintaining calm at all costs. This state of mind does not depend on any external causes.

**Tapa or austerity** – Austerity is the third *niyama*, described in Yoga philosophy as power to stand thirst and hunger, cold and heat, discomforts of place and postures, silent meditation and ritual fasts. It also maintains that the perfect man is he who practices both mental as well as physical austerity.

**Swadhyaya or self-education or study** - According to the commentator Vyas, self-education or *swadhyaya* consists of scriptural studies. The scripture being, the Vedas and Upanishads together with the recitation of the *Gayatri Mantra* and the *Om* mantra.

**Ishwar-Pranidhan or meditation on the Divine** - Commentators describe *Ishwar-Pranidhan*, the last of the *niyamas*, as the dedication of all our actions, performed either by intellect, speech or body, to the Divine.

The results of all such actions are by definition, therefore, dependent upon Divine decision. The mortal mind can simply aspire to realize the Divine through dedication, purification, tranquilization and concentration of the mind. This Divine contemplation spills over to all aspects of the yogi's life.
1.5 The Benefits of Practicing Yamas and Niyamas:

The yamas and niyamas help in managing our energy in an integrative manner, complementing our outer life to our inner development. They help us view ourselves with compassion and awareness. They help in respecting the values of this life, in balancing our inner growth with outer restraint. In short they help us to lead a conscious life. Yamas and niyamas are not about right and wrong. They are about being honest with the true Self. Living according to these principles are about living our lives in a better way, about moving towards an understanding, about making it possible to 'connect' with the Divine.

Asana (Posture of body) : Practice of yogic postures (Asanas) and Prayanamas can certainly helps in improving health of heart and mind. A yogasana is a posture in harmony with one's inner consciousness. It aims at the attainment of a sustained and comfortable sitting posture to facilitate meditation. Asanas also help in balancing and harmonizing the basic structure of the human body, which is why they have a range of therapeutic uses too.

Yogasanas-Asanas basically perform five functions: Conative, Cognitive, Mental, Intellectual and Spiritual.

Conative action is the voluntary exercise of the organs of action. The asanas being the main yogic instrument of balancing the body, they consist of various physical postures, which are designed to release tension, improve flexibility and maximize the flow of vital energy. The purpose of the asanas is to create a flow of positive energy so that our concentration is directed within
ourselves and the mind is able to perceive (parokshya jnana) the effects of our purposive action. That is cognitive action.

When the earlier two actions are fused, our mind's discriminative faculty guides these organs to perform the asanas more correctly. The resultant rhythmic energy flow and awareness leads to a mental state of pure joy (ananda). Physical postures, therefore, end up affecting the various interrelated channels (nadis) of the mind-body complex. And ultimately the performance of a perfect yogasana leads to the absolute intellectual absorption of the mind on a single task (dharana), which in turn leads to the fusion of the individual spirit with the Divine Self (dhyana).

1.6 Benefits of Yogasanas

The regular practice of yogasanas has an immense amount of therapeutic value. Besides various physiological benefits, they positively affect our minds, our life force energies as well as our creative intelligence. Regular practice helps to keep our body fit, controls cholesterol level, reduces weight, normalizes blood pressure and improves heart performance. Physical fitness thus achieved leads to reduction of physical stress and greater vitality. Asanas harmonize our pranic ability and mental energy flow by clearing any blockages in the subtle body leading to mental equilibrium and calmness. They make the mind strong thus enabling our human body to suffer pain and unhappiness stoically and with fortitude.

Various Categories of Yogasanas

Consummate mastery over the entire gamut of asanas is no doubt time-consuming, but what is of vital importance is the will to remain in the present moment and to let both the mind and body relax completely.
1.7  **The various categories of asanas are:**

**Standing Asanas:**

Beginners should start with these as they bring elasticity in joints and muscles and build up stamina and physical stability. This constitutes the most basic training in the early stages of yoga practice. Some basic standing poses are, *Tadasana, Utthita Trikonasana, Virabhadrasana, Ardha Chandrasana and Utthitha Parsvakaonasana.*

**Forward Bending Asanas:**

In these postures the posterior half of the body is stretched. These prepare you to proceed further in yoga and bring consistency in the development of physical and mental pliability. Examples of such asanas are, *Upavisthakonasana* and *Paschimotanasana.*

**Sitting and Supine Asanas:**

Sitting upright and supine extending positions help a sadhaka prepare physically and mentally for pranayama. Some of them are, *Baddhakonasana, Supta Baddhakonasana, Supta Padangusthanasana, Padmasana, Vajrasana, Simhasana, Virasana* and so on.

**Inverted Asanas:**

These help recover from everyday stress. They give vitality, mental balance and emotional stability. These are *Adhomukha svanasan* and *Urdhvamukha svanasa.*

**Abdominal and Lumbar Asanas:**

These tone and massage the abdominal organs and strengthen the pelvic and lumbar areas. *Bharadwajasana* is a example of such asana.
Twisting Asanas:

It consists of lateral stretching and twisting of the spine, toning the internal organs and reaching new horizons while tranquilizing the mind. These are, Ardha Matsyendrasana and Jathara Parivartanasana.

Back Bending Asanas:

These bring physical and mental sharpness and alertness. The postures are the opposite of forward bends as are the effects. In forward bends the posterior spine is extended, bringing consistency and mental peace, whereas in back bends the anterior spine is extended and stretched. The effect is invigorating and enlivening. Such asanas are, Ustrasana, Bhujangasana and Matsyasana.

Balancing Asanas:

These strengthen the arms and wrists and exercise the abdominal organs. They also make the body feel light and help attain a good bearing. Salamba sirsasana, nirlamba sarvangasana and salamba sarvangasana are some of the balancing asanas.

4. Pranayama (Bioenergy control by breathing): This is an exercise of breathing. By the breath we can get sufficient oxygen which is nutrients of muscles and blood. pranayama is a compound term ('prana' and 'yama') meaning the maintenance of prana in a healthy throughout one's life. More than a breath-control exercise, pranayama is all about controlling the life force or prana. Ancient yogis, who understood the essence of prana, studied it and devised methods and practices to master it. These practices are better known as pranayama. Since breath or prana is basic to life, the practice of pranayama helps in harnessing the prana in and around us, and by deepening and
extending it, *pranayama* leads to a state of inner peace. According to *Hatha Yoga*, *pranayamas* can be classified under:

- *Sahita Kumbhaka*,
- *Surya Bhedi*,
- *Ujjayi*,
- *Sitali*,
- *Bhastrika*,
- *Bhramari*,
- *Murchha and Kewali*.

The first is a breath retention technique, which gives agility, strength and flexibility to the body. They also quieten the mind and the sense organs besides enabling the meditator to control his hunger and thirst. The *Surya Bhedi pranayama* consists of inhaling through the right nostril and exhaling through the left. This practice promotes good digestion and through perspiration, it purges the body of all its impurities. *Ujjayi pranayama* involves the travel of breath between the nose and the heart only. It acts like an expectorant and increases digestion together with removing all impurities of nerves as well as thoughts. *Bhramari pranayama* involves a very concentrated and fixed breathing exercise. It helps in strengthening one's breath besides quietening the mind and increasing the powers of concentration. This breathing technique is very helpful in the last meditative stage of samadhi. *Murchha pranayama* is an extreme form of breath retention, which only experienced yogis can achieve. This practice quietens the mind
and helps it to reach the near-unconscious state. The last technique of Kewali pranayama, is a breath retention technique in which, the yogi stops both inhalation as well as exhalation. This form balances inhalation and exhalation besides helping the mind to concentrate better.

1.8 Benefits of Pranayama

The practices of pranayama—the correct breathing technique helps to manipulate our energies. Most of us breathe incorrectly, using only half of our lung capacity. Pranayama is a technique, which re-educates our breathing process, helps us to release tensions and develop a relaxed state of mind. It also balances our nervous system and encourages creative thinking. In addition, by increasing the amount of oxygen to our brain it improves mental clarity, alertness and physical well being. When practiced along with yogasanas the benefits of pranayama are more pronounced. According to Patanjali's Yoga Sutra, pranayama enables the mind to acquire the capacity to concentrate on any given object of attention. It also says that scientific breathing helps in unveiling true knowledge from the darkness of ignorance. But it is eminently advisable to be aware of all the do's and don'ts of pranayama before practicing them.

Various Stages of Pranayama

The following are the stages of pranayama:

• Inhalation or puraka,

• Exhalation or rechaka,

• Stambhavritti pranayama and

• Bahyabhyantrarakshepi pranayama.
*Puraka* or inhalation techniques are about regular and controlled inhalation. It also teaches regulating the entire breathing process and reducing the number of inhalations per minute. *Rechaka* or exhalation exercises teach slow and ordered breathing besides reducing the number of inhalations and exhalations per minute. The third stage consists of retaining the breath after stopping natural inhalation and exhalation. The last stage of pranayama is about converting both exhalation and inhalation into retention and storing the retained breathe in various internal organs for various lengths of time.

5. **Pratyahara (Abstraction)**: Pratyahara involves rightly managing the senses and going beyond them instead of simply closing and suppressing them. It involves reining in the senses for increased attention rather than distraction. Pratyahara may be practiced with mantra meditation and visualization techniques.

1.9 **Benefits of Pratyahara**

It is essential to practice pratyahara for achieving the three meditative stages of *dharana*, *dhyana* and *samadhi*. Perfecting this technique of yoga is also essential in order to break out from the eternal cycle of rebirths.

6. **Dharana (Concentration)**: The last three limbs of Ashtanga Yoga are the three essential stages of meditation. *dharana* involves developing and extending our powers of concentration. This consists of various ways of directing and controlling our attention and mind-fixing skills, such as concentrating on the chakras or turning inwards.

7. **Dhyana (Meditation)**: Dhyana is the state of meditation, when the mind attains the ability to sustain its attention without getting distracted. Strictly speaking, unlike the other six limbs of yoga, this is not a technique but rather a
state of mind, a delicate state of awareness. This state rightfully precedes the final state of samadhi.

8. Samadhi (Trance consciousness): samadhi, or total absorption, is the ability to become one with the True Self and merge into the object of concentration. In this state of mind, the perceiver and the object of perception unite through the very act of perception—a true unity of all thought and action. This is the acme of all yogic endeavors—the ultimate 'yoga' or connection between the individual and the universal Soul! Patanjali's Yoga Sutra categorizes and grades the levels of samadhi in the first chapter or Samadhi Pada -

- Samprajnata Samadhi or distinguished contemplation and
- Asamprajnata Samadhi or non-distinguished contemplation,
- Savitarka Samadhi or deliberated absorption and
- Nirvitarka Samadhi or non-deliberated absorption,
- Savichara Samadhi or reflective meditation and
- Nirvichara Samadhi or non-reflective meditation,
- Sabija Samadhi, where the mind continues to carry seeds of earthly impressions,
- Nirbija Samadhi, where each seed of earthly impressions have been erased.

When it comes to lifestyle management, if one practice Yama and Niyama, emotional and mental balance can be achieved. Balance of emotional and stress management can go long way to prevent and also cure heart disease. Even another wing of Yoga, Dhyan i.e. meditation is helpful for mental and
emotional balance. In, one of the text on Yoga in Gherand Sanhita, it is said that no amount of Yoga can help if the person is not taking suitable and balanced diet. Mitahar i.e. less food is recommended for everybody practicing Yoga.

More than diet it is present way of living of tense and stressful life is causing more damage to the heart. Faulty diet is adding fuel to the fire. Consciousness about our body requirement and our sustainable power will save many people from this most fatal disease of the recent times. Yogic way of life has very vital role in preventing, reversing and curing cardio-vascular heart disease. Today, yoga is often practiced as an exercise form separated from its traditional spiritual roots. In this form, yoga exercise is taught at local YMCAs, health clubs, and yoga centers, and is often part of disease prevention and management programs in hospitals, such as stress-reduction courses for people with high blood pressures and heart disease. Baba Ramdeo and other spiritual swamis and gurus made it glamorous and spread it around the world.

1.10 Yogic concept of Health

According to the World Health Organization (WHO), the state of health is defined as a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity. WHO also suggests a fourth dimension, i.e. 'spiritual well-being' It is clear from this definition that health and ill-health are not two discrete entities as commonly understood but it is conceived as a continuous function indicating the state of well-being. The ill-health represents what we normally designate as 'sickness'. Below this level, man acts instinctively and is akin to an animal. The first stage 'normal man',
indicates the state of normal health. As he moves further up along the line, he becomes healthier, featured by many dormant faculties expressing more vividly. In this stage, the limitations of normal man - namely the strong urges of thirst, hunger, fear and sex - are reduced greatly and are fully under control. According to the concept of Sri Aurobindo, the new faculties of deeper perceptions of the world beyond the five senses emerge in this phase of superhuman existence. Further, growth leads man to unfold the deeper layers of consciousness and widen the spectrum of his knowledge to move towards divinity, or perfection. Yoga is a systematic, conscious process for accelerating the growth of a human being from his animal level towards the ultimate state of divinity (Swami Vivekananda). It is a systematic methodology for an all-round personality development, i.e. physical, mental, intellectual, emotional and spiritual components of man. Thus, yoga in its general methodology for the growth of man towards divine heights includes techniques useful for therapeutic applications in making man healthier.

1.11 Yogic Concept of Illnesses

The root cause of stress-induced ailments is the imbalance at the Manomaya Kosa. Amplified likes and dislikes at the Manomaya Kosa results in distressful emotional surges called Aadhi. The life style gets disturbed because of long standing uncontrolled surges of stressful reactions like intense desire, (Kama), anger (Krodha), fear (Bhaya), jealousy (Matsarya), etc. These agitations cause violent fluctuations in the flow of prana in the naadis that are said to be the channels distributed all over the body through their branching system. Each and every cell in the body, the components of Annamaya kosa, requires right quota of its pranic energy to carry on its biochemical processes
in an efficient way. The example is that of uninterrupted power supply necessary for every electrical gadget in right quantities. Just as these equipments would fail if there is any irregularity in the power supply, human organ systems fail to function if they do not get the right quantum of prana. Thus, the disturbances in the Manomaya kosa percolate into physical body (Annamaya kosa) through disturbed prana flows. Hence, the management of these stress-induced ailments should correct imbalances at all these levels (physical, prana and mind) and help the patient establish himself in his Vijnanamaya and Anandamaya kosa that is the state of freedom from illness. Hence, yoga techniques are offered at all these levels to correct the imbalances through a set of yoga practices that we have termed as "Integrated Approach of Yoga Therapy" (IAYT). The following are the practices, to correct the problem at various levels:

**Annamaya Kosa** :- Kriyas (traditional voluntary internal cleansing techniques), Yogasanas (body postures) and Shavasana (relaxation posture),

**Pranamaya Kosa** :- Five types of systematic regulated slow deep breathing practices with or without breath holding, called Pranayama,

**Manomaya Kosa** :- Meditation (Dharana and Dhyana) and devotional session (Bhakti yoga),

**Vijnanamaya Kosa** :- Understanding the nature of one's problems in the light of Indian thinking through self analysis (Jnana yoga),

**Anandamaya Kosa** :- Practicing joy under all circumstances (Karma yoga). Trying to touch the inner core of one's self in solitude and establishing in the experience that Ananda is the basic fabric of this universe including the self.
1.12 Yoga as a Therapy:

This is very controversial issue. Some experts say that it is not therapy. But promotion of health and quality of life is the prime objective of yoga and is the point of greatest attraction for researchers and practitioners in yoga. It believes in a holistic approach to health of which the body, the mind and the spirit are integral and interdependent aspects. Yoga takes into consideration both the positive and negative aspects of health. By positive health is meant physical fitness, mental agility and spiritual verve. It is expressed in overall satisfaction, inner happiness, peace and blissful experiences. On the other hand, neglect of any of the three aspects (body, mind and spirit) of health results in imbalance and disharmony in the being and the person carries negative health features which manifest in problems and disorders of a physical, mental or psychosomatic nature. A good deal of studies have been done to indicate the short and long term effects of the yogic practices on psychophysiological functioning and their role in the prevention and management of different health problems.

The person, who is suffering from a disease, differs very much from the one of medical science. The latter tries to isolate the pathogenic factor - a micro organism, a toxic substance, a metabolic disorder - and eliminate it. Of course, this principle is valuable, but it fails if the etiology is unknown. In this case the therapy must be symptom-oriented and often proves unsatisfactory. Yoga on the other hand, looks at it from another point of view from the personality of the patient. If he is ill there must be a deeper reason behind it - a disease doesn’t arise by chance. There is an imbalance, a disturbance in whole body-mind-complex, which creates a disease condition. The symptoms, the
pathogenic factors, the name of the disease are not the main issue - the root cause lies elsewhere.

Yoga holds that it depends on the individual himself if he is sick or healthy. The same instance, which causes the disease condition, can also cure it. What is called natural healing power is nothing other than that. It’s nothing mystical from outside, but an inner capacity. All that is required is not to interfere with it. Yoga Therapy tries to re-establish the inner balance by various means, working from the gross to the subtle. On the physical level it uses:

**Asanas:** They energize the organism, create awareness of the body and its function and stabilize the mind.

**Kriyas:** These are simple hygienic procedures, which support the bodies own cleansing mechanisms and draw the attention of the mind towards the affected area.

**Pranayamas:** These are breathing techniques, which have very subtle influences on the whole organism.

**Diet:** Many diseases are directly or indirectly linked with wrong food habits. A change in diet can stimulate the whole system.

Simple Nature-cure Techniques: The element water, air, sun and simple procedures like massaging or steam inhalation are used as a support.

The second line of therapy is the work on the mind. Mental disturbances - anxieties, confusion, and unsteadiness are the most important factors, which can cause a disease condition. Therefore, various techniques have been developed to create positive mind states.
How Does Yoga Work?

Some Scientists say it works like other mind-body therapies to reduce stress, and others believe that yoga promotes the release of endorphins (natural painkillers and mood elevators) from the brain. It’s clear that yoga produces its healthful effects. All of the branches of yoga previously mentioned incorporate three major techniques: breathing, exercise (asana or postures), and meditation. These three techniques have been shown to improve health in many ways:

**Breathing lessons** -- in yoga, breathwork is known as pranayama. Pranayama increases blood circulation and reduces oxygen consumption, which brings more oxygen to the brain, and improves the efficiency of oxygen use in the body. Also, as lung tissue becomes more elastic and the surrounding muscle more flexible, the practice of pranayama can also increase lung capacity. Getting ample air into our lungs helps us to feel alert and focused.

**Exercise (Asanas or postures)** -- provide a gentle workout that enhance strength, flexibility, and balance. Some asanas are designed to massage the internal organs, improve circulation, hormone function, digestion, and other body processes.

**Meditation** -- stills the mind and induces both physical and emotional relaxation. In so doing, it reduces blood pressure, chronic pain, anxiety, and cholesterol levels.

1.13 Goal of yoga

The goals of yoga are varied and range from improving health to achieving Moksha. Within the Hindu monist schools of Advaita Vedanta,
Shaivism and Jainism, the goal of yoga takes the form of Moksha, which is liberation from all worldly suffering and the cycle of birth and death (Samsara), at which point there is a realization of identity with the Supreme Brahman. In the Mahabharata, the goal of yoga is variously described as entering the world of Brahma, as Brahman, or as perceiving the Brahman or Atman that pervades all things. For the bhakti schools of Vaishnavism, bhakti or service to Svayam bhagavan itself may be the ultimate goal of the yoga process, where the goal is to enjoy an eternal relationship with Vishnu.

**Yoga has five principal meanings:**

1) yoga as a disciplined method for attaining a goal;

2) yoga as techniques of controlling the body and the mind;

3) yoga as a name of one of the schools or systems of philosophy (darśana);

4) yoga in connection with other words, such as "hatha-, mantra-, and laya-," referring to traditions specialising in particular techniques of yoga;

5) yoga as the goal of yoga practice.

**1.14 Yogic psychology models**

Although in modern times the prime reason behind the popularity of yoga has been its therapeutic use, yogic methods were not originally developed as curative techniques for different diseases. They were conceived as sadhanas (spiritual practices) for living a healthy and happy life without desiring material riches. In fact, yoga is a science of consciousness of which the mind is a part. In yogic literature, consciousness has different forms; it
may be sense consciousness, intellectual consciousness or transcendental consciousness (Swami Satyananda, 1980). The first level of consciousness, called jagriti, is concerned mainly with sense awareness and interaction between the self and the world of name, form and idea. It is similar to what psychoanalysis calls the conscious level of mind. The next level, similar to the subconscious, is swapna, in which there is awareness of the manifest and the unmanifest. Third is the deeper level of nidra, which has been said to be a stage invisible within, also called shoonya. These three levels of consciousness are found in everyone. However, yoga also conceives of a fourth stage, turiya, which is an expanded state of consciousness. It is also called the superconscious mind which operates even without the aid of the senses. Yoga prescribes methods and sadhana to attain and experience the self-luminosity of total consciousness, where one becomes the observer, the drashta of past, present and future. Thus, yoga studies and analyzes different forms of consciousness and also provides methods to develop and experience its altered states and expansion.

Patanjali's Yoga Sutras is the first systematic text on yoga psychology in which yoga is explained in terms of controlling and managing the vrittis, or modifications of the mind. Yoga holds that it is the chitta vrittis which create problems and cause disturbances in the mind. By exerting proper control over the chitta vrittis, the individual succeeds in eliminating negative thoughts and feelings, develops a harmonious personality and acquires equanimity. Thus the mind is a central theme of yogic study.

Yogic techniques enable the practitioner to become master of his mind, rather than a victim of his emotions and desires. A description of vrittis shows
that the modern cognitive approach to life was well understood in yoga psychology. Patanjali has mentioned five sources of vrittis: (i) pramana – proof or valid cognition, (ii) viparyaya – illusion or invalid cognition, (iii) vikalpa – fancy or objectless verbal cognition, (iv) nidra – sleep or absence of distinct cognition, and (v) smriti – memory or mental recollection of past cognition.

When these verities are related to narrow personal gains and losses they become sources of affliction or pain, called klista vrittis. However, when they are transformed into positive and spiritually oriented tendencies through yogic practices, they become aklista vrittis, which lead to lasting happiness and satisfaction. Patanjali has mentioned two broad methods of controlling the painful vrittis and transforming them into non-painful ones. They are: (i) abhyasa, or the practice of yogic methods, and (ii) vairagya, or the practice of detachment.

This resembles the modern cognitive approach, according to which our interpersonal problems are mostly due to faulty cognition, judgements and negative thinking. The solution lies in removing avidya (ignorance) by adopting a lifestyle of anasakti (non-attachment). Asakti (attachment) and vairagya (detachment) are the two extreme points on the same scale or continuum with anasakti being in between the two. Literally, asakti means 'narrowing the area of consciousness'. This leads to raga (lust), dwesha (hatred) and ahamkara (pride) which manifest as insecurity, possessiveness, aggression as well as mental and psychosomatic problems. Vairagya is the height of the nivritti (renunciate) way of life, which is difficult for normal householders to achieve. It is an ideal mode of life set by the saints and rishis.
Yoga psychology prescribes anasakti as the path to enjoy lasting happiness and peace without being involved and disturbed by asakti. The asakti-anasakti paradigm presents a comprehensive and practical mode of mental health (Bhushan, 1994).

Among the yogic models of human personality, the principle of homeostasis runs central. It holds that any type of imbalance in the physical, psychological or pranic systems creates health and adjustment problems, and the cure lies in rebalancing them. All yogic methods emphasize how to restore physiological, psychic and pranic balance by removing toxins from the nadis (energy channels) and bodily systems, thus promoting health. The practice of hatha yoga has special cleansing and balancing effects on the body and mind and it awakens the nadis (Matthews, 1995).

In psychology we can trace the history of the study of individual differences to Galton, which is only 100 years back. However, thousands of years ago yogic literature described different types of human personalities and emphasized that the same yogic method was not suitable for all types of people. On the basis of temperament, four types of personalities have been described: intellectual, emotional, dynamic and mystic. Similarly, as per the mental state, the five personalities are: (i) moodha, (ii) kshipta, (iii) vikshipta, (iv) ekagra, and (v) niruddha. For each of these personalities different forms of yoga have been recommended. However, the most important classification is based on the three gunas of sattwa (harmony), rajas (activity) and tamas (inertia). These gunas are largely acquired and through them the desired transformation in attitudes and personality is possible through yogic practices.
1.15 Yoga and the community

An important aim of community psychology is to meet the challenge of health hazards in community life. It is not only atmospheric pollution which causes health problems, rather our faulty and perverted lifestyle has also contributed substantially.

The yogic lifestyle includes eating simple, easily digestible food with two main meals and a light breakfast in the early morning. Dinner late at night should be avoided. The principle of 'early to bed and early to rise' should be practised. The day should begin with some physical exercise and yogic practices, and some time should be set aside in one's daily schedule for meditation and relaxation. The philosophy of karma yoga and anasakti yoga needs to be incorporated into one's daily interactions.

Indian community life in villages is nearer to the yogic lifestyle. Informal and cooperative living in rural areas provide emotional support and bonding for villagers and makes up for the non-availability of modern amenities. This way of life needs to be preserved and strengthened in spite of monetary cravings and political onslaughts. A concerted effort by social organizations and social workers is needed to develop greater informal and community feeling among people in urban areas in particular.

The practice of simple asanas, such as pawanmuktasana and surya namaskara, pranayamas and some relaxation practices needs to be introduced into our family life. This will act to prevent disease and to promote efficiency and the confidence in individuals to meet stressful situations quietly and comfortably. It has been seen that yogic practices weaken negative emotions and thinking and give rise to positive feelings. Transcendence, the key word in
yoga, manifests in a feeling of 'we' and an expanded cognitive self. So the introduction of yogic practices in the family and community is expected to reduce violence and social conflict and to inculcate values of consideration and appreciation of others' views, which are so needed for the survival of our democracy.

Yogic practices are most useful for children. Yoga experts advocate that actual yoga training for children should start at the age of seven years (Swami Satyananda, 1990) when the pineal gland is about to stop its secretion. Such practices are helpful not only for balanced growth but more particularly in the development of the intuitive faculty.

The findings reported by Selvamurthy (1993) highlight the promotive aspect of yoga. He has shown that six months of yogic practices conducted on junior defence officers produced “significant improvement in body flexibility, physical performance and also in cognitive and non-cognitive functions. The psychological profile revealed a reduced anxiety level, improvement in concentration, memory, learning efficiency and psychomotor performance.

Every society is confronted with tension and stress-related problems. The individualistic outlook, the mad rush for material gain and position, time pressure at work and role strains are some of the important conditions of the modern times causing stress, tension and psychosomatic and psychosocial problems. As per the yogic model mentioned earlier, avidya (ignorance) is at the root of various psychosocial problems. Avidya narrows and perverts our outlook and quite often we fall prey to suffering on account of asmita, raga and dwesha. If we analyze the prevailing social tensions and conflicts, we will find that either ego problems are at the base, or the need for possessions,
material gain, recognition, power and supremacy, manifesting in symptoms of aggression, violence, suicidal tendencies and other sociopathic behaviour.

We cannot totally control or change the social scenario and situational conditions according to our desire, so a better way is to find out how best we can adjust to stressful conditions. Yogic techniques, including certain relaxing asanas, nadi shodhana pranayama and meditations such as transcendental meditation, preksha dhyana, yoga nidra, antar mouna and ajapa japa, have been found quite useful and effective in managing stress problems (Jangrid et al, 1988; Suryamani, 1990, Swami Satyananda, 1996).

1.16 Background of Yoga

Yoga originated 4,000 or 5,000 years ago in what is now India. Over time, yoga developed as a science, philosophy, and psychology. The yoga practices that arose out of these systems of thought were designed to facilitate development and integration of the human body, mind, and breath to produce structural, physiological, and psychological effects. The aims of yoga are the development of the following: 1) a strong and flexible body free of pain; 2) a balanced autonomic nervous system with all physiological systems, e.g., digestion, respiration, endocrine, functioning optimally; and 3) a calm, clear, and tranquil mind. Beyond these specific outcomes, yoga practices are intended to facilitate self transformation at every level of functioning, with the goal of improving the overall quality of life.
1.17 Adjustment

What is adjustment?

One of the most important processes involved in human adjustment is inheritance of basic biological material. Other important determinants of development are related to the family, social and cultural milieu and adjustment in relation to puberty changes. Psychologists as well as common man frequently use the world personality adjustment. Importance of personality adjustment is felt and recognized in today’s life, especially in education field. Actually adjustment refers to human beings degree of success or failure in meeting his needs in different levels of life. Adjustment and achievement are quite closely related.

In psychology, adjustment is studied specially in abnormal psychology and also in social psychology. In our daily life there has been continues struggle between the needs of the individual and the external forces, since time immemorial. According to Darwin's theory of evolution those species which adapted successfully to the demand of the living survived and multiplied while who did not died. Therefore adaptation or changing of if oneself or one's surroundings according to the demands of external environment become the basic need for our survival. It is as true today with all of us as it was with Darwin's primitive species.

Adjustment generally refers to modification to compensate for to meet special conditions. In the dictionary the term adjustment means to fit, make suitable, adapt, arrange. Modify, harmonize or make correspondence. Whenever we make an adjustment between two things adapt or modify one of both to correspond to each other. For example wearing of cloths according to
the requirement of the seasons is an example of the adjustment. Before understanding the adjustment as a process it is necessary to examine some of the definitions of adjustment given by the various research; Adjustment is the established of a satisfactory relationship as representing harmony, conformance, adaptation or the like. (Webster, 1951). Adjustment is the process by which a living organism maintains a balance between its needs and the circumstances that influence the satisfaction of these needs. (Shaffer, 1961). Adjustment is the continuous process in which a person varies his behaviour to produce a more harmonious relationship between himself and his environment. (Gates and Jersild, 1948)

From these definitions it is clear that in every definition the needs are incorporated. One has to change one's mode of behavior to suit the changed situation so that a satisfactory and harmonious relationship can be maintained keeping in view in the individual and his needs on the one hand and the environment and its influence on the individual in the other hand. Even Shaffer's definition underlines one's need and their satisfaction. Shaffer tries to maintain a balance between his needs and his capacities of releasing these needs and as long as this balance is maintained he remains adjusted. As soon as this balance is disturbed he drifts towards maladjustment. Gates and Jersield (1948) mentioned that adjustment is a harmonious relationship between individual and his environment. In view of all these facts it could be stated that adjustment is a condition or state in which the individual behavior conforms to the demands of the culture or society to which he belongs and he feels that his own needs have been or will be fulfilled. In this concern Arkoff (1968) had given an extensive definition of adjustment. He define adjustment is the
interaction between a person and his environment. How one adjusts in a particular situation depends upon one's characteristics and also the circumstances of the situation. In other words, both personal and environmental factors work side by side in adjustment. An individual is adjusted if he is adjusted to himself and to his environment.

Examination of various definitions of adjustment reveals that adjustment can be interrelated as both process and the outcome of the process in the form of some attainment or achievement. When a poor child studies under the street light because he has no lighting arrangement at home he is said to be in the process of adjustment what he attain in term of success in his examination or the fulfillment of his ambition or pride in his achievement is nothing but the results of his adjustment to his self and his environment. In other words when adjustment is perceived as an achievement it means how the effectiveness with which an individual can function in changed circumstances and is, at such, related to his adequacy and regarded as an achievement that is accomplished as badly or well (Lazarus, 1976).

In some definitions of adjustment it was stated that the process of adjustment is continuous. If one observe that the process of adjustment starts at one's birth and goes on without stop till one's death. In other words adjustment is something that is constantly achieved and re-achieved by us. Apparently, it appears that adjustment is a one way in process but in reality it is not. It is a two way process and it involves not only the process of fitting oneself in to available circumstances but also the process of changing circumstances to fit one's need. In this reference White (1956) commented excellently. White stated that the concept of adjustment implies a constant
interaction between the person and the environment, each making demands on the other. Sometime adjustment is accomplished when the person yields and accepts conditions which are beyond his power to change. Sometimes it is achieved when the environment yield to the person activities. In most cases adjustment is a compromise between these two extremes and maladjustment is a failure to achieve a satisfactory compromise.

Patty and Johnson (1953) have stated that a very general meaning of personality adjustment is the process of living itself, the dynamic equilibrium of the total organism of personality. The healthy person seems to live smoothly, taking things in his stride even when conditions are difficult. Less healthy people become upset easily and require considerable time to get back into their stride again. The maintenance of homeostasis may be considered the general adjustment process.

According to Gilmer (1978), behavioral adjustment is the process of trying to bring about a balance between needs, stimuli and the opportunities offered by the environment. It consists of attempting to satisfy needs by overcoming both inner and outer obstacles by fitting oneself to circumstances. While psychological adjustment involves adaptation to environment. Behavioural adjustment is considered as a kind of psychological survival. Learning about adjustment means analyzing two things, our internal make-up and our interpersonal or social behavior that result from having to live with other people. According to Freud there is close relationship between the degree and kind of adjustment of an individual and the functioning of his id, ego, and super ego. Freud (Crow, 1974) emphasized the significance of emotional experiences as adjustment motivations. Gestalt theory, which is
given by Wolf Gog Koehler (Crow, 1974) states that a person reacts to a situation in the form of configuration or Gestalt, in terms of his valence (the positive or negative stimulus influences upon him of objects, situations or conditions). Through insight the individual gains and understanding of this adjustment problems and learn to react them as an integrated person.

The concept of adjustment was biological and originally it was termed adaptation. Darwin (1859) in "The Origin of Species" maintained that only the organisms which are most fitted to adapt to the hazards of the physical world could survive, and this was called as "survival of the fittest". Darwin (1871) had pointed out instances in which the skin, the proportions of the limbs, and the like are adapted to the mode of life of given races in a particular climate.

The type of adjustment with which Biologists were concerned was nothing but physical adaptation. The term adaptation has been replaced by 'adjustment' which now stands for psychological survival in which psychologists are more interested, i.e., the subject of their interest is individual's adjustment to social or inter-personal pressure and not only adaptation to physical world (Lazarus, 1961). The process of adjustment is more complex than simple biological adaptation. In spite of similarities between these two ideas the complex process of adjustment cannot be fitted into the simple concept of biological adaptation. Human personalities and environments are very complex and they cannot be explained only in terms of biological adaptation.

Adjustive behaviour has also been differentiated from adaptive behaviour on the basis of 'tension-reduction' and its future consequences.
Adaptive behaviour is concerned with the immediate reduction of tension, whereas adjustive behaviour is the result of long term satisfaction achieved. Kaplan (1965) remarks, "people may persist for years in adaptive behaviour which brings immediate rewards but does not contribute to long-term satisfaction. They have little tolerance for emotional stress and use any available means to secure relief. The adjusted person, on the other hand, is capable of delaying immediate relief of anxiety in favour of behaviour patterns which build towards more constructive and lasting rewards".

1.18 Nature of adjustment:

The word adjustment has been described in many ways by different psychologists, biologists, mental hygienists and other behavioural scientists. As already discussed, biologists take adjustment in terms of adaptation to the physical world. Some explain adjustment in terms of conformity to the environmental demands, some say that a normal or statistically average man is an adjusted man. Conflicting views are there because mostly no two behavioural scientists agree upon a common definition of adjustment. A scientific definition of adjustment ought to be objective, precise and clear cut. Difficulties arise because in a concept like this evaluative attitudes have their say. Generally, it has been argued that the concept of adjustment is a mere fiction. However, while reviewing the literature on the-concept of adjustment, the present researcher came to one aspect on which most of the psychologists agree, to a great extent, and that is, defining adjustment in terms of achieving a balance between internal demands and the requirements of the environment, or between internal psychological forces and external conditions.
The concept of adjustment can be simply analyzed in the following ways: Adjustment is a process, by this the individual tries to bring harmonious, stable and satisfying relationship with his environment, i.e., by this process the individual alters his impulses and responses to fit the demands of his environment. By this adjustment process the individual tries to satisfy his needs and desires in accordance with environmental demands on the one hand, and his abilities and limitations on the other. A good adjustment always aims at long-term satisfaction instead of satisfying an immediate intense need.

**How the well adjusted person is?**

1) A well adjusted person establishes a harmonious, stable and satisfying relationship with the environment. He meets his needs and fulfils his desires with the resources available in the environment from the viewpoint of his own welfare and that of others.

2) He has realistic self-perception, and appraises his own abilities as well as limitations realistically.

3) He has control on impulses, thoughts, habits, emotions and behaviour in terms of self-imposed principles or of demands made by the society.

4) He enjoys a mental health, which is free from depressions, intense fears, acute anxiety, hostility, sense of guilt, insecurity and disruption of thought etc., to a great extent.

In short it can be said that his behaviour is not disturbing to himself and to the people but a maladjusted person behaves in a way which is severely disturbing to himself and/or to the other members of the society.
**How Adjustment is Studied** :- There are two main sources of obtaining information about adjustment, field studies and experimentation. Field studies involve the observation of human and animals adapting to their natural settings. The experimental study of adjustment differs from field study in that the demands or stresses are produced in the laboratory.

The field study and experimental approach to research on adjustment supplement each other and the advantages of one tend to compensate for the disadvantages means of obtaining knowledge. Typically, the ideas generated from field – study observation in the natural setting are tested more precisely in the laboratory experiments, which allows researchers to isolate the many cause and effects variables that are usually mixed together in nature.

1.19 **Criteria of good adjustment** :-

1) **Psychological Comfort** Psychological comfort is the sign of successful adjustment. Failure in adjustment make the persons psychologically uncomfortable. Discomfort may include states of depression; actuate anxiety, obsessive, thoughts of quite or fear of illness etc. A person who is free from all types of psychological disorders may be termed as having good adjustment.

2) **Work Efficiency** :- A person must have full work efficiency for normal adjustment. Impaired ability to make full use of social capacities is a sign of adjective different.

3) **Physical symptoms** :- Some tings the only evidences of inadequate adjustment appear in the form of damage to body tissues a normal and well adjusted person must not suffer from any physical symptoms.
4) **Social Acceptance** :- Good adjustment is socially acceptance because they behave what other persons want. Norman tallen suggested following three criteria’s for good adjustment.

a. **Good subjective feeling** :- A good adjusted person must be free from neurotic fears and anxiety and must feel psychologically comfortable. The individual sees a meaning in his life.

b. **Personal and social achievement** :- A well adjusted person should be able to develop his potentialities to the maximum for his own benefit and for the welfare of society the should be able to achieve self actualization the should establish good relations in society.

c. **Ability to Work** :- Well adjusted person performs his physical and mental work satisfactorily in accordance with his capacities.

The process of adjustment starts from the birth and continues throughout life. The nature of the adjustment of an individual is governed by biological factors and social experience which he receives in his environment. When a conflict occurs between an individuals internal need and external demands two broad clauses of adjustment patterns seem to be possible. The individual can modify or inhibit the internal impulse or he can attempt to alter the environmental demand in way so as to eliminate the conflict. Adjustment is a dynamic, complex and continuing process through the individual respond to his ever changing need and desires with a variety of behaviour in order to adjust adequately in his social environment. The process of adjustment individual his characteristics inclnaing needs and desire as well as competencies and skills, second is situations in which individuals find, themselves and the demands plueed upon them by that situation people. Who
have a reasonable idea of the nature of their own needs and the best ways of meeting them, experience no difficulty in the process of adjustment.

When the demands of the situation the effectiveness of their adjustment to put to test the effectively adjusted individual will carefully evaluate both sides the demands and his own needs and resources to meet them.

The medical model and the psychological model are propounded for understanding maladjustment the medical model viewed maladjusted as mentally ill or mentally disturbed.

Diagnosis play an important art in the medical of mental disorder, emphasizing the view that some mental disorders could be caused by the exaggerated use of ago defense mechanisms in the individuals efforts to cope with his problems and lessen his anxiety. Both the medical and psychological model were further extended by the works of self on the general adaptation syndrome. There are six mal-adjistive patterns these are.

1) Transient personality disorders brought about by acute or special stress.

2) Neurotic disorders, such as conversion hysteria.

3) Psychotic disorders, such as schizophrenic.

4) Psychosomatic disorders, such as peptic curers.

5) Character disorders, including sexual deviation and crime and

6) Alcoholism and drug adeliction (Coleman 1971)
1.20 Areas of Adjustment :-

Various areas of adjustment were studied by many psychologist nature and severity of problems of adolescents. Various studies have been conducted for the classification of adjustment problem in middle and old age. The following problems have been reported more frequently by middle and old age people.

1) **Health adjustment :-** This area concerns with the individuals physical and mental health problems, physical health cover whether the person suffers from any chronic diseases. Pains aches, blood pressure, weakness under weight, fatique, weak eyes, poor teeth etc. of mental health converse anxiety about illness, loneliness fear of illness felling of insecurity snicidal tendency related to illness sleeping problems.

2) **Home adjustment :-** Industrial and technological development changed the socio – economic conditions and attitude towards family members. Joint family is totally vailshed, from urban and metropolitan cities. This situation gave created number of problems for children youth middle old age person in home and society. The home adjustment is very fundamental adjustment. Because individual is the product of his home environment. Home adjustment consists his relations with sons and daughers in laws and their attitude towards him, his positions in the home and whether he is satisfied with the various characteristics of his family.

3) **Social adjustment :-** Social adjustment it is very important for success in life. If is commonly defined as change in habitual conduct or
behaviour which an individual must make in order to fit into the community in which lives adjustment in social area covers the persons relations with other individual and social institutions.

4) Whether the person, is very popular prefers few or more friends, like to be social and friendly with strangers, is the center of attraction and life of the parties social prestige and social respect. A socially well adjusted person is not only efficient and happy in his environment but also he must have a sense of social feeling. He must be cooperative and sympathetic.

5) **Personal and Emotional Adjustment** :- Emotional adjustment is prerequisite for social adjustment. Emotionally well adjusted persons are quick to establish affection relations with others. Personal and emotional adjustment includes personal and emotional balance of people. Whether the person is over critical, fault finding or whether he has faith and confidence in himself and others. Emotional adjustment covers fluctuations of mood, feeling of guilt, worry, loneliness, day – dreaming excitability, calmness, control over emotions etc. (Palsane 1977)

### 1.21 Adjustment Problems among School Students

The term adjustment is often used as a synonym for accommodation and adaptation. Strictly speaking, the term denotes the results of equilibrium, which may be affect by either of these processes (Monroe, 1990). It is used to emphasize the individual’s struggle to along or survive in his or her social and physical environment.
Good (1959) states that adjustment is the process of finding and adopting modes of behaviour suitable to the environment or the changes in the environment. Shafer (1961) emphasized that adjustment is the process by which a living organism maintains a balance between its needs and the circumstances that influence the satisfaction of these needs.

Kulshrestha (1979) explained that the adjustment process is a way in which the individual attempts to deal with stress, tensions, conflicts etc., and meet his or her needs. In this process, the individual also makes efforts to maintain harmonious relationships with the environment. In adjustment, the two crucial factors are the individual and the environment. In the study of the individual, the considerations are the heredity and biological factors, the psychological factors, and the quality of socialization given to him or her. Whereas, the environment includes all the social factors. Every individual from the time he or she steps out of the family and goes to school makes to a long series of adjustments between the whole unique personality and the environment. The ardent desire of each boy and girl to become an individual person having a healthy physique, a growing intellectual ability, a greater degree of emotional poise, and increased participation in social groups, such characteristics enhance one’s personality. Even parents, teachers and other significant members of the society to which person belongs will encourage this desire.

The school is the major socialization institution for any child. It is the child’s first contract with the world outside the house. For nearly 12 years a child spends 5 to 7 hours a day in the school. School is one the most important foundation pillars on which the child’s personality develops. Children learn
proficiencies in various abilities like, learning process and home work, social communications, handling emotion, and the management of day to day interactions at home and school. In reality, the growing child is dependent on the immediate environment i.e. the house and the school to meet his growth needs. The concern, therefore” extends to how the school facilities can be enhanced and improved to meet the growth needs of the children.

Several studies have been reported in the area of social, educational, health and emotional adjustment of school students of both sexes. Some studies try to relate adjustment with variables like intelligence, achievement, age, sex, socio-economic status, needs, anxiety, and security. Student’s reaction to frustration has also been studied.

A few studies focused on the nature, causes, and extent of indiscipline among students. A review of the studies carried out in the field of adjustment as reported in the three surveys of educational research edited by Buch (1991) reveals that no systematic attempt has yet been made to develop a tool for the assessment of adjustment problems of school students.

Adjustment is a built – in mechanism for coping with the problematic or other realities of life. Adjustment has been considered as an index to integration; a harmonious behaviour of the individual by which other individual of society recognise person is well adjusted (Pathak,1990).

In the modern society, life is becoming very complex and conflicting day by day. If a person is well adjusted only then one can survive without psychological stress resulting from maladjustment. Hence adjustment is important in one’s life.
Adjustment during the period of adolescence will determine to a larger extent what will one be as a person as an adult. Generally adolescence is believed to be a period of great stress and storm as rapid physical as well as mental changes occur during this period. Every cultural group has expectations of an individual according to their developmental stage. Successful achievement of such developmental tasks leads to happiness and help to succeed in later tasks, failure to unhappiness and a developmental lag.

Attainment of these developmental tasks helps adolescents to lay foundation for a successful adjustment in adulthood. Young people go through a transition in teenage years and one of the biggest issues they will face affecting mental health and social identity. They experience all sorts of pressures, difficulties and circumstances such as peer pressure, moving to a new school, breaking relationships with friends, arguments with parents, struggle for autonomy, exams, not feeling good enough, changing or chaotic home environment, exam pressure and failures and above all pubertal changes, school exclusion or truancy.

School plays a vital role in the development of an adolescent as they spend most part of their day attending school, engaging in extra curricular activities; and even at home engaged in scholastic work. School is an institution which contributes to the total educational and socialization process directed to the development of personality of an adolescent (Greenbaum, 1974). School environment includes relationships among and between administration, teachers, parents, students and the community that influences over all development through the academic demands of formal curricula and
through exposure to teachers who emphasize academic achievement, motivation to learn and self-improvement (Newman and Newman, 1986). The high school introduces a better perspective to the adolescents.

Emotional problems will often affect school work – worry oneself or about what is going at home, makes it difficult to concentrate. Pressure to do well and to pass exams may come from parents or teachers, but adolescents usually want to do well and will push themselves. Excessive nagging can be counter-productive. Exams are important, but they should not be allowed to dominate life or to cause unhappiness. School has two types of responsibilities, to remove those situations/factors/functions which produce maladjustment in students and to detect undesirable behaviour of students and to correct them.

1.22 Aggression

In psychology, as well as other social and behavioral sciences, aggression (also called combativeness) refers to behavior that intended to cause pain or harm

What is Aggression?

Aggression a form of behavior characterized by physical or verbal attack. It may appear appropriate and self-protective, even constructive, as in healthy self-assertiveness, or inappropriate and destructive. Aggression may be directed outward, against others, or inward, against the self, leading to self-destructive or suicidal actions. It may be driven by emotional arousal, often some form of frustration, or it may be instrumental, when it is used to secure a reward.
Sigmund Freud postulated (1920) that all humans possessed an aggressive drive from birth, which, together with the sexual drive, contributed to personality development, and found expression in behavior. Austrian ethologist Konrad Lorenz suggested that aggression was innate, an inherited fighting instinct, as significant in humans as it was in other animals. He contended that the suppression of aggressive instincts, common among human societies, allows these instincts the chance to build up, occasionally to the point where they are released during instances of explosive violence. Many psychoanalysts have argued against these theories, which see aggression as a primary drive, offering the possibility that aggression may be a reaction to frustration of primary needs. In the late 1930s, John Dollard argued that any sort of frustration inevitably led to an aggressive response.

More recently, Albert Bandura has performed studies that indicated that aggression is a learned behavior. Using children in his studies, Bandura demonstrated that, by watching another person act aggressively and obtain desirable rewards or by learning through personal experience that such behavior yields rewards, aggression can be learned. Leonard Berkowitz has contended that all animals learn the most effective response to an aversive occurrence (one where the expected reward is denied), whether it be attack or flight. A number of psychologists contend that children and adolescents are vulnerable to media portrayals of violence, particularly in film and television. Popular media tends to depict violence as relatively common, and generally effective. Anonymity may facilitate aggression: when an individual is part of a large group, he may be more likely to elicit aggressive behavior, in a process known as deindividuation.
Recent research on the biological basis of aggression has sought to show that genetic factors may be responsible for aggressive behavior. In the 1970s it was suggested that men who were born with an extra Y chromosome were likely to display more episodes of aggressive behavior than men who were not born with this extra chromosome. Still, conclusive proof has yet to be found for a genetic theory of aggression.

Other factors, including learning difficulties, minimal brain damage, brain abnormalities—such as temporal lobe epilepsy—and such social factors as crowding and poverty have been suggested to have contributed in certain cases to exaggeratedly aggressive behavior. Psychological investigation into aggressive behavior continues, with significant corollary studies being performed in endocrinology—to determine whether hormonal imbalances have an impact on behavior—and in primate research. Each theory may be accurate in part, since aggression is believed to have a number of determining factors. This behavior that is intended to threaten or inflict physical injury on another person or organism; a broader definition may include such categories as verbal attack, discriminatory behavior, and economic exploitation. The inclusion of intention in defining aggression makes it difficult to apply the term unequivocally to animals in which there is no clear means of determining the presence or absence of intention. As a result, animal violence is usually equated with aggression. There are four main approaches to understanding the causes or origins of human aggression. First, the basis may be differences among people, due either to physiological difference or to early childhood experiences. Second, there are sociological approaches which seek the causes of aggression in social factors such as economic deprivation and
social (including family) conflicts. Third, causes may be found in the power relations of society as whole, where aggression arises as a function of control of one group by another. Fourth, aggression may be viewed as an inevitable (genetic) part of human nature; this approach has a long history and has produced extensive arguments. Given the wide variation in aggressive behavior in different societies and the occasional absence of such behavior in some groups and some individuals, a general human genetic factor is unlikely. However, some genetic disposition to react with force when an individual is blocked from reaching a goal may provide an evolutionary basis for the widespread occurrence of violence and aggression. The existence of different kinds of aggression suggests that different evolutionary scenarios need to be invoked and that aggression is not due to a single evolutionary event; it is likely that aggression is multidetermined and rarely, if ever, due to a single factor.

Aggression in humans ranges through fear-induced aggression, parental disciplinary aggression, maternal aggression, and sexual aggression. One clearly biologically adaptive type, defensive aggression, occurs when fight responses are mobilized in defense of an organism's vital interests, such as obtaining food or the protection of its young. The aim of defensive aggression is not destruction but the preservation of life. Thus, aggression can serve both destructive and constructive purposes. Among animals, the varieties of aggression include most of the human types as well as predatory aggression, territorial defense, and sexually related aggression in competition for a mate.
Aggression takes a variety of forms among human beings, and it can be physical, mental, or verbal. Aggression should not be confused with assertiveness. There are two broad categories of aggression. These include hostile, affective, or retaliatory aggression and instrumental, predatory, or goal-oriented aggression. Empirical research indicates that there is a critical difference between the two, both psychologically and physiologically. Some research indicates that people with tendencies toward "affective" aggression, defined in this study as being "impulsive, unplanned, overt, or uncontrolled" have lower IQs than those with tendencies toward "predatory" aggression, defined here as being "goal-oriented, planned, hidden, or controlled".

1.23 Culture

Culture is a distinctly human factor that plays a role in aggression. Kung Bushmen were described as the "harmless people" by Elizabeth Marshall Thomas (1958). Other researchers, however, have countered this point of view, calculating that the homicide rate among Bushmen is actually higher than that of developed societies (Keeley, 1996). Lawrence Keeley argues that the "peaceful savage" is a myth that is unsupported by the bulk of anthropological and archeological evidence. Hunter gatherer societies do not have possessions to fight over, but they may still come to conflict over status and mating opportunities.

Empirical cross-cultural research has found differences in the level of aggression between cultures. In one study, American men resorted to physical aggression more readily than Japanese or Spanish men, whereas Japanese men preferred direct verbal conflict more than their American and Spanish
counterparts (Andreu et al. 1998). Within American culture, southerners were shown to become more aroused and to respond more aggressively than northerners when affronted (Bowdle et al. 1996). There is also a higher homicide rate among young white southern men than among white northern men in the United States (Nisbett 1993). Changes in dominant behavior or in social status causes changes in testosterone levels. Reports of changes in testosterone of young men during athletic events, which involve face-to-face competition with a winner and a loser, reveal that testosterone rises shortly before their matches, as if in anticipation of the competition. Also, one to two hours after the competitive match, the testosterone levels of the winners are high relative to those levels of the losers. It is also important to take into account the type of conflict that is occurring when assessing aggression. Is the conflict between groups, within a group, within a family? The sex of those involved in the conflict is also critical. Male-male, male-female and female-female encounters should all be clearly distinguished from one another. Same sex encounters are more frequent than inter-sex encounters and this could affect the level of aggression present.

A person's beliefs about the social acceptability of an aggressive act (termed "normative beliefs") are major predictors of their behaviour. For example, people's beliefs about the acceptability of violence against Jews in Pakistan predicted whether they would join an extremist group. Normative beliefs may partially explain cultural differences in aggression towards certain groups. As these beliefs are readily changeable through intervention, targeting normative beliefs may be a way to decrease aggression in certain individuals.
1.24 Aggressive Behavior:

Aggressive behavior may be defined as unpredictable, impulsive behavior that often involves violent, angry or harmful actions. This type of behavior may be physical or verbal. When someone acts aggressively, he or she may lash out by hitting, pushing, kicking, pulling, hurting or even biting the person.

Breaking, throwing, damaging and destroying personal belongings such as household items, your property or car is also characteristic of aggressive behavior. The aggressive individual may often use verbal abuse, threaten, intimidate, swear, rant or rave. Aggressive behavior often occurs when the person feels he or she is being provoked as a result of internal or external factors.

Levels of aggression vary from person to person – it could be part of a short outburst or long and intense with severe repercussions. While aggressive behavior may be intentional, it may also be unintentional – this is usually evident if the aggressive behavior is the result of a behavioral or mental disorder. If aggressive behavior is left untreated, it can worsen and bring about unwanted harm and distress for those involved.

The symptoms and signs of aggressive behavior are often associated with:

- Anger and hostility
- Temper flares that involve screaming, shouting or using obscene gestures
- Violent behavior
- Intimidating body language used to bully or dominate someone
Causes of Aggressive Behavior

- A number of factors may be responsible for the increased risk of aggressive behavior in both children and adults and these include:
  - Hereditary factors
  - History of violent or aggressive behavior
  - Exposure to violence at home, in the community or from the media
  - Use of drugs and alcohol
  - Being a victim of physical or sexual abuse
  - Socio-economic factors (poverty, unemployment, divorce or single parenting)
  - Presence of weapon such as firearms in the home
  - Behavioral conditions such as ADHD, Tourettes syndrome, bipolar disorder, ODD, PTSD)

Usually the person who exhibits aggressive behavior is suffering from deeper emotional issues such as fear, insecurity, feelings of isolation, loneliness or despair. Acting out or blowing off steam by being aggressive is sometimes the only way they know how to give vent to their feelings. Children displaying aggressive behavior may become anti-social, have adjustment problems or develop learning disorders.

1.25 TEENAGERS

Definition of Teenagers

Adolescence (lat adolescere = (to) grow) is a transitional stage of physical and mental human development that occurs between childhood and adulthood. This transition involves biological (i.e. pubertal), social, and
psychological changes, though the biological or physiological ones are the easiest to measure objectively. Historically, puberty has been heavily associated with teenagers and the onset of adolescent development. In recent years, however, the start of puberty has seen an increase in preadolescence and extension beyond the teenage years, making adolescence less simple to discern.

The end of adolescence and the beginning of adulthood varies by country as well as by function. As even within a single country there will be different ages at which an individual is considered mature enough to be entrusted with particular tasks, such as driving a vehicle, having sexual relations, serving in the armed forces, voting, or marrying.

**Introduction: Teenagers**

The teenager is a uniquely human phenomenon.

Adolescents are known to be moody, insecure, argumentative, angst-ridden, impulsive, impressionable, reckless and rebellious. Teenagers are also characterised by odd sleeping patterns, awkward growth spurts, bullying, acne and slobbish behaviour. So what could be the possible benefit of the teenage phase?

Most other animals - apes and human ancestors included - skip that stage altogether, developing rapidly from infancy to full adulthood. Humans, in contrast, have a very puzzling four-year gap between sexual maturity and prime reproductive age. Anthropologists disagree on when the teenage phase first evolved, but pinpointing that date could help define its purpose.
There are a variety of current explanations for the existence of teenagers. Some believe that we need longer for our large brains to develop. Other explanations suggest that a teenage phase allows kids to learn about complex social behaviour and other difficult skills, or that it is even required to develop coordinated bipedal bodies adapted to travelling long distances.

**Raging hormones**

Scientists once thought that the brain's internal structure was fixed at the end of childhood, and teenage behaviour was blamed on raging hormones and a lack of experience. Then researchers discovered that the brain undergoes significant changes during adolescence.

According to many recent studies, teen brains really are unique. Though many brain areas mature during childhood, others mature later - such as the frontal and parietal lobes, responsible for planning and self-control.

Other studies have shown that teens fail to see the consequences of their actions, and that sudden increases in nerve connectivity in teen brains may make it difficult for teenagers to read social situations and other people's emotions.

**Dealing with teenagers**

Adolescence, the period between childhood and adulthood, is often a difficult time, both for parents and their children.

This is when young people establish an identity of their own, separate themselves from their parents, and create significant relationships outside their own families.
Many parents experience 'mourning' for this loss of their child as they adjust to the moody, obstinate person who has taken his or her place. Teenagers may also be mourning the loss of their own childhood and family relationships of earlier years.

Parents' major task is to let teenagers grow up and become independent, learning to make the decisions that affect their own lives.

1.26 Significance of the study

In the day to day life everyone is suffering from a major problem that is called as stress. Not only the people in their occupation, society facing the stress but the teenagers have a great problem of this also. Teenage is a very sensitive period of life as one can easily gets distracted doesn’t matter who it is a male or a female. There are so many factors influence the person for getting worried or stressed about and if the he is not able to handle or to get solution the frustration comes next at the door, and still if it is carried out for long one has to become a maladjusted and the aggression takes place. There can be so many problems to them and if he/she is not able to deal with it causes many problems like behavioural problems, social problems etc. behavioural problems are those problems in which the individual’s behaviors become problematic when they harm the individual or when they affect his interpersonal relationships. In most cases, problematic behaviours have both these effects. Some of the most common behavioural problems are like; truancy, temper tantrums, pathological lying, stealing, compulsive gambling, juvenile delinquency, alcohol addiction, drug addiction, smoking, autism etc. The social problem is a situation that is incompatible with the values of a significant number of people who agree that action is needed to alter the
situation. The social problems are there when, the situation is perceived to be a problem publicly that is there must be some public outcry, a large number of people must be concerned about the situation. The situation is capable of solution through collective action by people, even the condition involves a gap between social ideal and social reality. In addition to the above the mass media also plays an important role in the selection and definition of social problems. The social problem are like; prejudices, smuggling, crime, sexual deviations, homosexuality and lesbianism, superstitions etc. all these areas of problems can increase the rates of addiction or some sort of mental disturbances and due to that mental health gets disturb too, that direct have an influence on the physical heath.