Chapter – VI
CHAPTER VI

SUMMARY AND CONCLUSIONS

6.1 INTRODUCTION:

Yoga is one of the great achievements of Indian civilization, which has spread its influence far and wide, throughout the world. The root word in yoga (yuj) means to join and at the most fundamental level, it involves joining the individual entity with the all pervasive cosmic entity or the microcosm (individual atman) with the macrocosm (Supreme Brahm).

One of the ways to broadly classify yoga, categorizes it into four major categories: Jnana Yoga – the way of wisdom, Bhakti yoga - the way of devotion (love), Karma yoga - the way of service (dedicated action) and finally the Raja Yoga - the way of spiritual practices.

But the so called most popular form of Yoga in the modern society is the light form of Hath yoga and it involves physical disciplines including various cleansing exercises (shat karma), physical postures (Asanas), breathing exercises (Pranayama) which are conducive to healthy life and strong body.

These days yoga is being practiced throughout the world, and there are many institutions, which are playing a significant role in imparting various aspects of this great science. As the Vedas say:

Shariramaadyam khalu dharma saadhanam.
The body alone is the means of attaining all other goals.

The younger generation must be taught yoga to develop their bodies to optimum capacity, and not to poison them through tobacco, alcohol and drugs. They must be taught yoga to train their emotions, to shed the selfish path and make them emotionally more intelligent. They must be taught yoga to make them mentally, intellectually and spiritually more enhanced.

Besides this practical form of yoga, what also concerns us is yoga as a system of Philosophy.
Sage Patanjali in his yoga sutras defines yoga as ‘Chitta Vritti Nirodha’ that which restrains the thought process and makes the mind serene. The fluctuations in the emotions are restrained. In a way, it implies the process of penetration to the inner, subtle levels.

According to seer Patanjali, this is to be achieved by the practice of eight-fold path known as Ashtanga yoga.

**ASHTANGA YOGA:**

The eight limbs of Ashtanga Yoga are Yamas, Niyamas, Asanas, Pranayamas, Pratyahara, Dharana, Dhyana and Samadhi:

- **Yamas (Social Ethical Disciplines)** They are five:
  1. Ahimsa: (Non-violence in thought, word & deed).
  2. Satya: (Truthfulness in thought, word & deed).
  3. Asteya: (Non-stealing and not even the desire to possess others possessions).
  4. Brahmacharya: (Celibacy, such a behaviour which leads to the Supreme Brahman).
  5. Aparigraha: (Non-assimilation, non-hoarding).

- **Niyamas (Personal ethical observances)** They are five:
  1. Shaucha: (Purification, internal and external).
  2. Santosha: (Contentment).
  3. Tapas: (Penance and fervour, inner zeal).
  4. Svadhyaya: (Study of the self).
  5. Iswar-Pranidhana: (Surrender to God’s will).

These Yamas and Niyamas are actually the foundation of yoga practice. They are to be followed at every moment of one’s life even for those who claim not to be the followers of spiritual path. These ethical observances along with yogic exercises, build the character of the practitioner, gives a doubt free knowledge and discriminative intellect which forms the base of one-pointed submission and attention. This one-pointed attention (Ekagrata) leads to success in any endeavor.
- **Asanas (Physical postures):**
  
  An asana is actually meant to provide firmness and steadiness to particular region of the body and it also leads to a state of effortlessness to the body and a state of submergence of one’s mind into the infinite being. This is clearly stated in these aphorisms:

  *Sthiramsukham aasanam.*

  *Prayatnashaitihlya anantasyaamaapattibhyam.*

  *Tato dvandvanabhaghatah.*  
  (Patanjal Yoga Pradip 2 – 46, 47, 48).

  These asanas help to bring consciousness to particular regions of the body so that the cells of that region get activised to become more sensitive and thus play a role in harmonizing the whole human system. It involves toning and tuning of our body to help the mind play the eternal symphony. Human system being very complex needs many different postures to achieve this goal.

- **Pranayamas (Breathing Exercises):**

  Regulation (ayam) of breath (prana) is Pranayama. In Pranayama, one extends, prolongs or pauses the period of inhalation, exhalation or retention singly or in combination of two or more.

  With the stillness of breath, mind and consciousness (chitta) are also made still. Mind and breath are very closely related. Hence by controlling the Prana (breath), the mind gets controlled simultaneously.

- **Pratyahara (Sensual-channeling):**

  It means restraint or withdrawal of senses, from their related objects. The external objects are meaningless for the one who strides the path of yoga.

- **Dharana (Concentration):**

  It is the state of total concentration where all the energies are harnessed to one point. Time sheds its limits. At this stage the internal quest begins.

- **Dhyana (Meditation):**

  The prolonged and perfect stage of Dharana is Dhyana. This is the state of meditation. It is this state that paves the way for culmination into Samadhi.
- **Samadhi (The State of Supreme Bliss):**

  This is the Super conscious state in which the individual soul merges into the Cosmic soul.

  The effects of yoga that are most sought after in today’s time are the physical effects. The method of practical yoga helps to pacify the nerves which in turn gives feeling of goodness which has been felt all over the world. It is frequently seen in the newspapers and through other means of communication that yoga is serving as a kind of treatment to all the physical, mental and intellectual weaknesses.

  Despite all the physical effects of yoga being noticed and recorded universally, it was found, by the researcher that a very few experimental studies have been done to put on table the psychological, mental, emotional and socially beneficial effects of yoga.

  The increasing trends of materialism have led to the situations of chaos and disharmony in the society leading to disturbed families, filthy scholastic environments, large gaps in rich and poor strata of society leading to chaotic social scenario, which give rise to criminal activities. The researcher was pained to see the adolescents in a jail, at a Yoga therapy camp. The researcher felt the need to bring them back to the mainstream and decided to conduct this particular study, taking the adolescent jail inmates, as the subjects, for Yoga and meditation practices, being imparted as a treatment to them, through this particular study, to see experimentally, the effects of yoga, on scientific grounds.

**6.2 Emergence of the Problem:**

After scanning through related studies the researcher could conclude that much efforts have been done to study the physiological effects of yoga and meditation and that yoga has been more variably used as a therapy for physical ailments (Pannu, 1965; Sikand, Amarjeet Singh, 1971; Virk, Joginder Singh,1971; Udupa et. al, 1977; Mall, N.N. 1982; Rai U.C, 1989; Azmailovich, A.V. 1990; Sachdeva, 1994; Vasudevan et. al, 1994).
Some of the studies also show that the effect of yoga and meditation on psychological variables have been put under study (Bhole, 1977; Datey, 1977; Nagendra and Nagarathna, 1988; Sahasi et. al, 1989; Venkatesh et. al, 1994).

Some studies have also been conducted to see the effect of yoga and meditation on psychological and physiological factors such as by Singh, R. H. and Udupa, K.N, 1977; Podder et. al, 1984; Sanyasi Yogasindhu, 1997; Dua, 1998.

These factors include some basic mental sicknesses, anxiety or hypertension etc. and also the physical factors. Only one study on the intellectual and social fitness obtained through yoga practice has been done by Bhole, 1977. The social adjustment of the jail inmates was also touched in only one study till now and that is by Singh, Jasbir, 1971. Some more studies and reports like by, Swami, Prakash 1984, Infinity Foundation 2001, Jaggi, Vasudev 2002 and Paul, Manas 2003 show that some work is being done on the welfare of the jail inmates.

Materialism has led human to lose his inner moral self and thus the thwarted and warped society is being led towards a chaotic state of emotional crisis. The researcher who is a Sanyasi, and is highly sensitive towards the adolescents and their problems, felt the need of dealing with the adolescent criminals in providing them with that yoga view of life which serves as the panacea for all problems of modern world.

The researcher belongs to a Mission, which has for the last forty years been imparting yoga training to people all over the world at a massive scale. These people come from almost all walks of life viz; Indians- non Indians, rich- poor, children, young and old. The Mission named International Brahmarshi Mission organizes yoga camps at many places within India and all over the world (Canada, North America, South America, Netherlands, England, Ireland etc.) Both at home and abroad, it has been experienced that people go back to their places much satisfied and happier after attending these yoga training camps.

It has also been variedly read in the newspapers and magazines that yoga and meditation is benefiting the mankind in many respects. The researcher herself felt, while at a yoga treatment session at the Tihar Jail in Delhi, that if a long term yoga training is provided to the delinquents and the criminals, we shall surely be successful in turning these emotionally sick people into emotionally balanced personalities. Although, the criminals have been studied for their adjustment with the institution and
occupation (Singh Jasbir, 1971), but, little significant efforts have been made to provide them any holistic treatment, to bring them back into the social stream, not only as normal human beings, but, as better than normal human beings.

In the wake of absence of any worthy experimental study having been done before, the researcher has opted for conducting this particular study to see experimentally the effect of yoga, with scientific base, on some psychological variables. The research work on effect of yoga and meditation practices on psychological aspect of personality of human beings is however done on the socially accepted individuals. The researcher felt the need of conducting an experimental study to show the results with some psychological testing on variables like self-esteem, self-disclosure, emotional intelligence and social adjustment. The researcher, after her own experiences of yoga treatment and after feeling the severity of the situation felt it conducive to carry on this particular study and has tried to provide yoga as a treatment to the criminals.

6.3 STATEMENT OF THE PROBLEM:

   EFFECT OF YOGA AND MEDITATION PRACTICES ON SELF-ESTEEM, SELF-DISCLOSURE, EMOTIONAL INTELLIGENCE AND SOCIAL ADJUSTMENT OF THE CRIMINALS AT A MODEL JAIL.

6.4 YOGA AND MEDITATION PRACTICES USED IN THE PRESENT STUDY:

Out of the eight limbs of the Ashtanga yoga of Maharshi Patanjali, Yamas, Niyamas as motivation, Shatkarmas, Asanas, Pranayamas and Dhyana were used as a treatment to give training in Yoga and Meditation practices. The treatment included following steps and practices:

A) Motivation (for Yamas and Niyamas).
B) Cleansing processes (Shatkarmas, which included neti, dhauti, kapalbhati and tratak.)
C) Physical Postures (Asanas, which included Shavasana, Makarasana, Tadasana, Vrikshasana, Trikonasana, Garudasana, Padangushthasana, Vajrasana, Ushtrasana, Gomukhasana, Ardhmatsyendrasana, Simhasana, Paschimottanasana,
Pakshi asana, Supta Vajrasana, Shashankasana, Jathar parivartanasana, Pawanmuktasana, Matsyasana, Sarvangasana, Halasana, Chakrasana, Shirhasana, Bhunjagasana, Ardha Shalabhasana, Purna Shalabhasana, Naukasana, Dhanurasana, Mayurasana, Bakasana, Tolasana, Kukkutasana Padmasana and Siddhasana.)

C) Breathing Exercises (Pranayamas, which included Surya-bhedan, Nadi-shodhan, Bhastrika, Ujjai and Bhramari.)

D) Meditation (Dhyana)

6.5 OBJECTIVES OF THE STUDY:

1. To construct and standardize the Emotional- Intelligence questionnaire.
2. To study the effect of yoga and meditation practices on the Self- Esteem of the criminals.
3. To study the effect of yoga and meditation practices on the Self- Disclosure of the criminals.
4. To study the effect of yoga and meditation practices on the areas of Self-Disclosure viz; money, personality, study, body, interests, feelings-ideas, vocation and sex of the criminals.
5. To study the effect of yoga and meditation practices on the Emotional-Intelligence of the criminals.
6. To study the effect of yoga and meditation practices on the dimensions of Emotional- Intelligence viz; self-regulation, empathy, social skill, motivation and self-awareness of criminals.
7. To study the effect of yoga and meditation practices on the Social-Adjustment of the criminals.

6.6 HYPOTHESES:

The study was advanced on the basis of following hypotheses:

1. There will be no significant difference between the experimental group and the control group in the mean achievement scores of Self- Esteem.
2. There will be no significant difference between the experimental group and the control group in the mean achievement scores of Self-Disclosure.
3. 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.
4. There will be no significant difference between the experimental group and the control group in the mean achievement scores of area of personality of self-disclosure.
5. 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.
6. 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.
7. 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.
8. 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.
9. There will be no significant difference between the experimental group and the control group in the mean achievement scores of the area of vocation of self-disclosure.
10. 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.
11. There will be no significant difference between the experimental group and the control group in the mean achievement scores of Emotional-Intelligence.
12. 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.
13. 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.

14. 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.

15. 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.

16. 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.

17. There will be no significant difference between the experimental group and the control group in the mean reduced scores of Social Adjustment.

6.7 SAMPLE FOR THE STUDY:

All eighty adolescent jail inmates at the Burail jail in the months of June and July 2003 were taken as a sample for the present study. These eighty adolescents were already put in two barracks and study was conducted on these two intact groups out of which one group was taken as experimental group and the other as control group randomly.

As any criminal is sent to jail where crime is committed by him irrespective of his inhabitancy. Moreover, the environment and treatment given to criminals in different jails of the region is almost similar. So, the results of the present study may be generalized for the jail inmates belonging to the states of Punjab, Haryana, Union Territory of Chandigarh, Himachal Pradeshand Uttar pradesh.

6.8 EXPERIMENTAL DESIGN AND PROCEDURE:

Pre-test post-test control group experimental design was followed.

The actual experiment was conducted in three phases:
**Pre-Test:**

A sample of eighty jail inmates from Model Jail, Burail, Chandigarh was taken. These eighty jail inmates were already put in two barracks by the jail authorities. There were forty adolescents in each barrack. So, two groups were already existing in the jail. One of the two groups was randomly assigned as experimental-group and other as control-group.

In this phase the initial scores were obtained pertaining to self-esteem, self-disclosure, emotional-intelligence and social-adjustment.

**Treatment:**

Experimental group was given training in Yoga and Meditation exercises by the investigator herself for two months and the control group was not given any training in Yoga and mediation exercises. The demonstrations were given by the investigator herself for the first time and even as and when required.

**Post Test:**

In this phase the final scores were obtained pertaining to self esteem, self disclosure, emotional intelligence and social adjustment.

**6.9 TOOLS USED:**

1. Self-Esteem Inventory (SEI) Adult form, by Stanley Coopersmith (1987) was used to measure the Self-Esteem of the criminals.
2. Self-Disclosure Inventory by Dr. Virendra Sinha (1982) was used to assess the Self-Disclosure of the criminals.
3. Self prepared Emotional-Intelligence Questionnaire was used to measure the emotional-Intelligence of the criminals.
4. Social-Adjustment Scale from the Global-Adjustment Scale (1994) by PSY COM services was used to assess the Social-Adjustment of the criminals.
6.10 DATA COLLECTION:

The data was collected following strictly the design and procedure of the experiment. The data consisted of pre-test and post-test scores on the tests of Self-Esteem, Self-Disclosure, Emotional Intelligence and Social-Adjustment.

Gain scores of both the groups were taken for Self-esteem, Self-disclosure and Emotional intelligence.

Reduced scores of both the groups were taken for Social-adjustment.

6.11 ANALYSIS OF THE DATA:

The analysis of the collected data was based on the following simple statistical techniques:

1. Descriptive statistics like Mean, Median, Standard Deviation, Skewness and Kurtosis were calculated on pre-test and post-test scores of Self-Esteem, Self-Disclosure, Emotional Intelligence and Social-Adjustment to ascertain the nature of distribution.

2. t-ratios were calculated to test the significant difference between the experimental group and the control group in the mean achievement scores of the variables of self-esteem, self-disclosure and emotional intelligence and in the mean reduced scores of the variable of social-adjustment.

6.12 RESULTS AND CONCLUSIONS:

On the basis of the analysis of raw data the following conclusions were brought forward.
1. Training in Yoga and Meditation practices was found to be effective in enhancing the Self Esteem of jail inmates as compared to those who did not have any formal training in yoga and meditation practices.

2. Training in Yoga and Meditation practices was found to be effective in enhancing Self disclosing nature of jail inmates as compared to those who did not have any formal training in Yoga and Meditation practices.

3. Training in Yoga and Meditation practices was found to be effective in enhancing each of the dimension of Self Disclosure viz; money, personality, study, body, interest, feelings and ideas, vocation and sex of jail inmates as compared to those who did not have any formal training in Yoga and Meditation practices.

4. Training in Yoga and Meditation practices was found to be effective in improving Emotional Intelligence of jail inmates as compared to those who did not have formal training in Yoga and Meditation practices.

5. Training in Yoga and Meditation practices was concluded to be effective in improving each dimension of Emotional Intelligence viz; self regulations, empathy, social skills, motivation and self awareness of jail inmates as compared to those who did not have any formal training in yoga and meditation practices.

6. Training in Yoga and Meditation practices was found to be more effective in enhancing Social-Adjustment of the jail inmates as compared to those who did not have any formal training in Yoga and Meditation practices.

6.13 SIGNIFICANCE OF THE STUDY:

The present study dealing with the benefits of Yoga and Meditation practices on jail inmates will prove to be highly significant in dealing with the problems of related field. Some such significant aspects are being discussed below:

The direct outcome of the study is that the practice of yoga and meditation must be made a compulsory feature for the jail inmates all over the country and also all over the worlds so as to give a healthy atmosphere to these emotionally sick people.
For this purpose some trained persons can be employed by the authorities to impart the real sense of yoga.

For the prevention of crime at an early stage, specially trained persons can induce the practice of yoga and meditation in the schools, for both teachers and students.

There is a positive effect of the Yoga and Meditation practices on the Self-Esteem of the adolescent criminals so it is necessary to include the Yoga training programs in the school curriculum.

As has been clearly seen from the conclusions of the study that the training in Yoga and Meditation practices has proved to be significant in innovating the habit of disclosing and discovering the inner realms of one's own self regarding various aspects such as money, personality, study, body, interests, feelings ideas, vocation and sex in the adolescent criminals, therefore it becomes essential for us to see that the practice of Yoga and Meditation be made compulsory for the adolescents at various levels i.e. in schools, slums, colonies and at other societal levels in order to produce better-placed adolescents for a better future of our nation. The social set up should be made such that all humanity by and large must go to learn the yoga way of life so as to develop a healthy environment.

Emotional Intelligence or Emotional Equanimity is the base of human’s successful life. This study has shown to us that the eternal practice of Yoga and Meditation provides one with a better Emotional Intelligence. Criminals, who are properly trained in Yoga and Meditation practices, will try to be better citizens of our nation.

The criminals trained in the Yoga practices will be able to adjust in the society more efficiently and they can even prove to be instrumental in forming some such societal groups which will help other, similar kind of people as they will be able to understand their difficulties in a positive manner. This was experienced by the experimenter that some of the jail inmates were ready to take the lead to tell other
affected ones in improving their life circumstances but they will surely need a compassionate and affectionate dealing which has to be extended to them from us.

Finally, it can be said that a great significance of this study can be seen with respect to the change in the psychology of the adolescent criminals with the help of Yoga and Meditation practices and with an essentially positive attitude from the society. This can be easily brought in practice if we understand that the Mother Nature never ceases Her basic amenities like Earth, Water, Oxygen, Food, Shelter for the wrong-doers. An affectionately extended hand with mild discipline from our side can possibly bring these defaulters in the mainstream and this is possible only if we ourselves try to attain a Yoga way of life, which will inculcate tolerance in us. The practice of Yoga and Meditation only can prove to be the last ray of hope for our problems.

6.14 SUGGESTIONS FOR FURTHER STUDIES:

A research work is meant for developing new dimensions and forwarding innovative steps in the related field of work.

This particular study deals with the benefits of Yoga and Meditation practices in developing a higher Self Esteem, arousing the Self Disclosure, increasing the Emotional Intelligence and enhancing Social Adjustment of the jail inmates.

The present study opens up fresh areas for further research:

- The present study can be replicated in combination with one or more variables like personality-development, memory sharpness, self concept, longer retention, etc.
- The period of treatment could be essentially raised because yoga being an eternal practice requires substantial time for producing tremendous effects on mental and emotional state although physical and therapeutic effects can be seen in comparatively shorter time.
- The number of examinees could be raised.
- The study could be conducted on jail inmates residing in the jails outside Chandigarh.
- The study could be carried at an earlier stage (pre-adolescent stage) so that crime could be prevented.
- The study could be carried on teachers to train them and make them mentally and emotionally fit to give healthy scholastic environment to the students at a very early age so as to prevent the development of school-runaways, dropouts etc.