Chapter – V
CHAPTER – V

ORGANISATION, ANALYSIS & INTERPRETATION OF DATA

The present chapter deals with organization, analysis and interpretation of results pertaining to the effect of yoga and meditation practices on Self-esteem, Self-disclosure, Emotional-Intelligence and Social-adjustment of the criminals at a model jail. Before testing various hypotheses, nature of distribution of scores on various variables was ascertained.

DESCRIPTIVE STATISTICS:

Mean, Median, Skewness and Kurtosis were worked out in order to see the nature of distribution of scores in respect of the variables of Self-esteem, Self-disclosure, Emotional-intelligence and Social-adjustment for Experimental group and Control group. The results are given in table 5.1 and table 5.2 for experimental group and control group respectively.

TABLE 5.1:

Showing Mean, Median, Skewness and Kurtosis of Pre-test and Post-test scores on the variables of Self-esteem, Self-disclosure, Emotional-intelligence and Social-adjustment of experimental group:

<table>
<thead>
<tr>
<th>VARIABLES</th>
<th>TEST</th>
<th>MEAN</th>
<th>MEDIAN</th>
<th>SKEWNESS</th>
<th>KURTOSIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-esteem</td>
<td>Pre-test</td>
<td>38.00</td>
<td>36.82</td>
<td>0.25</td>
<td>0.27</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>86.00</td>
<td>85.26</td>
<td>0.45</td>
<td>0.24</td>
</tr>
<tr>
<td>Self-disclosure</td>
<td>Pre-test</td>
<td>69.20</td>
<td>76.00</td>
<td>-0.92</td>
<td>0.36</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>124.55</td>
<td>120.00</td>
<td>0.59</td>
<td>0.30</td>
</tr>
<tr>
<td>Emotional-intelligence</td>
<td>Pre-test</td>
<td>157.28</td>
<td>157.86</td>
<td>-0.19</td>
<td>0.26</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>193.98</td>
<td>194.17</td>
<td>-0.04</td>
<td>0.20</td>
</tr>
<tr>
<td>Social-adjustment</td>
<td>Pre-test</td>
<td>17.20</td>
<td>17.64</td>
<td>-0.30</td>
<td>0.27</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>39.25</td>
<td>39.64</td>
<td>-0.19</td>
<td>0.22</td>
</tr>
</tbody>
</table>
TABLE 5.2:

Showing Mean, Median, Skewness and Kurtosis of Pre-test and Post-test scores on the variables of Self-esteem, Self-disclosure, Emotional-intelligence and social –adjustment of control group.

<table>
<thead>
<tr>
<th>VARIABLES</th>
<th>TEST</th>
<th>MEAN</th>
<th>MEDIAN</th>
<th>SKEWNESS</th>
<th>KURTOSIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-esteem</td>
<td>Pre-test</td>
<td>41.27</td>
<td>38.85</td>
<td>0.48</td>
<td>0.24</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>42.07</td>
<td>38.33</td>
<td>0.72</td>
<td>0.25</td>
</tr>
<tr>
<td>Self-disclosure</td>
<td>Pre-test</td>
<td>64.96</td>
<td>65.00</td>
<td>-0.00</td>
<td>0.35</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>64.92</td>
<td>65.00</td>
<td>-0.00</td>
<td>0.35</td>
</tr>
<tr>
<td>Emotional-intelligence</td>
<td>Pre-test</td>
<td>125.17</td>
<td>130.00</td>
<td>-0.50</td>
<td>0.36</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>125.67</td>
<td>130.00</td>
<td>-0.45</td>
<td>0.37</td>
</tr>
<tr>
<td>Social-adjustment</td>
<td>Pre-test</td>
<td>17.37</td>
<td>17.63</td>
<td>-0.17</td>
<td>0.24</td>
</tr>
<tr>
<td></td>
<td>Post-test</td>
<td>17.55</td>
<td>17.62</td>
<td>-0.05</td>
<td>0.22</td>
</tr>
</tbody>
</table>

Discussion based on descriptive statistics:

For the experimental group mean is approximately equal to Median of pre-test and post- test scores for each of the variables i.e. Self-esteem, Self-disclosure, Emotional-intelligence and Social- adjustment therefore the distribution is normal. In all the variables, Skewness is approximately equal to zero and hence the same picture is depicted. We come to the same conclusion on the basis of value of Kurtosis, as it approximately equals to 0.263 for all the variables.

Hence it can be assumed that the distribution of all the variables viz. Self-esteem, Self- disclosure, Emotional- intelligence and Social- adjustment is a normal distribution for the experimental- group.
For the control group mean is approximately equal to Median of pre-test and post test scores for each of the variables i.e. Self-esteem, Self-disclosure, Emotional-intelligence and Social adjustment therefore the distribution is normal. In all the variables, Skewness is approximately equal to zero and hence the same picture is depicted. We come to the same conclusion on the basis of value of Kurtosis as it approximately equals to 0.263 for all the variables.

Hence it can be assumed that the distribution of all the variables viz. Self-esteem, Self-disclosure, Emotional-intelligence and Social adjustment is a normal distribution for the control group.

TESTING OF HYPOTHESES:

In order to test the hypotheses t-ratio between mean gain scores of experimental- group and control- group on the variables viz. Self-esteem, Self-disclosure and Emotional-intelligence and t-ratio between mean reduced scores of experimental- group and control- group on the variable of Social- adjustment were computed. The results are shown in Table No. 5.3:

*TABLE 5.3:*

Showing t-ratio between mean gain scores of experimental group and control group on different variables viz. Self-esteem, Self-disclosure and Emotional-intelligence and t-ratio between mean reduced scores of experimental-group and control-group on the variable of Social-adjustment:
<table>
<thead>
<tr>
<th>VARIABLE</th>
<th>MEAN</th>
<th>S.D.</th>
<th>S.E.D.</th>
<th>T-RATIO</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental group</td>
<td>Control group</td>
<td>Experimental group</td>
<td>Control group</td>
</tr>
<tr>
<td>Self-esteem</td>
<td>48.30</td>
<td>0.80</td>
<td>14.81</td>
<td>3.80</td>
</tr>
<tr>
<td>Self-disclosure</td>
<td>55.35</td>
<td>0.05</td>
<td>27.93</td>
<td>2.15</td>
</tr>
<tr>
<td>Money</td>
<td>7.97</td>
<td>0.00</td>
<td>4.43</td>
<td>0.55</td>
</tr>
<tr>
<td>Personality</td>
<td>7.55</td>
<td>0.00</td>
<td>4.38</td>
<td>0.39</td>
</tr>
<tr>
<td>Study</td>
<td>7.57</td>
<td>0.02</td>
<td>4.14</td>
<td>0.48</td>
</tr>
<tr>
<td>Body</td>
<td>7.90</td>
<td>0.00</td>
<td>4.51</td>
<td>0.39</td>
</tr>
<tr>
<td>Interests</td>
<td>7.48</td>
<td>0.02</td>
<td>4.59</td>
<td>0.28</td>
</tr>
<tr>
<td>Feeling-ideas</td>
<td>7.48</td>
<td>0.02</td>
<td>4.20</td>
<td>0.28</td>
</tr>
<tr>
<td>Vocation</td>
<td>6.13</td>
<td>0.02</td>
<td>4.21</td>
<td>0.35</td>
</tr>
<tr>
<td>Sex</td>
<td>6.40</td>
<td>0.00</td>
<td>4.38</td>
<td>0.39</td>
</tr>
<tr>
<td>Emotional intelligence</td>
<td>36.70</td>
<td>0.50</td>
<td>19.34</td>
<td>3.30</td>
</tr>
<tr>
<td>Self-regulations</td>
<td>7.25</td>
<td>0.13</td>
<td>3.95</td>
<td>0.65</td>
</tr>
<tr>
<td>Empathy</td>
<td>7.43</td>
<td>0.02</td>
<td>5.84</td>
<td>0.62</td>
</tr>
<tr>
<td>Social-skills</td>
<td>7.45</td>
<td>0.13</td>
<td>3.88</td>
<td>0.79</td>
</tr>
<tr>
<td>Motivation</td>
<td>7.55</td>
<td>0.10</td>
<td>4.31</td>
<td>0.74</td>
</tr>
<tr>
<td>Self-awareness</td>
<td>7.43</td>
<td>0.20</td>
<td>4.08</td>
<td>0.91</td>
</tr>
<tr>
<td>Social Adjustment</td>
<td>22.05</td>
<td>0.17</td>
<td>5.84</td>
<td>1.47</td>
</tr>
</tbody>
</table>

Note (1): t = 2.64 to be significant at .01 level for 78df.

(2): * = Implies significant at .01 level of significance.

Bar graphs (vide figures 5.1 to 5.17) were also drawn to show the mean gain scores in respect of the variables of Self-esteem, Self-disclosure, Money (first area of self-disclosure), Personality (second area of self-disclosure), Study (third area of self-disclosure), Body (fourth area of self-disclosure), Interests (fifth area of self-disclosure), Feelings & Ideas (sixth area of self-disclosure), Vocation (seventh area
of self-disclosure), Sex (eighth area of self-disclosure), Emotional intelligence, Self-regulations (first dimension of emotional intelligence), Empathy (second dimension of emotional intelligence), Social skills (third dimension of emotional intelligence), Motivation (fourth dimension of emotional intelligence) and Self-awareness (fifth dimension of emotional intelligence) and Social adjustment of the experimental group and control group.

In the Bar Graphs (vide figures 5.1 to 5.17), 1 & 2 on each of the X-axis are meant for experimental group and control group respectively, whereas mean gain scores are taken on the Y-axis.

Figure 5.1:
Graphic representation of Mean gain scores of experimental group and control group on Self-esteem.
Figure 5.2:
Graphic representation of Mean gain scores of experimental group and control group on Self-disclosure.

Figure 5.3:
Graphic representation of Mean gain scores of experimental group and control group on the area of money of self-disclosure.
Figure 5.4:
Graphic representation of Mean gain scores of experimental group and control
group on the area of personality of self-disclosure.

Figure 5.5:
Graphic representation of Mean gain scores of experimental group and control
group on the area of study of self-disclosure.
Figure 5.6:
Graphic representation of Mean gain scores of experimental group and control group on the area of body of self-disclosure.

Figure 5.7:
Graphic representation of Mean gain scores of experimental group and control group on the area of interests of self-disclosure.
Figure 5.8:
Graphic representation of Mean gain scores of experimental group and control group on the area of feelings & ideas of Self-disclosure.

Figure 5.9:
Graphic representation of Mean gain scores of experimental group and control group on the area of vocation of self-disclosure.
Figure 5.10:
Graphic representation of Mean gain scores of experimental group and control group on the area of sex of self-disclosure.

Figure 5.11:
Graphic representation of Mean gain scores of experimental group and control group on emotional-intelligence.
Figure 5.12:
Graphic representation of Mean gain scores of experimental group and control group on the dimension of self-regulation of emotional intelligence.

Figure 5.13:
Graphic representation of Mean gain scores of experimental group and control group on the dimension of empathy of emotional intelligence.
Figure 5.14:
Graphic representation of Mean gain scores of experimental group and control group on the dimension of social skills of emotional-intelligence.

Figure 5.15:
Graphic representation of Mean gain scores of experimental group and control group on the area of motivation of emotional-intelligence.
Figure 5.16:
Graphic representation of Mean gain scores of experimental group and control group on the area of self-awareness of emotional-intelligence.

Figure 5.17:
Graphic representation of Mean reduced scores of experimental group and control group on social-adjustment.
DISCUSSION BASED ON TABLE 5.3:

The results have been discussed in the light of the hypotheses of the study.

**Hypothesis 1:**

‘t’ to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value $t=19.65$ is greater than 2.64, hence $t$-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, *“There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of Self-Esteem”* is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly high self-esteem as compared to those who had no formal training in Yoga and meditation practices. The positive effect is due to the equanimity of the psychological state of mind attained with the regular practice of Yogic postures, breathing exercises and meditation.

An asana (posture) is an attitude, which is psychological in nature. A gradual training is given to the whole body and mind through particular neuro-muscular mechanism involved in different postural patterns. This is highly expected to bring about specific changes gradually in the total personality of the individual, including behavioral changes and raise the self-esteem of the individual.

The practitioner develops the positive feelings of being attended by others and is virtually in a state of better understanding with his friends and relations and society. He starts feeling proud in his original self rather than living in fantasies. The stability in emotions is maintained by the regular practice of yoga.

According to hath-yoga also the asanas bring about stability, health and suppleness which are necessary to advance on the path of yoga *(Kuryaat tadaasanam sthaityam, aarogyam chaangalaaghavam H.P.1-2-17)*. Asanas maintain perfectness physically and mentally and provide self-confidence, which
helps to raise the self-esteem. They re-establish a harmonious functioning of the body and mind as one integrated whole. This reduces the external disturbances like stress, strain and tensions ultimately leading to a state of equilibrium in overall functions including ego, emotions, behavior and perception. This serves as the base for a high self-esteem. Asanas overcome the internal disturbance (be it physical or psychological) by reconditioning of the psycho-physiological mechanisms and thus prepare one for the higher aspects of yoga i.e. Meditation (Dhyana).

The practice of Meditation acts more like as electrical demagnetizing circuit. As a demagnetized tape shuns away its charge and is neutralized, it is quite possible that the thoughts and feelings which trouble us can similarly be neutralized by the process of Meditation. Psychologist Daniel Goleman suggests that Meditation may be a highly effective desensitizing process which works much in the same way as a systematic desensitizing except that it is much wider in its scope and under complete control of the meditator no therapist is needed for it to work. He call this process ‘global desensitization’ to indicate its all-inclusive nature.

It is a common experience of all of us who are in the practice of Meditation that the process of Meditation reduces the intrusive effect of the outer world and its strains. Sight, sound and touch become relatively less important as we focus on our chosen object of Meditation, be it a mantra, a cow-butter flame, the sensations of our own breathing, or any other repetitive and stable stimulus. When we engage with our chosen focus of meditation, our inner world comes to the fore and the outer world recedes. The effects brought about by this can be seen more readily in case of over-stimulated individuals who are victims of the breakdown of the adequacy of their mental or physical functioning. Such severities lead individual towards crime.

When a prisoner or someone else whose behaviour is being manipulated is taught the process of meditation, it helps to restore him to a state of inner balance and high self-esteem.
Hypothesis 2:

“t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value t=12.48 is greater than 2.64 hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of Self-Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of disclosing their selves to themselves as well as to others as compared to those who had no formal training in Yoga and meditation practices.

The positive effect is due to the mental energy and positive approach towards society and its circumstances gained by the practice of Yoga and Mediation. One of the main characteristics of Meditation is a change in the thinking style. This effect of Mediation can be significant because the highest achievements of human beings require the cooperation of both the individual and its society and in the case of non-disclosure of the self, the chances of a successful individual are less.

During Meditation, the verbal, logical ‘self’ that reasons in orderly sequences seems to move into the background, the overuse of intuition is generally downgraded while in the process of meditation because the intuitions and hunches must be shaped by logical and disciplined thinking in which individual is ready to accept his/her drawbacks and a positive attitude towards others. This practice enables one to disclose the inner self of oneself very easily as one is aware of the fact that false prejudices and intuitions hamper the self and cause many problems that could be avoided otherwise by the least efforts of realization of one’s own self to oneself as well as to the society.
Hypothesis 3:

Our calculated value $t=11.23$ is greater than $2.64$ as “$t$” to be significant at .01 level with 78 degrees of freedom, should exceed $2.64$, hence $t$-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of the area of Money of Self-Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of disclosing their selves regarding money to themselves as well as to others as compared to those who had no formal training in Yoga and meditation practices.

The positive effect is due to feeling of confidence about one’s own real financial status. Strength is achieved through the practice of yoga, which leads one to live in the real state of affairs in place of living in fantasies. A person gets a feeling of not hiding faces from the real state of one’s pocket and as he does so he learns the habit of contentment which provides him with peace of mind.

Hypothesis 4:

“$t$” to be significant at .01 level with 78 degrees of freedom, should exceed $2.64$. Our calculated value $t=10.79$ is greater than $2.64$ hence $t$-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of the area of Personality of Self-Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of disclosing their personality attributes to themselves as well as to others as compared to those who had no formal training in Yoga and meditation practices.
The positive effects regarding personality are due to positive self-respect being built up during the practice of yoga and meditation. The practitioner gains enough self respect for his own self as and what, he is and consequently he learns to discover the goodness of his personality. Those hidden aspects of his personality which form the base of crime when get exhibited for once are less effective in their culminate into crime. The jail inmates in this case, started discussing their most private and hidden behavioral patterns after almost ten days of Yoga and Meditation exercises had been taught and practiced.

**Hypothesis 5:**

Our calculated value $t=11.44$ is greater than 2.64 and “$t$” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64, hence $t$-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental- group and the control-group in the mean achievement scores of the area of Study of Self- Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of disclosing their study habits to themselves as well as to others as compared to those who had no formal training in Yoga and meditation practices.

These inmates of jail were almost studying weakness, school run- away. But were not ready to admit their weaknesses about studies. The practice of yoga asanas, like tadasana, vrikshasana, mayurasana, sarvangasana gave a kind of calm and disciplined sensation to their neurons (brain cells) which allowed them or even say forced them to discuss their own personal weaknesses in studies and it was experienced by the experimenter herself that they asked for more such practices and even started practicing some meditative processes in the quiet hours of dawn and dusk.
Hypothesis 6:

“t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value t=11.03 is greater than 2.64 hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of the area of Body of Self-Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of disclosing their body habits and weaknesses etc. to themselves as well as to others as compared to those who had no formal training in Yoga and meditation practices.

This change in the boys’ attitudes clearly indicates their deep interest in maintaining the physical fitness. The interest in body fitness was also responsible for their queries about acumen and other processes related to their individual physical problems. This led them to unhesitatingly disclosing their Body related problems.

Hypothesis 7:

Our calculated value t=10.26 is greater than 2.64 and “t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64, hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of the area of Interests of Self-Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of disclosing their likes and dislikes, interests and liking to themselves as well as to others as compared to those who had no formal training in Yoga and meditation practices.
After finding yoga and meditative practices to be a panacea for all personal problems, the jail inmates were feeling themselves to be able to easily discuss their interests and they could very openly accept the negative aspects and had a desire to change.

**Hypothesis 8:**

“t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value $t=11.22$ is greater than 2.64 hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “**There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of the area of Feelings & Ideas of Self-Disclosure**” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of sharing their feelings with others and presenting their ideas more confidently to themselves as well as to others as compared to those who had no formal training in Yoga and meditation practices.

Gaining self-confidence and stability of emotions made these adolescent criminals to be able to discuss their feelings and ideas about their society and circumstances. The score of self-disclosure regarding feeling and ideas clearly indicates the effect of yoga practices which helped them to gain a state of sharp intellect as well.

**Hypothesis 9:**

“t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value $t=9.15$ is greater than 2.64 hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “**There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of the area of Feelings & Ideas of Self-Disclosure**” is rejected.
experimental-group and the control-group in the mean achievement scores of the area of Vocation of Self-Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of being liberal and comfortable in talking about the kind of vocation they like and its implications to others as compared to those who had no formal training in Yoga and meditation practices.

A clear and non-prejudiced state of mind (attained by the practice of yoga and meditation practices) made the jail inmates to clearly distinguish between the right and the wrong types of vocations for them. Some of them had showed their readiness to change their vocations, which had made them to indulge in such filthy acts, which had brought bad name to them. They could easily decide to leave the acts of thefts etc. and were ready to do some meaningful and honest job.

Hypothesis 10:

Our calculated value $t=9.20$ is greater than 2.64 and “$t$” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64, hence $t$-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of the area of Sex of Self-Disclosure” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practice have significantly higher tendencies of disclosing their problems, habits, attitudes and other information regarding sex to others as compared to those who had no formal training in Yoga and meditation practices.

This positive effect is due to the practice of Meditation. During meditation the intellectual self is aware of and is away from the sensual self. The sensual requirement (sex primarily) and also hunger, thirst, etc. can be channelled with the
practice of asanas like pakshi-asana, bhadrasana, parvatiasana and mool bandha, which were practiced very easily and comfortably by these boys.

**Hypothesis 11:**

“t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value $t=11.67$ is greater than 2.64, hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental-group and the control-group in the mean achievement scores of Emotional-Intelligence” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher emotional intelligence as compared to those who had no formal training in Yoga and meditation practices.

This positive effect is possibly due to the state of emotional equanimity gained by the regular practice of Yoga and meditation practices. During the states of emotional setback it is the practice of Yoga exercises only that serves as a panacea. Dr. Goleman has noted that when distressing thoughts and images float unbidden through the mind of a meditator, these typically occur in the deeply relaxed state of meditation and this natural linking of distressing thoughts with deep physical calm makes the disturbing thoughts lose their emotional charge. This fact is supported by the observations of the meditators. Meditators, the criminals in this study as well, often reported that in a particular meditation session thoughts of a disturbing nature have passed through their minds, sometimes with great vividness, but somehow, they were able to remain calm despite the unpleasantness of these thoughts. After such a session the disturbing thoughts or fears seemed no longer to ‘bother them’ the same way as before. They experienced something has happened. Meditation may well have acted to desensitize the individuals who report such experiences. One of the most commonly seen psychological effects of yoga practices is the reduction in the anxiety during the periods of emotional crisis. Almost all the researchers of this field agree to the fact that by whatever test used anxiety is reduced in many who practice them. This
reduction in anxiety level is the basis of higher emotional-intelligence during the periods of stresses and strains.

Hypothesis 12:

Our calculated value \( t = 11.26 \) is greater than 2.64, and “\( t \)” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64, hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental group and the control-group in the mean achievement scores of the dimension of Self Regulations of Emotional-Intelligence” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher self regulatory mode of emotional-intelligence as compared to those who had no formal training in Yoga and meditation practices.

This change is due to the practice of asanas in which the body is restrained and regulated to attain the final positions. The regular practice of yoga asanas help to adjust and arrange the body senses and mind which trains the practitioner to regulate the self in the times of emotional crisis.

Hypothesis 13:

“\( t \)” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value \( t = 7.98 \) is greater than 2.64, hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental group and the control-group in the mean achievement scores of the dimension of Empathy of Emotional-Intelligence” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher level of Empathy as compared to those who had no formal training in Yoga and meditation practices.
The excitement of the mental state is reduced with the regular practice of yoga and meditation which makes individual to take enough time to masticate upon the situations of emotional crisis. This enables the practitioner to develop the positive attitudes like empathy.

Hypothesis 14:

“t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value t=11.69 is greater than 2.64, hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental- group and the control-group in the mean achievement scores of the dimension of Social Skills of Emotional-Intelligence” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices are more skillful in handling their social environment as compared to those who had no formal training in Yoga and meditation practices.

Once the individual, who regularly practices the yoga and meditation, is inclined towards regulating and channeling his own self then he is very comfortable with the society around him. He is able to exhibit such social- skills so as to maintain his calmness as well of others during emotional chaos in his environment.

Hypothesis 15:

Our calculated value t=10.78 is greater than 2.64, and “t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64, hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental- group and the control-group in the mean achievement scores of the dimension of Motivation of Emotional- Intelligence” is rejected. In the light of the
above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices are better and positively motivated as compared to those who had no formal training in Yoga and meditation practices.

The incitation to think and work for others can be achieved only when the individual is at peace with his, own emotions. The practice of yoga gives emotional equanimity to the self of the individual, which resultantly fills one with the motivation of working for the others.

Hypothesis 16:

“t” to be significant at .01 level with 78 degrees of freedom, should exceed 2.64. Our calculated value $t=10.94$ is greater than 2.64, hence t-ratio is statistically significant at .01 level. It shows that there is significant difference in Mean gain scores of the two groups. The difference is real and not due to any chance factor. Hence the hypothesis namely, “There will be no significant difference between the experimental- group and the control-group in the mean achievement scores of the dimension of Self- Awareness of Emotional- Intelligence” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher awareness of the self as compared to those who had no formal training in Yoga and meditation practices.

A completely aware being is the one who is practitioner of the processes of introspection regularly. In the case of these jail inmates, the practice of meditation provided them this opportunity to regularly think and introspect and be aware about not going astray from the path of yoga.

Hypothesis 17:

Our calculated value $t=22.98$ is greater than 2.64, and ‘t’ to be significant at .01 level with 78 degrees of freedom, should exceed 2.64, hence t- ratio is statistically significant at .01 level. It shows that there is significant difference in Mean reduced scores of the two groups. The difference is real and not due to any chance factor.
Hence the hypothesis namely, “There will be no significant difference between the experimental group and the control-group in the mean reduced scores of Social-Adjustment” is rejected. In the light of the above statement it can be inferred that the adolescent criminals who had formal training in Yoga and Meditation practices have significantly higher tendencies of social-adjustment as compared to those who had no formal training in Yoga and meditation practices.

This positive effect is possibly due to the higher level of patience and acceptance of the societal circumstances as such by the regular practice of yoga and meditation practices.

Yoga practices restore us to a state of inner balance with respect to the adjustment of our stimulation level thus affecting upon our health, both physical and mental. This adjustment of our inner stimulation forms the base of our outer Social-adjustment. Although during meditation we withdraw from our awareness of external things, when we meditate we do not merely retreat into an absence of external stimulation, but we are into the presence of something else. In the quiet of the meditative state, we become attuned to the voices of the body, which are otherwise obscured by waking activity. Meditation seems to be the only natural state which is sufficiently still and alert so that when we are in it we can easily adjust to our own inner rhythms. The practitioners of meditation often report that during meditation they hear the beating of their own hearts or sense their own breathing or sense their minute and delicate bodily processes. When one gets completely attuned to these adjustments with inner rhythms then the state of very high Social-adjustment comes. This is not mere coincidence that meditation makes use of such components, which reflect natural bodily rhythms. Our positive response with respect to the rhythms of heart beat, breathing and other bodily processes may go back as far as human memory extends. Regularly repeated sounds and rhythmic movements are widely recognized as soothing. Parents have, universally, rocked agitated infants to quiet them, or have repeated lilting affectionate sounds being aware of the soothing effects of these rhythmic activities on them.
Thus the practice of meditation firstly trains for the adjustment with inner states and finally attunes one to adjust easily and pleasantly in the society as well. The energy saving and emotionally channeling, yoga and meditation techniques fill the person with physical, mental, emotional, intellectual and spiritual energies resulting in the enhancement of positive attitudes as higher Self-esteem, better and more clear Self-disclosure, Higher Emotional-intelligence and more adaptive nature towards the society leading to easy and more comfortable social-adjustment.