Chapter – I
CHAPTER - 1

INTRODUCTION

Mankind has always tried to attain peace and happiness through all available means. The rapid industrialization and urbanization leading to excessive crowding, too much of competition, excessive hurry and worry are some of the crucial factors which ultimately lead to behavioral, psychological, physical and pathological changes.

The changing conditions of the environment, the increasing pollution of each kind: noise, dust, air, water and mental, the depleting ozone layer, the infiltrating ultra-violet radiation are affecting the genetic constitution of the mankind. This has a factorial significance in changing the psychological, intellectual, physical and chemical working of mankind.

Besides these physical factors, the never-ending race after materials, in the absence of a channeled and moralized way of life, has maligned the minds of men by stirring in various impurities of selfish motives. The obscenity and vulgarity shown uncensored by the mass media has polluted the minds of people.

Initially, a person tries his best to adapt himself to face such malignity. He rather, likes this at the initial stage as it seems lucrative in the name of providing a feeling of competition and of attaining his ends but however, by the slightest sign of failure or setback one suffers from some stresses and strains. However, if such situations keep continuing for a long time the efforts of adaptation may fail and the person starts getting the manifestation of psychosomatic changes one by one in his mind. The latent impressions of these stressful actions and experiences are carried on in the depths of personality. Ved Vyasa says that such inhibitions, latencies of right and wrong actions, subliminal impressions and mutations are carried on as properties to that kind of mind that is not fully seen.

Similarly, Freud says that any mental process, the existence of which is inferred in some way from its effects but of which we are not directly aware is the ‘unconscious’. The effects of stress are projected through the unconscious.

Patanjali calls this mechanism by the term ‘Klesa’ or tension because it is mainly responsible for all psychosomatic tensions. These tensions are said to be the
root cause of the residue of actions which one goes on adding through the life. He further states that these tensions and stresses can remain in four states, namely:

1. Prasupta (completely dormant)
2. Tanu (reduced)
3. Vichchinna (intercepted)
4. Udara (obvious)

Stresses may remain in a completely dormant or latent condition (prasupta).

The tensions or stresses can be reduced (tanu) with the help of certain Yoga techniques.

However, when the flow of a particular tension or stress is intercepted by another equally prominent tension or due to check by the rational and ideal part of personality, it is said to be intercepted (vichchinna)

This condition can be explained in FREUDIAN terminology as the tussle between the Id (the basic, rather blind drives and needs) and the Super-ego (acts as the censor to automatically reject behavior which is felt to be threatening or criminal).

When a particular tension or stress becomes very prominent and dominates over other tensions and emotions and when it finally mixes up with the mental modifications to show results in actions, it becomes obvious (udara).

It is only in the udara or obvious state of the tensions or stresses that they project themselves outwardly in the actions of the person consciously or unconsciously, the criminal behavior being the height of this projection.

1.1 EVOLUTION OF CRIME:

The undue feelings of depression and inferiority in today’s mad race of materialism and self-enhancement frustrate the young and they fall prey to the criminal acts. Especially borne in the urban slums, the crime evolves due to the conflict between poverty and lacking of slums and the riches of the cities in the close vicinity. This frequent exposure to the riches gives birth to the suppressed desires for their attainment in the unripe minds of the adolescents hence they engage in the unlawful means to attain them.

There are various adjustment problems also that are sometimes serious enough to bring the offenders into conflict with the legal authorities. Some of these problems are, lack of faith in elders, dissatisfaction of powerful drives and motifs, hiding of self
lacking, stealing and lying, low self esteem, emotional weakness, low emotional intelligence, non adjustment with family and societal rules and norms.

In the mad race to keep pace with rapidly growing society one is overpowered by the Rajoguna (action without intelligence), according to Indian Philosophy. The concept of dosha (malice) says there are three basic qualities or gunas prevailing in the minds of people:

- Tamoguna (ignorance, darkness)
- Rajoguna (action without intelligence)
- Satoguna (pure wisdom)

The seed of the malice or dosha, in the mind, is borne into buddhi (the intellect) first under the influence of Tamoguna with the touch of Rajoguna because the Rajoguna gives motion to the Tamoguna.

Taamas bahut rajoguna thora.
Kaliprabhava virodha chahun ora. (Ram Charit Manas-7-104-3)

The intellect transfers this dosha to the mind where it is called the manasika or mental malice. Vachika or verbal malice is the next stage where abusive or quarrelsome language is the manifested form of the malice. This finally leads to Kayika or bodily malice (unacceptable acts) which includes the basic mal-adjustment with the society.

If not taken care of at the right time, these factors may lead the person to commit physical crime which is the final inculcation of Mental malice. And if this is offended legally, it becomes fatal for the society at the first hand and for the committer as a whole as his whole life is affected.

The urgency of getting an ideal method of attaining mental peace has become great in view of the tremendous increase in the stressful life of today where most of us lack in emotional and psychological strength. One has to make oneself psychologically strong so that one does not fall prey to one’s own animal instincts and drives.

From the times of the human existence we have had as our legacy the practice of yoga for the maintenance of balance between one’s Intellect, Mind and Physical body. To attain a sound and healthy body, yoga first aims at achieving the state of sound mind through pure intellect.
1.2 MEANING AND CONCEPT OF YOGA:

‘Yoga’ had been a concept exploited to its maximum benefit in India during ancient times but the present day intellectual class is using it only as a scarcely relied upon concept. Derived from the root ‘Yujir’ i.e. to bind, attach or join, to establish direct communion or union with one’s eternal cause, it also means to concentrate on or to use or apply. It has come to gather numerous connotations. Basically, Yoga is a unique Hindu concept, which is extremely difficult to be translated to English language. Broadly, if we take stock of the whole variety of usages we find that, ‘the root idea of joining’ runs through them all.

Yoga sums up all the aspirations and achievements of Indian thought. It is a science on the practical side and an epitome of philosophy on the intellectual side. It is thus both an intellectual system and a practical discipline.

‘Yoga’, tersely, being the yoga of the mind implies that the harnessing or disciplining of the mind is fundamental to all systems. This is clearly borne out by numerous authoritative statements given by Pal Kumar in his book, ‘Yoga and psychoanalysis’:

“Yoga is restraint of mental fluctuations and modifications.” - Patanjali

“Balance of mind is called Yoga.” - Gita

“Yoga is the best adaptive activity.” - Gita

1.3 NEED OF YOGA:

It is gratifying to note that more and more powerful drugs are being produced and marketed for the benefit of the patients of psychosomatic disorders borne out of the strenuous life conditions of today’s world. However, the use of such powerful drugs has its own drawbacks, such as drug dependency, drug addiction and toxic manifestation, if used for a longer time.

Hence in recent years there has been an intense search for some non-medical measures not only to have control over these diseases but also to prevent the development of these disorders. Man always likes to mould his psychosomatic apparatus in such a way that he can boldly face the stresses and strains of modern life without much difficulty. In fact, the problem of man, today is to learn how to increase his stress threshold or stress competence.

If we look into the ancient past of mankind we can easily find out some of the methods described by the earlier philosophers, sages and spiritual leaders for
maintaining tranquility of mind. Amongst them Yoga seems to be the earliest and the most effective method for providence of peace and tranquility of the mind. However there are several methods, which have developed in various parts of the world and all these have probably derived their inspirations from Yoga of our ancient period only.

Like in the Far East, especially in Japan, Zen meditation seems to be a well-developed method for attaining mental peace. The word Zen is derived from Chinese word ‘Chan’, which in turn has been derived from the Sanskrit word ‘Dhyana’. Along with Buddhism, the principles of Zen (which is nothing but a method of enlightenment) traveled at first to China and then to Japan sometime in the 12th century B.C.

In the Middle East, where Islamic culture has been flourishing during the last twelve centuries, the control of mental activities was done through the ‘Sufi’ way. The main ‘Sufi’ technique includes prayers, which is nothing but another form of ‘Bhakti Yoga’. By this and similar other practices people belonging to Islamic culture and civilization attain mental peace.

In spite of the availability of these methods in various parts of the world, one must realize that the basic principles involved in the development of these techniques are those of Yoga. Each one of these techniques has highlighted only one or full Eightfold Yogic Discipline described by the great sage Patanjali about 2000 years ago. Since then, all these techniques had a root in Yoga, which originated in India. It is high time, that we should not only study, but also conduct research into the various aspects of yoga, so that the humanity at large, which is so keen to know more about yoga, can derive the fullest benefit from it and get over the traumas of stress and strain of modern life without much difficulty.

1.4 EIGHT-FOLD YOGIC PATH (PATAJALI):

The most commonly and conveniently accepted is the eight-fold yogic path (Ashtang yoga) of Maharshi Patanjali. This eightfold yogic path was used as a treatment in the present study, out of which only yamas, niyamas, asanas, pranayamas and meditation were used in this study. The Ashtanga Yoga can be shown as:

**ASHTANGA YOGA:**

1. Yamas.
2. Niyamas.
3. Asanas.
4 Pranayamas.
5 Pratyahara.
6 Dharana.
7 Dhyana.
8 Samadhi.

- **Yamas** (Social Ethical Disciplines.) These are five:
  - Ahimsa (non-violence.)
  - Satya (Truthfulness.)
  - Asteya (Non-stealing.)
  - Brahmacharya (Celibacy.)
  - Aparigraha (Non-assimilation.)

- **Niyamas** (Personal self discipline.) These are five:
  - Shaucha (Cleanliness.)
  - Santosha (Contentment)
  - Tapas (Penance.)
  - Svadhyaya (Self-study.)
  - Ishwar-Pranidhana (Residing to God’s will.)

- **Asanas** (Postures.) These can be classified into three main types:
  - Relaxative.
  - Exercisive.
  - Meditative.

- **Pranayamas** (Breathing Exercises) These are divided into three parts:
  - Puraka (Inhalation.)
  - Kumbhaka (Retention of breath.)
  - Rechaka (Exhalation.)

- **Pratyahaara** (Sensual-channeling.)
- **Dharana** (Concentration.)
- **Dhyana** (Meditation.)
- **Samadhi** (The State of Supreme Bliss.)

### 1.4.1 YAMAS:

The first of these is Yamas (Social ethical disciplines), the five valuable commandments transcending age, time, race and sex. These are as according to Patanjali:
Ahimsa (Non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacarya (celibacy) and Aparigraha (non-coveting).

These five principles are the rules of morality for social well being of an individual, the absence of which may cause chaos, violence, untruth, stealing, dissipation and hoardings. The bases of these evils are the emotions of greed, desire and attachment, which bring nothing but pain and ignorance. Patanjali strikes at the root of these evils by changing the direction of one’s thinking along the five principles of yamas.

**Ahimsa:** Literally means not to kill but it is more than just a negative command *‘not to kill’* as it imparts a wider positive meaning of love and universal brotherhood.

This idea embraces all creation of this universe. The practitioner of yoga believes that *‘to kill’* or *‘to destroy’* a thing or being is to insult its creator. A great philosopher of this era and a yogi of Himalayas, Vishwatma Bawra says that “Behind all evils there are two major roots and they are fear and lust, violence arises out of fear, weakness, ignorance or lust.

Men take to violence to protect their own interests, their own bodies, their loved ones, their property or belongings or their dignity.

**Satya:** Truth is the highest rule of morality. As fire burns impurities and refines gold, so the fire of truth cleanses the Yogi and burns up the evils in him. Reality, in its fundamental nature, is love and truth and expresses itself through these two aspects. Satya presupposes perfect truthfulness in thought, word and deed. The control of speech leads to the rooting out of malice. When the mind is free from malice it is filled with charity towards all. He, who learns to control his speech, has attained self-control in a great measure. When such a person speaks, he is heard with attention and respect.

**Asteya:** The desire to possess and enjoy the pleasures of the things that belong to others drives a person to do evil deeds like the act of stealing. Non-stealing includes not only taking that which belongs to others without taking permission, but also using something for a different purpose rather than to that intended or beyond the time permitted by its owner.
**Brahmcharya:** Dictionary meaning of brahmcharya is the life of celibacy, self-study and self-restraint. It is thought that the loss of semen leads to death and its retention to life. It should be preserved by concentrated efforts of mind, body and senses. Remember that the concept of celibacy is not one of negation, forced austerity or prohibition.

According to Shankarcharya, a brahmchari is a man who is engrossed in the study of the most scientific Vedic lore and sees divinity in all. Brahmcharya has little to do with whether one is bachelor or married or a householder.

**Aparigraha:** To be free from hoarding is just another facet of asteya. One should not hoard or collect things that one does not require immediately.

**1.4.2 NIYAMAS:**

The second limb of Ashtanga Yoga is the *Niyamas* (Individual ethical disciplines). Patanjali describes these niyamas as:

*Shauchsantoshtapahsvedhayeshwarpranidhaanani niyamah* *(Patanjal yoga pradip-2-32)*

Shaucha (purity), santosha (contentment), tapas (austerity), svadhyaya (study of the self) and Ishvara pranidhana (surrender to the Supreme will).

**Shaucha:** Purity of body as well as of mind and intellect. The physical cleaning of the body includes washing, bathing (external cleaning) and the *shatkarma* (internal cleaning) which is described in detail a little further. Pranayama cleanses and aerates the lungs that too will be described in detail a few pages forward.

Shaucha (Cleanliness) is done on two levels:

**A. Physical**

(a) External – Bathing, washing etc.

(b) Internal – Cleaning of the internal organs of our body in special ways called as the yogic cleaning processes. These processes are six in number so they are known as Shatkarma where shat means six and karma is activities or methods. These are performed at the initial stage to make the body clean both externally and internally and prepare the body for advanced practices of yoga postures and breathing exercises etc.

**B. Mental:**

Cleanliness includes the purity of thought. The more important is cleansing of the mind of its disturbing emotions like hatred, passion, anger, lust, greed, delusion
and pride. Still more important is the cleansing of the intellect (buddhi) of impure thoughts. These impurities of emotions are washed off by devotion and those of intellect or reason are burnt in the fire of svadhyaya (self-study).

There are six cleansing processes mentioned in various Yogic texts such as ‘Hath Yoga Pradeepika’ which are as follows:

Shatkarma:

The shatkarma or cleansing processes includes some such acts, which are meant for a wholesome cleaning of internal organs of the body like:

1. **Neti:** For cleaning the eyes, nose and throat internally with the help of saline lukewarm water. This can be done with ghee (cow’s butter oil), cow-milk and a processed thread as according to the body requirement.

2. **Dhauti:** For cleaning the mouth, food pipe and stomach by drinking 4-6 liters of saline lukewarm water at a stretch and then vomiting it out in gushes. Other various forms also exist but only this type was employed in this study.

3. **Kapalbhati:** For forcing out all the impurities in the nasal passage and the skull with the help of saline lukewarm water called jal kapalbhati or by air called vaata kapalbati.

4. **Tratak:** For cleaning of eyes and for attaining stability of mind and for strengthening of eye muscles. The practitioner has to gaze at the ghee lamp-flame kept at a distance of 3-4 hands at the level of eyes without blinking the eyes.

5. **Basti:** It is a natural process in which anaema is done while standing in the river or pond, the practitioner sucks in water through anus and goes out to flush it out through the anal opening. This process is done until clean water starts coming out

6. **Nauli:** The abdominal recti muscles are first of all distinguished and then churned in the stomach from right to left and then from left to right.

*Santosha:* Contentment has to be cultivated. A mind, if wants to concentrate must
be contented. Only a contented man can be happy. The mighty wind of desire can be tamed with constant practice.

**Tapas:** Tapas means to blaze burn and shine. It involves self-discipline. The whole aspect of character-building may be regarded as a practice of tapas. According to Vishwatma Bawra, a renowned philosopher yogi:

*Tapas is to live happily in adversities.* Adversities (*pratikoolta*) come to teach but not the opportunities (*anukoolta*).

**Svadhyaya:** Study of the self is different from mere instructional education, this does not even mean sermonizing. It actually means to read one’s own book of life at times and to revise it.

Just as Philology is not a language, but the science of language, similarly svadhyaya is not just a study of religion but a science of life.

**Ishvara Pranidhana:** Dedication to the Lord of one’s actions and the fruit of actions and merging of individual will into the Supreme will is Ishvara pranidhana. He who has sublimation in God does not despair. Once you know that all creation belongs to the Lord, then you will not go mad with pride and power.

Your actions mirror your personality better than your words. Dedicate all your actions to the Lord to make them Divine.

### 1.4.3 ASANAS:

The physical postures or asanas include some such physical postures that will enhance the physical as well as the mental stability of the practitioners like:

#### 1. Relaxative Asanas: For deep relaxation of body and mind.

a) **Shavasana:** The lying corpse posture, it is done after every strenuous asana to relax the body and minds while lying on the back asanas are performed.

b. **Makarasana:** The lying crocodile posture, it is done after every strenuous asana to relax the body and mind while lying on the abdomen, asanas are performed.
2. Exercisive Asanas: For giving contraction and relaxation to various body parts, muscles, glands etc. for improving the body functions, removing local fatigue, maintaining hormonal balance and self control over the physical body. Asanas bring steadiness, health and lightness of limbs. To perform them one needs a clean airy place, a blanket, empty stomach and determination with zeal. The following asanas were included in this study:

1. Tadasana (Palm-tree posture):
Standing on the toes the body is made to stretch upwards holding the breath and gazing unblinkingly at a point. This helps to improve concentration and also gives emotional equanimity with also helping to increase the height.

2. Vrikshasana (Tree posture):
Folding one knee, the foot is made to rest with the opposite thigh with hands stretched upwards straight, gazing unblinkingly at a distant point or on the tip of the nose. This also has the effects on the memory and helps to provide equipoise in the dualistic circumstances.

3. Trikonasana (Triangle posture):
Both legs stretched outside, the body is made to bend forward with one hand touching the opposite foot and other hand stretched upside and eyes looking upwards at the palm of the upper hand. Mobilizes the liver and stomach to improve appetite.

4. Garudasana:
One leg and one hand are made to curl upon the other leg and hand respectively with the body kept straight and eyes gazing unblinkingly at one point or on the tip of the nose. Increases the concentration and improves memory.

5. Padangushthasana: While standing, the body is bent forward so as to touch the toes with the palms and chin touching the knees, the legs must be straight. Strengthens lumbar region.

6. Vajrasana (Rock posture): The body is made to sit with folded knees and palms resting on the thighs. This asana gives firmness and strength to the body and mind just like a rock.

7. Ushtrasana (Camel posture): While in vajrasana, the body is made to hang behind with hands touching the ankles of corresponding foot. This asana helps one in attaining the nature of sustaining in the adverse circumstances.
Fig. 1.1. Tadasana

Fig. 1.2. Vrikshasana

Fig. 1.3. Trikonasana

Fig. 1.4. Garudasana

Fig. 1.5. Padangushthasana

Fig. 1.6. Vajrasana

Fig. 1.7. Ushtrasana
8. Gomukhasana (Cow-face posture):

   Sitting, while folding knees put one knee upon the other and hold the palms together from the back as shown in the picture. Improves appetite, strengthens legs.

9. Ardhamatsyendrasana (spinal twist):

   This asana increases appetite by fanning the gastric fire, and destroys terrible diseases in the body and makes the mood steady.

10. Simhasana (lion posture):

   Sitting on the bent knees and crossed feet put the palms on the thighs and open the jaws wide and stretch the tongue out towards the chin as far as you can. This pose cures foul breath and cleans the tongue. After continued practice, speech becomes clearer so this asana is recommended to stammers.

11. Paschimottanasana (The forward bend):

   In this asana, the body is folded almost in half, giving a comprehensive stretch to the entire back of the body, from the skull down to the heels. It is very simple, yet powerful position to practice. In the words of the *Hath Yoga Pradipika*, “This most excellent of asanas makes the breath flow through the sushumna, rouses the gastric fire, makes the loins lean, and removes all diseases.”

12. Pakshi asana (bird posture):

   With both legs apart, exhale as you bring the body forwards. Breathe slowly and deeply. Try to bring the forehead to the ground. If you can, try to bring the chin and finally the chest to the floor. Hold the feet with the respective hands. This asana makes the lumbar area more flexible, strengthens the neck muscles, massages the thyroid gland, and increases the chest capacity, also helps to speed up digestive functions.

13. Supta Vajrasana (sleeping rock posture):

   Sitting in vajrasana recline back on the floor, stretch the neck back to rest the crown of the head on the floor, rest the palms on both the thighs. The dorsal region and the chest are expanded fully. The thyroids also benefit by this exercise and the pelvic joints become elastic.

14. Shashankasana (rabbit posture): Sitting in the vajrasana bend forward while inhaling to touch the chin on the ground with the pranic force on the facial muscles and both hands held together at the back. This asana checks ageing and facial glow appears.
Fig. 1.8. Gomukhasana
Fig. 1.9. Ardhamatsyendrasana
Fig. 1.10. Simhasana
Fig. 1.11. Paschimottanasana
Fig. 1.12. Pakshi-asana
Fig. 1.13. Suptavajrasana
Fig. 1.14. Shashankasana
15. Jathar parivartanasana (stomach twisting asana):
Lie and stretch both the hands as shown in the photograph and touch one leg to the opposite hand, leg and hand being stretched. While exhaling slowly bring the face down in the opposite direction. Helps in reducing lumbar and cervical pains.

16. Pawan muktasana:
Lying on the back, fold both the legs at the knee and hold upon the chest, holding with the hands from above. Touch the chin to the knees. This pose helps in gastric problem and removes constipation.

17. Matsyasana (fish posture):
While in the lotus pose lie back, lifting the chest upwards, top of the head should be on the ground, but with little weight on it. Gives backward stretch to the whole spine and expands the chest fully. It is called the fish because this position fills the lungs with air, so it helps in case of any lung disorder.

18. Sarvangasana (shoulder stand):
Shoulderstand is actually a forward bending exercise with the main stretch-taking place in the shoulder, neck and upper back regions as can be seen in the photograph. Strengthens the shoulders and benefits the vocal cords.

19. Halasana (plough posture):
From the shoulderstand, keeping the legs together, exhale as you slowly lower both feet to the floor behind the head. This also promotes both strength and flexibility in all the regions of the back and neck. It also benefits the muscles of the upper back and the neck particularly, as the position releases stress from these areas.

20. Chakarasana (wheel posture):
Lying on the back bring the feet and the hands closer to the body and lift the body arching outwards as shown in the photograph. This asana strengthens the muscles of the abdomen and thighs, it makes the back and hip supple, improves memory and is said to relieve afflictions of the trachea and the larynx.

21. Shirshasana (headstand):
This is one of the most powerful postures, is often referred to as the “The king of the asanas” because of the numerous mental and physical benefits. Many rightly see it as a panacea for all human ailments. If you have only a short time to practice, and want to maximize the benefits, do the headstand. In this inverted position, at least 90% of the body weight should rest on the elbows. Hardly, the head or neck should take any pressure.
Fig. 1.15. Jathar-Parivartanasana

Fig. 1.16. Pawan- Muktasana

Fig. 1.17. Matsyasana

Fig. 1.18. Sarvangasana

Fig. 1.19. Halasana

Fig. 1.20. Chakrasana

Fig. 1.21. Shirshasana
22. **Bhujangasana (cobra posture):**

Lying on your abdomen bring both the hands near the chest, breathing in lift the head upwards pushing the chin forwards slowly roll the body up and back as far as is comfortable. The legs should be kept straight with toes and ankles touching each other. Reduces the cervical pain and expands the vital capacity of lungs.

23. **Ardh Shalabhasana (half locust posture):** Lying on your abdomen put your hands side by side under the thighs, fold one leg at the knee. Inhale as you raise the other leg and keep it straight over the foot of the earlier leg, keeping the knee straight. It brings flexibility to the cervical (upper back) region and strength to the lower back but it is important to stretch the chin as far forwards as possible. This pose is remarkably beneficial for the patients suffering from sciatica pain.

24. **Purna Shalabhasana (full locust):**

Lying on the abdomen bring both the hands side by side under the thighs, breathing in, raise both the legs as high as possible. This pose has similar benefits as those of the half locust.

25. **Naukasana (boat posture):** Lying on the abdomen, raise both legs and both hands upwards as high as possible as can be seen in the photograph. Provides massage to abdominal organs.

26. **Dhanurasana (bow posture):** Lying on the abdomen, bend the knees bringing the feet up, reach back to grasp the respective ankles and lift as high as possible with arms straight, head back and eyes looking up. Strengthens arms, legs and reduces enlarged stomach.

27. **Mayurasana (peacock posture):** The peacock with its long tail feathers symbolizes beauty and immortality in Indian tradition. Kneel down, sit back on your heels, bend the elbows pressing up into the abdominal region with palms flat on the ground, extend the legs fully, lift the head off the ground and raise the feet slowly as the weight shifts forward. This pose massages and revitalizes the internal organs, curing many digestive diseases.

28. **Bakasana (crane posture):** Squat on the haunches with the feet together, exhale, wrap the arms around the bent legs and rest the palms on the floor, slowly swing the body forward and lift the toes off the floor. This pose strengthens the arms and abdominal organs since the latter are contracted.
Fig. 1.22. Bhujangasana
Fig. 1.23 Ardha Shalabhasana
Fig. 1.24. Purna Shalabhasana
Fig. 1.25. Naukasana
Fig. 1.26. Dhanurasana
Fig. 1.27. Mayurasana
Fig. 1.28. Bakasana
29. **Tolasana (weighing posture):**

Tola is a pair of scales. Sit in padmasana, rest the palms on the floor beside the hips, exhale, and raise the trunk and balance only on the hands. This pose strengthens wrists, hands and abdominal walls.

30. **Kukkutasana (cock posture):**

Sit in padmasana, insert the hands in the space between the thigh and calf near the knees, exhale, and raise the body off the floor and balance on the palms. This also strengthens wrists and abdominal walls.

3. **Meditative Asanas:**

For enhancing the self control over the senses, mind and intellect:

**Padmasana (lotus posture):** Left leg is kept over the right thigh and right leg over the left thigh, the spine is kept straight and hands are kept as shown in photograph.

**Siddhasana (sage posture):** Left leg is kept under the sex organ with foot touching the inner thigh and right foot is placed over it. Body is kept straight.

1.4.4 **PRANAYAMA:**

Breathing exercises include full control over breath by prolonging and shorting the period of breath by our own will in order to bring body and mind in equilibrium with each other. Ayama means expansion of length (stretch or restraint) of the prana i.e. breath. This control is over all the functions of breathing namely.

1) Inhalation or Puraka
2) Retention or Kumbhaka
3) Exhalation or Rechaka

These three are done in the ratio of 1:4:2. The following five types of Pranayamas were included in the study:

1. **Surya- Bhedan Pranayama:** The breath is inhaled through the right nostril, then is held there and finally exhalation is done through the left nostril.

2. **Nadi- Shodhan Pranayama:** In the first cycle, the breath is inhaled through the left nostril, held for the prescribed ratio and then exhaled through the right nostril. In the second cycle, the breath is inhaled through the right nostril, held and then exhaled through the left nostril. These two cycles complete one nadi- shodhan pranayama.
Fig. 1.29. Tolasana  
Fig. 1.30. Kukutasana  
Fig. 1.31. Padmasana  
Fig. 1.32. Sidhasana
3. **Bhastrika:** Firstly, the breath is inhaled through both the nostrils unto the naval region, then it is exhaled in short but fast gushes through both the nostrils just like the bellow of the blacksmith. After full breath is exhaled one deep inhalation is done and then after holding of the breath, gradual exhalation is done through both the nostrils.

4. **Ujjai:** The breath is taken in through both nostrils producing a sound in the vocal region, then after holding breath is exhaled through both nostrils.

5. **Bhramari:** The breath is inhaled through both the nostrils, held for sometime and is exhaled through both nostrils, by producing a humming bee sound.

1.4.5 **PRATYAHAAAR:**

Sensual control means, by the rhythmic control of breath, the senses are trained to turn inwards instead of running after external objects of these senses. This is the fifth stage of Yoga, where sensual channeling is done. The path towards satisfaction of the senses by sensual desires is broad, but that it leads to destruction. The Yogi realizes that both the paths of ruin or of salvation lie within himself and there are many that go on the path of ruin whereas lesser ones go on the path of salvation.

1.4.6 **DHALANA:**

When the body, mind and senses are brought at peace through the practice of asana, pranayama and pratyahaar, then, the stage of concentration is reached. The mind is stilled in order to achieve the state of complete absorption through concentration on a single point.

1.4.7 **MEDITATION OR DHYANA:**

Includes the continuous channeling of the mind to think upon the positive aspects of one’s own circumstances and practicing to overcome the negative thoughts by making the mind introvert.

With the practice of eka-tattva-abhyaasa or concentration on one aspect at a time enables man to make the flow of thoughts constant. When this constancy of flow of concentration is uninterrupted, the state that arises is called dhyana (meditation).
1.4.8 SAMADHI:

Samadhi is the state of supreme bliss or consciousness. At this stage, the body, senses, mind and intellect are all alert yet the practitioner goes beyond consciousness. The departure of the yogi from material world into the Eternal is this most relished state of Samadhi.

1.5 EFFECTS OF YOGA:

In his most famous text of yogic sutras, Patanjal Yoga Pradéepika, Maharshi Patanjali while declaring the effects of yogic postures said that:

*Tato dvandaan abhighaatah.* *(Patanjial Yoga Pradip -2-48)*

By the perfection of yoga postures, the practitioner does not feel hurt in the state of dualism (pain-pleasure, gain-loss, respect-disrespect etc.)

Srimad Bhagwad Gita, the expounder text of numerous forms of Yoga also emphasizes upon the equanimity of mind in the state of dualism. This equanimity gives stability during the situations of emotional crisis and gradually enhances the emotional intelligence and leads to high self- esteem for better social adjustments.

This yoga science is a timeless, pragmatic science evolved over thousands of years to enhance emotional or mental quotient by dealing in the physical, moral, mental, spiritual, intellectual and eternal well being of a man as a whole.

Yoga is path, method and technique of achieving optimal development of mind and body in a very harmonious and integrated manner.

The psycho-physiological effects of those yoga techniques that were used in present study are presented below:

1.5.1 PSYCHO-PHYSIOLOGICAL EFFECTS OF SHATKARMA ON MIND AND BODY:

Out of the six cleansing processes (Neti, Dhauti, Kapalbhati, Basti, Tratak and Nauli) only neti, dhauti, kapalbhati and tratak have been used in this experiment.

According to Hathyoga- Pradéepika, one should remove all the impurities and disorders of phlegm by means of these purification processes, before starting pranayam and meditation.

Neti and kapalbhati involve the breathing apparatus, nasal passages and the sinuses in the skull that are cleansed effectively. Gherund Samhita mentions various
kinds of neti and kapalbhati having the chief characteristic feature of cleansing the nasal passages in the skull.

Before starting neti one must arrange for the particular fluid (lukewarm salty water or milk or ghee or oil or string treated with ghee) suiting to one’s body’s nature and requirement. With the help of netipot, the fluid is made to enter one nostril and exit through the other one. The process is done from both the sides. This helps to lubricate the whole passage.

Kapalbhati is performed after neti is done in which vigorous exhalations are done at very high rate. There is no kumbhaka or retention of breath in kapalbhati. This helps to eliminate all the unwanted particles from the nasal passage.

The process of cleaning the food pipe and stomach is called dhauti, which is again done with lukewarm saline water. The basic concept that runs in favor of the lukewarm saline water is the fact that it is similar to the temperature and taste of any body fluid and also that it serves as the best cleanser for the delicate internal organs of our body. Four to five liters of water is drunk at a time and then after mild stimulation of the stomach the practitioner forces out the water of his mouth. This gushing helps in forceful expulsion of all the unwanted materials like excessive bile and stomach juices like rennin and pepsin.

**Physiological effects:** The wrong and undisciplined eating habits of these days give rise to the production of unwanted juices resulting in hyperacidity which can be very easily removed with the practice of dhauti.

In case of hypoacidity where there is lack of digestive juices in the digestive system is also tackled very easily as the mild stimulations given to stomach activate the enzymatic activity in the body.

**Psychological effects:** The conditions of hypo and hyper acidity lead the sufferer to such psychological conditions that become the causes of depression, strain and anxiety etc.

So the practice of cleansing processes can prove a great help as a remedy for both physiological and psychological ailments of both body and mind.
1.5.2 PSYCHO-PHYSIOLOGICAL EFFECTS OF ASANAS ON MIND AND BODY:

Traditionally, asana means a sitting position of the body which contributes to the steadiness and firmness of the body and mind thus incorporating in the practitioner a sense of well being. Asanas occupy the first place in Hathyyoga whereas Maharshi Patanjali in his eightfold (ashtang) yoga gives third place to them. Asanas or postures are more related to physical or pranic equipoise, the mental state may keep fluctuating in different postures. Although thought process in not allowed here but concentration on breathing or the prana is emphasized during the final position of an asana. This helps to reduce mental disturbances to a great extent and steadiness of mind is attained resultantly.

Asana seems to be an exercise but in fact it will be a great mistake to really confuse asana with exercise. Exercise imparts an idea of brisk, jerky and forceful movements of body parts, which finally lead to fatigue, whereas asanas are practiced in a steady and gradual manner bringing about physical and mental relaxation. Asana is in fact a psycho-physiological attitude, which is mostly based on the natural postures of various animals, birds, trees and flowers etc. It is a very gradual and spontaneous process to train the whole body, mind and senses through neuromuscular mechanism involved in the pattern of the asana to produce hormonal changes which become instrumental in changing the total personality of the individual, including behavioral changes.

Asanas provide good physical and mental health and they train body and mind to maintain the state of equipoise i.e. samatvam (equanimity).

A state of equilibrium between body and mind enables the practitioner to sit hours together in any of the meditative asana without any inner or outer disturbance. A whole reconditioning of the psycho-physiological mechanism of the body is provided by the asanas.

In one of his aphorisms Maharshi Patanjali says that asanas must counteract angamejayatva i.e. the instability due to the disturbances (vikshepa) in the natural stresses, strains, depressions, manias, tremors etc. Asanas also help to subside the
malfunctioning of the body and mind by harmonizing the endocrinal secretions. It is 
very clearly mentioned in the Hath Yoga Pradeepika:

*Kuryaat tadaasnam, sthairyam aarogyam chaangalaaghavam.*

*(Hathyoga Pradipika 1.2-17)*

Some people practice asanas as freehand repetitive brisk exercises where 
repetition may be very rapid and even with jerky movements. Though such a practice 
may improve stamina and endurance of the body but the pranic value of such practice 
is very much doubtful. Body stability aside, there remains always a question to the 
mental stability in such a practice.

On the other hand, when an asana is practiced smoothly, with proper 
relaxation in the muscles and joints, the attention of the practitioner is focused on the 
infinite in yogic terms, which can simply be said on the breath (prana). This attitude 
of an observer of self, while awareness is directed towards breath further relaxes the 
body.

Breathing is however, given a special consideration for therapeutic purpose 
and specific advantage in the psycho-physiological well being as well.

1.5.3 _PSYCHO-PHYSIOLOGICAL EFFECTS OF PRANAYAM ON MIND 
AND BODY:

Pranayama or breathing exercise is the fourth of Patanjali’s Ashtang Yoga and 
has second place in Hath Yoga. Prananyama means to give an Ayama to the prana 
(breath). The pranic system is actively linked with the nervous system on one hand 
and (chitta) microcosm on the other hand. Pranayama simply means a voluntary and 
temporary pause in the inward or outward flow of the breath as:

*Tasmin sati shwaasprashwaasyorgativichhedah pranayaamah.*

*(Patanjal yoga pradip 2-49)*

There have been described various types of pranayamas in different scriptures. 
According to patanjali, a slightest change brought in the normal speed of breathing is 
pranayama. Prolongation of breath while inhaling and exhaling done systematically is 
a pranayama as:

*Baahyaabhyanter stambhvritti deshkaalsamkhyabhih paridrishto deerghasukshmah.*

*(Patanjal yoga pradip 2-50.)*
Practice of pranayama requires a conscious control over the breath. The practitioner is fully aware of what he is doing during different phases of pranayama. Thus emphasizing that Pranayama is not done mechanically. Each cycle of pranayama is a voluntary act having a complexity of three distinct phases i.e. Puraka, Kumbhaka and Rechaka.

1). Puraka (Inhalation)
2). Kumbhaka (Holding of breath)
3). Rechaka (Exhalation)

Purpose of Pranayama: If one sees and experiences that any activity which requires a total concentration of our mind, also controls our breath which sometimes even stops for instance while threading a needle, the breath comes at a halt for some moments. This clarifies the deep correlation between concentration of mind and breathing. The mind as being engaged fully in such a mental job gives a break to the thought process. During the times of emotional upbeats, our breathing is changed in its rate, depth etc. Thus we can say that the emotions and the mental activities are related to the nervous system which changes our breathing.

It means that the conscious breathing will touch the life-force (prana), which is deeply connected with the mind (nervous system) and finally with emotions. The primary aim of pranayama is to control the mind. When the mind is standstill, no thoughts will occur and during thoughtlessness no emotional disturbance is possible as:

\[ Chale vaate chalam chittam nishchale nishchalam bhavet. \]

\[ Yogi sthanutvamaapnoti tato vaayum nirodhayet. (Hathyoga Pradipika 2-12) \]

The continued breathing gives motion and instability to mind. The stopped breath controls the mind. Thus a yogi attains (sthanutvam) motionless state of mind (chitta), thus one must restrain one’s breath.

The practice of pranayama gives the ability to perceive the real state of affairs. The mind is trained for the process of concentration (Dharana).

\[ Tatah ksheeeyate prakaashhavarananam. Dharanaasu cha yogyata manasah. \]

\[ (Patanjali yoga Pradip 2-52, 53) \]

The steady mind is capable to concentrate on one object i.e. Pranayama enhances one-pointed ness (ekagrata) and concentration (Dharana). 26
Physiological Significance of 1:2 ratio of Puraka and Rechaka:

The proposed 1:2 ratio for the duration of puraka and rechaka is significantly employed to prolong the phase of exhalation. The time periods while inhalation must be so adjusted so as to give double proportion to rechaka (exhalation). This double duration of rechaka is highly significant on the basis of some of these psycho-physiological principles:

- In normal course, the urge of inhalation is always stronger than that of exhalation. This is due to increase in Carbon dioxide tension in the blood at the end of normal expiration. While we prolong the phase of exhalation we overcome this chemical reflex and discard the urge of inspiration.
- Elongation of the rechaka trains the chemo-receptors of our body to withstand more and more concentrations of carbon dioxide in the blood.
- A deep and smooth exhalation gives relaxation. It has been experimentally seen that along with our breath, various anxieties and tensions are also released with prolonged exhalations.
- During the prolonged rechaka, the exhalation is mostly complete. The air containing maximum percentage of carbon dioxide is completely squeezed out of the lungs (except dead space volume and residual volume), when we inhale for puraka of the next cycle of Pranayama, we get maximum quantity of a fresh air equivalent to 75% of our vital capacity.

Thus, besides providing maximum supply of oxygen to the blood pranayama also positively influences our emotions.

1.5.4 PSYCHO-PHYSIOLOGICAL EFFECTS OF MEDITATION ON MIND AND BODY:

The practitioners of meditation claim that they are able to induce many changes in their physiological responses to events. Some of the practitioners even show such feats like stopping their heartbeat temporarily and alterations in their normal breathing patterns. Are these mere feats? Scientific researches have also shown and have proven these induction of physiological changes with the help of meditation. The yoga meditators are capable of decreasing their consumption of oxygen by 20%. Meditation helps in:
- Reduction in oxygen consumption.
- Reduction in carbon dioxide elimination.
- Marked reduction in blood lactate concentration.
- Rapid rise in the electrical resistance of the skin.
- Changes in the brain wave activity.
- Slowing down of heart-beat rate.
- Overall decrease in rate of respiration.
- Decrease in the volume of air breathed.

Kindersley, Dorling pointed out that, there is little or no resemblance between the physiological changes noted in meditators and those found in hypnotized or sleeping subjects. For instance, whereas after meditation there is a marked drop in oxygen consumption for about five to ten minutes, there is no such drop during hypnosis, and decrease in oxygen consumption during sleep occurs after several hours.

The physiological quieting down of the rate of heartbeat can be achieved much more rapidly in meditation than in sleep or in the state of hypnosis. Oxygen consumption is at its highest rate during physical efforts like running, jumping etc.

**Psychological Effects:**

Although it is not as easy to measure the psychological changes as are the physiological ones. The psychological tests have a question to their exactness. But the long-term practice of meditation results in long term psychological changes such as reduction in anxiety, improvement of Emotional Intelligence, enhancement of Self-esteem etc. Most of the researchers agree to this that by whatever test used, meditation reduces anxiety. Regular practice of meditation has also shown an anti-addictive effect. The ill-effect of drugs such as tobacco, alcohol, marijuana, LSD, amphetamines, barbiturates is categorically reduced with the practice of meditation.

Even the power of concentrating for longer periods, the capability to memorize faster and more material and thinking creatively and positively is also enhanced with the practice of meditation. Increased and better job performance, job satisfaction, living out of reveries, increased control over one’s senses, body and mind. Personality development is also one of the important effects of meditation.
Physiological Effects:

Meditation is also proving as an alternative medical treatment for a number of medical problems.

- It reduces blood pressure in hypertensive patients.
- Reduces the blood sugar level in type 2 diabetes.
- Improves heart functioning in patients with coronary heart diseases and in those with angina pectoris.
- Reduces the high cholesterol level.
- Reduces the frequency of epileptic attacks.
- Reduces the severity and frequency of headaches in migraine patients.
- Lessens pains, opens the airway passages in bronchial asthma patients.
- Improve the psychological states of the psychiatric patients.
- Reduces the salivary bacteria formation and decreases gum infection and inflammation.

Meditation gives a training in which a person develops voluntary control over various involuntary functions of the body so as to harmonize his body and mind as a whole. Normally various vital functions of the body are carried on spontaneously under the control of the autonomic nervous system and a person has no voluntary control over them. However, with the help of meditation, man learns to stabilize his emotional changes voluntarily and there by also learns to control the abnormal involuntary functions of various affected organs. There is an urgent need for understanding the methods by which one can produce harmony between mind and body. Rarely, are scientific studies conducted to explore the needs and capabilities of our mind. So far, the behavior science had been dealing with the effects of external environment upon the psychological factors. But Meditation technique teaches man to verify certain relationships between himself and his internal environment and then interact with it.

Meditation develops an ability of mind to control all the bodily functions during health and disease. In this way, it integrates the psychosomatic complex through which one can control changes in emotion, reasoning and judgment.
Meditation acts as an intermediary to give you information not ordinarily available to you about the deep within. As with any technique for self-improvement, gratifying results can be obtained with adequate preparation, reasonable persistence in practicing the technique and modicum of patience. Results would entirely depend upon one’s own ability to mobilize the physical and mental force to develop a feeling of determination and will power with long practice accompanied by great faith and regards to exercise control over the flickering of the mind. As Patanjali has said -

*Sa tu deerghakaala nairantarya satkaaraasevitodridhabhumih.*

*(Patanjali yoga Pradip -1-14)*

The meditation technique has thus been rightly said as the Raja Yoga. In other words we can render this meditation to be the superior method of Yoga.

### 1.6 YOGA VIEW OF MIND:

Mind-its nature, functions and location in the body has been a vexing problem for thinkers from times immemorial, although modern psychology has given up this quest as a hopeless one and has restricted itself to the study of human behavior within various aspects. Indian thinkers have also given a lot of thought to these problems and they have arrived at some definite conclusions which may appear to be rather strange to the Western Psychologists, if unexplained.

Patanjali has argued that mind cannot be looked upon as self-conscious or self-luminous (sva-prakash) in so far as it too can be made on object of consciousness.

*Na tatsvaabhaasam drishyatvaat.* *(Patanjal yoga Pradip 4-19)*

To explain this, if mind is considered to be an object of another mind, it would lead to an argument adinfinitum.

*Chittaantardrishye budhibudheratiprasangah smritisankarashcha.* *(Patanjal yoga Pradip 4-21)*

Here, Patanjali considers mind to be not only an object, but also the source of the whole objective universe. Mind is the very essence and source of matter. Thus, according to yogic viewpoint mind is not material but matter is mental in its essence and hence matter in all its manifestations can be controlled by mind and not vice versa.
1.7 MODE OF MIND'S FUNCTIONING:

The general word used by Patanjali to denote mind is ‘chitta’. The word itself literally means that which is made conscious—indicating that it is not self-conscious and not even the source of consciousness. Mind only perceives the outside objects with the aid of the five senses. This makes the mind a changing and transforming principle. Mind is thus not static but dynamic energy or forces, which keeps on vibrating throughout the space and assumes any form, yes, any form-saintly as well as devilish.

The commentator Vyasa has rightly compared mind with a river as-

Chittanadi naamobhayatovaahini. (Patanjal yoga Pradip -1-2)
Tada vivekanimnam kaivalyapragbhaaram chittam. (Patanjal yoga Pradip -4-26)

Here, mind has been compared with flowing water, a practitioner of yoga and meditation is able to divert his mind from flowing down into sensual enjoyments towards the purest intellect and he is then able to control his mind to be overtaken by the sensual flow.

1.8 STUDYING THE BRAIN WAVES DURING MEDITATION:

Scientific studies have developed techniques to measure the improvements of the brain waves. There is a continuous flow of electrical energy from the brain which is recorded as EEG.

There are four types of waves namely- alpha, beta, theta and delta waves. Normally, brain cells continuously discharge electrical energy so far they are trained during Meditation to improve the mental power and memory thus leading to the discharge of a particular wave say alpha in abundance. The abundance of alpha wave activity has been considered as indication of the state of rest and relaxation. The lack of alpha wave on the other side indicates a state of anxiety, tension and lack of alertness.
METHOD:

The Meditator is allowed to sit comfortably in any meditative posture (lotus posture especially) and two electrodes are applied at the parieto-occipital region on the both sided (in order to study the visual cortex though it can also be elicited from other region). Thus the electrical waves are amplified and fed through the electronic filter to isolate the range of EEG frequencies that comprise alpha wave activity. These signals are traced electronically during the experiment and in the end, the amount of alpha wave activity in the EEG is measured in order to evaluate the ability of the meditator to generate and sustain the state of rest and relaxation. In the first practice one can double and after continuous seating one can get an increase unto 60% of all the EEG activity. This training enables the subjects to attain the state of rest and relaxation whenever they were in the state of tension.

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<td><img src="image3.png" alt="Waveform C" /></td>
<td><img src="image4.png" alt="Waveform D" /></td>
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Figure 1.33:

Shows EEG recordings before and after starting the meditative relaxation.

Before the meditation very few alpha waves can be seen. After a regular practice of meditative relaxation, a considerable clinical improvement could be noted along with more waves.

1.9 YOGA AND MEDITATION AS A TREATMENT USED IN THE PRESENT STUDY:

Eight-fold yogic path as explained earlier (Yama, Niyama, Asana, Pranayama, Pratyahaara, Dharana, Dhyana and Samadhi.) was used in the present study. Effects of
Shatkarma, Asana, Pranayama and Meditation on psychophysiology have already been explained. The sequence of treatment used in the study was like this:

Yamas and Niyamas were taught to the jail inmates through motivating talks in the beginning of the session daily and then they were taught to do the shatkarma (purification processes) like Neti, Dhauti, Kapalbhati and Tratak, which took about half an hour.

After this they were taught the Asanas (Yogic postures) for an hour followed by the breathing exercises (pranayama). The final part of the session formed the Meditation for about half an hour. The regular practice of yoga helps the practitioner to develop a positive attitude towards one’s own self and his/ her society, so as to attain a higher self-esteem. The societal circumstances are responsible for the criminal behavior of the adolescents, so it is felt that when brain waves of these affected ones is activated with the constant yoga practice, then there are higher chances of their returning back to the mainstream. These kinds of people don’t have emotional equanimity in the yogic terms or emotionally not very intelligent in the terms of psychology so they are also benefited by meditation in enhancing their Emotional Intelligence.

The criminals at the jail learnt all these activities with interest and it helped them to maintain their emotional health as the criminal behavior in the adolescents is largely the outcome of their mal-adjustment with their society, their tendencies of not disclosing and hiding their inner selves, their low self-esteem and non-equanimity of emotions.

### 1.10 SELF-ESTEEM:

Educators, parents, business and government leaders agree that we need to develop individuals with healthy or high self-esteem characterized by tolerance and respect for others, individuals who accept responsibility for their actions, have integrity, take pride in their accomplishments, who are self-motivated, willing to take risks, capable of handling criticism, loving and lovable, seek the challenge and stimulation of worthwhile and demanding goals, and take command and control of their loved ones. In other words, we need to help foster the development of people who have healthy or authentic self esteem because they trust their own being to be life affirming, constructive, responsible and trustworthy.
Unfortunately, efforts to convey the significance and critical nature of self-esteem have been hampered by misconceptions and confusions over what is meant by the term ‘self-esteem’. Some have referred to self-esteem as merely ‘feeling good’ or having positive feelings about oneself. Others have gone so far as to equate self-esteem with egotism, arrogance, conceit, healthy self esteem, because they have actually defensive reactions to the lack of authentic self esteem, which is sometimes referred to as ‘pseudo self esteem.’

Individuals with defensive or low self-esteem typically focus on trying to prove themselves or impress others. They tend to use others for their own gain. Some act with arrogance and contempt towards others. They generally lack confidence in themselves, often have doubts about their worth and acceptability, and hence are reluctant to take risks or expose themselves to failure. They frequently blame others for their shortcomings rather than take responsibility for their actions.

A close relationship has been documented between low self-esteem and such problems as violence, alcoholism, drug abuse, eating disorders, school dropouts, teenage pregnancy, suicide, and low academic achievement. However, it has been difficult to isolate it as a primary cause using traditional experimental research methods, for it is usually only one of the several contributing factors. What needs to be stressed is that self esteem is a critical component of program aimed at self-improvement or any rehabilitation program, for it is one of the few solutions that offers hope to correcting these problems.

One of the difficulties in trying to reach agreement on the nature of self-esteem is due to the fact that it has been approached from several different perspectives. Some have seen it as a psychodynamic, developmental process; others have approached it from the perspective of the cognitive behavior in terms of various coping strategies; others have viewed it from the position of a social psychologist in terms of attitudes, while others have focused on the experiential dimensions of self esteem as a humanistic psychologist. Since self-esteem has both psychological and sociological dimensions, this has made it difficult to come up with a comprehensive definition, and rarely have both dimensions been taken into consideration together in conducting research studies.

There is, however, agreement that the term self esteem includes cognitive, affective, and behavioral elements. It is cognitive as one consciously thinks about
oneself as one considers the discrepancy between one’s ideal self, the person one wishes to be, and the perceived self or the realistic appraisal of how one sees oneself. The affective element refers to the feelings or emotions that one has while considering that discrepancy. The behavioral aspects of self-esteem are difficult to be defined because of their multiple dimensions. In addition, although self-esteem is generally stable, it can fluctuate from time to time, a phenomenon, which is referred to as global versus situational self-esteem, and which can make measuring or researching self-esteem very difficult.

It is important that the significance of self-esteem not be lost in the confusion over what it means. Nathaniel Branden, a well known psychotherapist, defined self-esteem several years ago as “The disposition to experience oneself as being competent to cope with the basic challenges of life and of being worthy of happiness.” Christopher Murk, a psychology professor at Bowling Green University, reports in his book ‘Self-Esteem: Research, Theory, and Practice’; that of all the theories and definitions proposed, this definition of self esteem is best without the test of time in terms of accuracy and comprehensiveness.

The term ‘Self Esteem’ needs to be explained as it is often used interchangeably with self-concept. However, these can be differentiated. Self Concept is the constellation of things a person uses to describe him. A person might see himself as a good player, intelligent or religious etc. these are the components of his self concept. Self esteem is an evaluation of the information contained in the self-concept and is derived from a person’s feelings about all the things he has. An individual’s self esteem then is based upon a combination of objective information about oneself and subjective evaluation of that information.

We can examine the information of self-esteem by thinking about the perceived self and ideal self. The perceived self is the same as self-concept, an objective view of those skills, characteristics and qualities which are present and absent. The ideal self is an image of the person one would like to be not in a frivolous manner but rather a sincere desire to possess certain attributes. When the perceived and ideal selves are good match, the self esteem will be positive but if there is discrepancy between perceived self and ideal self that leads to problems with self esteem. Some persons have high self-esteem and some have low self-esteem. Now the question arises what is meant by high or low self- esteem. A high self-esteem is
considered to be a highly positive view of one's own self that, realistically encompasses the shortcomings but is not harshly critical of them. A person who has a positive self-esteem evaluates himself in a positive way and feels good about his or her short point. Some one with low self esteem frequently exhibits an artificially positive self attitude to the world, in a desperate attempt to prove to others who, he fears, will ultimately reject him. A person with low self-esteem is essentially a person who finds little to be proud of, in his self. Is it possible to have much higher self-esteem? We don’t believe that it is possible to have too much true self esteem, for having high self esteem is equivalent to having good health. However, it is certainly possible for individuals to have an over-inflated sense of either worth or competence. Our objective is to develop individuals with high self-esteem that is well grounded in reality and balanced between an equal sense of worth and competence. Individuals who exhibit those qualities agreed upon by educators, parents, businessmen and government leaders as essential to effective functioning in these changing times.

This concept of self-esteem is found on the premise that it is strongly connected to a sense of competence and worthiness The worthy component of self-esteem is often misunderstood as, simply feeling good about oneself, when it actually is tied to whether or not a person lives up to certain fundamental human values, such as finding meanings that foster human growth and making commitments to them in a way that leads to sense of integrity and satisfaction. A sense of competence is having the conviction that one is generally capable of producing desired results, having confidence in the efficacy of our mind and our ability to think, as well as to make appropriate choices and decisions. Worthiness might be considered the psychological aspect of self esteem, while competence might be considered the behavioral or sociological aspect of self esteem. Self esteem stems from the experience of living consciously and might be viewed as a person’s overall judgment of himself or herself pertaining to self-competence and self worth based on reality.

The value of this definition is that it is useful in making the distinction between authentic or healthy self-esteem and pseudo or unhealthy self-esteem. A sense of personal worth without competence is just as limiting one’s worthiness. A strong sense of worthiness prevents competence from becoming arrogant by keeping the individual focused on basic values, and competence prevents worthiness from becoming narcissism by requiring good feelings to be earned, not given. Thus,
behaviors that might be described as egotistic, egocentric, conceited, boasting or bragging, bullying, taking advantage of, or hearing others are defensive behaviors indicative of a lack of self esteem. Such behaviors, therefore, should not be confused with authentic or healthy self-esteem.

Unfortunately, some of the confusion over the term self esteem has stemmed from programs and strategies used that were not grounded in sound research. Such strategies include heaping children with undeserved praise not based on accomplishment. Most feel that it is critical that any effort to build self-esteem be grounded in reality. Merely reciting boosters or affirmations cannot attain it, and one cannot give others authentic self esteem. To do so is likely to result in an inflated sense of worth. Most feel that a sense of competence is strengthened through realistic and accurate self appraisal, meaningful accomplishments, overcoming adversities, bouncing back from failures, and adopting such practices such as assuming self responsibility and maintaining integrity which engender ones sense of competence and self worth.

Is it possible to have too much true self-esteem? We don't believe that it is possible to have too much true self-esteem, for having true self-esteem is equivalent to having good health. However, it is certainly possible for individuals to have an over inflated sense of either worth or competence. Our objective is to develop individuals with high self-esteem that is well grounded in reality and balanced between an equal sense of worth and competence, individuals who exhibit those qualities, which are agreed upon by educators, parents, business and government leaders as essential to effective functioning in these changing times.

Whether we are born with high/low self esteem or whether we acquire our make-up early in life, we cannot fundamentally change ourselves. But we can alter the way we perceive ourselves. This can make a big difference to how we feel because:

- Self-esteem is the foundation for personal success and happiness.
- A fair degree of confidence or self-belief is necessary for achieving anything worthwhile in life.
- You can't achieve your full potential or be happy if you strongly doubt your ability to achieve goals that are important to you.
• The key to healthy self-esteem is becoming aware of your personal strengths and accepting yourself as a worthy person despite any real weaknesses you have.

• This also means learning that low self esteem is partly self imposed regardless of original causes - we maintain our own low self esteem by underestimating our basic worth relative to others.

• The good news is that we can change how we view ourselves - even though it is easier said than done!

HELPING YOUR CHILD DEVELOP SELF-ESTEEM:

Self-esteem is a major key to success in life. The development of a positive self-concept or healthy self-esteem is extremely important to the happiness and success of children and teenagers. Self-esteem is how we feel about ourselves, and our behavior clearly reflects those feelings. For example, a child or teen with high self-esteem will be able to:

• act independently

• assume responsibility

• take pride in his accomplishments

• tolerate frustration

• attempt new tasks and challenges

• handle positive and negative emotions

• offer assistance to others

On the other hand, a child with low self-esteem will:

• avoid trying new things

• feel unloved and unwanted

• blame others for his own shortcomings

• feel, or pretend to feel, emotionally indifferent
• be unable to tolerate a normal level of frustration
• put down his own talents and abilities
• be easily influenced

Parents, more than anyone else can promote their child's self-esteem. It isn't a particularly difficult thing to do. If fact, most parents do it without even realizing that their words and actions have great impact on how their child or teenager feels about himself. Here are some suggestions to keep in mind.

When you feel good about your child, mention it to him. Parents are often quick to express negative feelings to children but somehow don't get around to describing positive feelings. A child doesn't know when you are feeling good about him and he needs to hear you tell him that you like having him in the family. Children remember positive statements we say to them. They store them up and "replay" these statements to themselves. Practice giving your child words of encouragement throughout each day.

Be generous with praise. Use what is called descriptive praise to let your child know when they are doing something well. You must of course become in the habit of looking for situations in which your child is doing a good job or displaying a talent. When your child completes a task or chore you could say, "I really like the way you straightened your room. You found a place for every thing and put each thing in its place." When you observe them showing a talent you might say, "That last piece you played was great. You really have a lot of musical talent." Don't be afraid to give praise often even in front of family or friends. Also, use praise to point out positive character traits. For instance, "You are a very kind person." Or, "I like the way you stick with things you do even when it seems hard to do." You can even praise a child for something he did not do such as "I really liked how you accepted my answer of 'no' and didn't lose your temper."

Teach your child to practice making positive self-statements. Self-talk is very important in everything we do. Psychologists have found that negative self-talk is behind depression and anxiety. What we think determines how we feel and how we feel determines how we behave. Therefore, it is important to teach children to be positive about how they "talk to themselves." Some examples of useful self-talk are: "I can get this problem, if I just keep trying." "It's OK if our team lost today. We all
tried our best and you can't win them all." "It makes me feel good to help others even if the person doesn't notice or thank me."

Avoid criticism that takes the form of ridicule or shame. Sometimes it is necessary to criticize a child's actions, and it is appropriate that parents do so. When, however the criticism is directed to the child as a person it can easily deteriorate into ridicule or shame. It is important to learn to use "I statements" rather than "You statements" when giving criticism. For instance say, "I would like you to keep your clothes in the proper place in your closet or drawers not lying all over your room;" rather than saying "Why are you such a lazy slob? Can't you take care of anything?"

Teach your child about decision-making and to recognize when he has made a good decision. Children make decisions all the time but they need to be taught to make wise decisions. There are a number of ways parents can help children improve their ability to consciously make wise decisions.

Help the child clarify the problem that is creating the need for a decision. Ask him questions that pinpoint how he sees, hears, and feels about a situation and what may need to be changed.

Brainstorm the possible solutions. Usually there is more than one solution or choice to a given dilemma, and the parent can make an important contribution by pointing out this fact and by suggesting alternatives if the child has none.

Allow the child to choose one of the solutions only after fully considering the consequences. The best solution will be one that solves the problem and simultaneously makes the child feel good about him.

Later join the child in evaluating the results of that particular solution. Did it work out well? Or did it fail? If so, why? Reviewing the tactics will equip the child to make a better decision the next time around.

Develop a positive approach to providing structure for your child. All kids and teens need to accept responsibility for their behavior. They should learn self-discipline. To help children learn self-discipline, the parent needs to adopt the role of coach/teacher rather than that of disciplinarian. Learn the "Three Fs" of positive parenting. (Fair, firm and friendly in maintaining decision).

1. Teach children to change their demands to preferences. Point out to children that there is no reason they must get everything they want and that they need not feel angry either. Encourage them to work against anger by
setting a good example and by reinforcing them when they display appropriate irritation rather than anger

2. Encourage your children to ask for what they want assertively, pointing out that there is no guarantee that they will get it. Reinforce them for asking and avoid anticipating their desires.

3. Let children know they create and are responsible for any feeling they experience. Likewise, they are not responsible for others' feelings. Avoid blaming children for how you feel.

4. Encourage your children to develop hobbies and interests which give them pleasure and which they can pursue independently.

5. Let children settle their own disputes between siblings and friends alike.

6. Help your children develop "tease tolerance" by pointing out that some teasing can't hurt. Help children learn to cope with teasing by ignoring it while using positive self-talk such as "names can never hurt me," "teases have no power over me," and "if I can resist this tease, then I'm building emotional muscle." Help children learn to focus on their strengths by pointing out to them all the things they can do.

7. Encourage your children to behave toward themselves the way they'd like their friends to behave toward them.

8. Help your children think in terms of alternative options and possibilities rather than depending upon one option for satisfaction. A child who has only one friend and loses that friend is friendless. However, a child who has many friends and loses one still has many. This same principle holds true in many different areas. Whenever you think there is only one thing, which can satisfy you, you limit your potential for being satisfied! The more you help your children realize that there are many options in every situation, the more you increase their potential for satisfaction.

9. Laugh with your children and encourage them to laugh at themselves. People who take themselves very seriously are undoubtedly decreasing their enjoyment in life. A good sense of humor and the ability to make light of life are important ingredients for increasing one's overall enjoyment.
10. Children and teens with learning disabilities and attention deficit disorder may need extra help in developing a positive self-image. Finally, enjoy your children. Hang out with them. Do things together as a family but also see that each parent has "one to one" times with each child on a regular basis. For better or worse, our children learn from our example. Spending time with each child allows for full communication. Your child can share his thoughts and feelings openly. You can provide acceptance and once in a while guidance. Be heavy on the listening and provide lots of praise and encouragement. Depending on your own religious beliefs, you may find that helping your children develop a strong spiritual faith of their own will allow them to grow and develop into the children they were born to become.

1.11 SELF-DISCLOSURE:

The term self disclosure, as it, itself explains its meaning, is the capacity, ability and honesty of a person to tell the truth about oneself to others and to his own self for any required purpose. Often people tend to hide their real self and they project externally the ideal state only, which gives a double value to their lives. Often the disliked part is the concealed one, which leads to non-acceptance of the hardships of life, which might become the cause of crime.

Self-disclosure is telling to others about oneself. It includes all kinds of information: life experiences, personal circumstances, feelings, dreams, opinions and so on. But most importantly, self-disclosure is sharing how you are reacting to the other person and the current situation. It is telling the truth, not just presenting your good side or your social mask.

Why tell others about yourself? There is a wholesome cycle involving self-disclosure, friendship, and self-acceptance. First, it is usually helpful to tell the person you are interacting with how he/she is affecting you because sharing your intimate feelings and thoughts usually deepens friendships. Secondly, acceptance by friends and others increases your self-acceptance. Thirdly, as you feel better about yourself, you can disclose yourself even more, leading too much more closer and enjoyable relationships. Fourthly, with more feedback, greater security and self-acceptance, you are able to look deeper into yourself and solve more problems.
on the other hand, you don’t like yourself, you won’t share much with
you can’t get feedback that your are OK. Hiding your real self from others
out to a downward spiral of shame, more hiding of feelings from yourself,
ing inability to cope with your problems.
f-disclosure is, at times, both important and hard. Even expressing a
ing or a compliment is difficult for some people. Why is the sharing of
d’s so hard? Some families just don’t talk about personal feelings, so self-
is for some a scary new way of interacting. Some people fear rejection or
some fear intimacy, some are ashamed of their thoughts and feelings, some
it to think about their own feelings or to change them.
now can you help a reluctant person to disclose? Jourard found that the best
encourage others to disclose to you was by disclosing to them. For most
it is great relief, almost an emotional necessity, to share feelings and daily
ags with friends. Especially when feelings are stressful, we need to talk. If we
veal ourselves, we won’t get close to others; we won’t be valued or loved. If
son, to whom we feel to disclose, feels we especially respect and trust them,
feels complemented and probably likes us. So we need to know how to
icate effectively.
Self-disclosure is a sign of mental health. Research has shown that self-
ers are more self-content, more adaptive and competent, more perceptive, more
ve and competent, more extroverted, more trusting and positive towards others
non-disclosing persons. Appropriate disclosing leads to liking; liking leads to
osing.
Self-disclosure of our true feelings maintains mental and physical health.
whelming data from therapy, self-help groups, and research laboratories suggest
sharing of our emotions improve our health, prevent disease, and lessens our
chological-interpersonal problems. It is an important skill.

he need of disclosing self is felt:

- to increase your self-awareness. In the process of describing yourself to others,
you get a clearer view of your needs, feelings, and inner workings. Also, your
more effective at work. However, Dozier's predicament was an extreme and unusual work situation. To what extent is emotional intelligence important for the more typical jobs and work situations that people encounter? What is the connection between emotional intelligence and organizational effectiveness? And finally, can emotional intelligence be taught? And if so, how?

THE IMPACT OF EI ON ORGANIZATIONAL EFFECTIVENESS:

What is it about bosses that influence their relationship with employees? What skills do bosses need to prevent employees from leaving? The most effective bosses are those who have the ability to sense how their employees feel about their work situation and to intervene effectively when those employees begin to feel discouraged or dissatisfied. Effective bosses are also able to manage their own emotions, with the result that employees trust them and feel good about working with them. In short, bosses whose employees stay are bosses who manage with emotional intelligence. When employees and their bosses were asked to identify the greatest challenges their organization face, they mention these concerns:

- People need to cope with massive, rapid change.
- People need to be more creative in order to drive innovation.
- People need to manage huge amounts of information.
- The organization needs to increase customer loyalty.
- People need to be more motivated and committed.
- People need to work together better.
- The organization needs to make better use of the special talents available in a diverse workforce.
- The organization needs to identify potential leaders in its ranks and prepare them to move up.
- The organization needs to identify and recruit top talent.
- The organization needs to make good decisions about new markets, products, and strategic alliances.
- The organization needs to prepare people for overseas assignments.
These are the intense needs that face all organizations today, both public sector and private. And in virtually every case, emotional intelligence must play an important role in satisfying the need. For instance, coping with massive change involves, among other things, the ability to perceive and understand the emotional impact of changes on others and us. To be effective in helping their organizations manage change, leaders first need to be aware of and to manage their own feelings of anxiety and uncertainty. Then they need to be aware of the emotional reactions of other organizational members and act to help people cope with those reactions. At the same time in this process of coping effectively with massive change, other members of the organization need to be actively involved in monitoring and managing their emotional reactions and those of others.

Emotional intelligence influences organizational effectiveness in a number of areas:

- Employee recruitment and retention
- Development of talent
- Teamwork
- Employee commitment, morale, and health
- Innovation
- Productivity
- Efficiency
- Sales
- Revenues
- Quality of service
- Customer loyalty
- Client or student outcomes

The influence of EI begins with the retention and recruitment of talent. For instance, Claudio Fernandez-Araoz points the extent to which candidates' emotional intelligence is considered in making top executive hiring decisions has a significant impact on the ultimate success or failure of those executives. The emotional intelligence of the persons doing the hiring is also crucial for good hiring decisions.

Emotional intelligence also affects the development of talent. Kathy Kram shows how relationships at work can contribute to the development of talent. However, not...
all relationships are equally effective in doing so. The emotional intelligence of the mentor, boss, or peer will influence the potential of a relationship with that person for helping organizational members develop and use the talent that is crucial for organizational effectiveness.

1.13 SOCIAL-ADJUSTMENT:

The concept of Social adjustment is rather a self-explanatory term which talks about the ability and mode of a person in which he/she expresses his/her feelings responsive to the social conditions. Although, the emotional foundations of healthy personal and social adjustment may lie in early family relationships, it is important for children to have opportunities to learn and practice social skills through various community based programs, and to experience nurturing relationships, outside the family context. These opportunities to interact with peers and caring for non parental adults take on particular significance for children who have not enjoyed nurturing relationships or learnt appropriate relationship skills within their families, and therefore may be at risk for poor social adjustment. As children begin school, learnt social skills also have an effect on academic achievements, since almost every learning experience involves a social context. The art of deceiving people and one’s own self by not letting one’s own emotions come out becomes the main reason for non-adjustment in nature at the initial stage leading finally to some serious problems like depression or even criminal attitudes.

Most adults want the children they care about to enjoy the benefits of supportive social relationships throughout their lives, and to acquire the necessary competencies to do so. Social competence, like social adjustment, is often used as an umbrella term to include various aspects of a child’s performance in social contexts. Those who design and provide programs for preschoolers and school-aged children in group settings often seek to enhance aspects of personal and social adjustment, either as a primary outcome or as a valued by product of other program activities.

Social competence is defined broadly as the abilities engaging peers and adults in a friendly and cooperative manner and to be resourceful and achievement oriented. Yet, children who are at risk, are often socially unskilled and have difficulty in understanding how their actions affect the reactions they receive from others.
Despite the almost universal desire to enhance these social capacities in children, measurement and evaluation of gains in this area has often been elusive. Results of evaluations often fail to be consistent, clear-cut, or statistically significant, even when subjective judgments of staff and parents suggest positive outcomes. One reason may be that social competence is less a set of well defined, measurable skills (although learnt skills are clearly part of the picture), and more an underlying quality that subtly enhances functioning in a variety of areas. Researchers in social development increasingly recognize that social competence has both emotional and cognitive elements, and that it may be context-specific. A number of researchers are looking to the emotional and cognitive learning that takes place in the earliest attachment relationships for help in understanding later social competence in family, peer, and school settings.

Although the elements of personal and social adjustment can be elusive to measure, these are often critical outcomes for community-based programs for at-risk children. Good assessment in this area may require some imagination, including combination of standardized measures with more qualitative or program specific assessments. Multiple assessments that cover several dimensions of social development with far arenas of inter cultural adjustments, are most likely to provide a rich picture that effectively captures ways that program benefits to children.

The adjustment process in adolescents is a series of phases through which each person moves at his or her own speed. It is common for most of us to experience four phases of adjustment when we are in the social groups. Anticipating these phases will reduce stress, increase self-esteem, and enable you to be more productive. What follows is a description of the four stages in a typical cycle of adjustment.

**Phase I: Enthusiasm**

At first, a growing adolescent will usually seem exciting, adventuresome, and fun. Just before and soon after being in his social group, most people experience curiosity, fascination, and an eagerness to try new things and do acts of adulthood. Expectations may be high and sometimes unrealistic. During this time, there is also the happy recognition that this is an exceptional personal and professional opportunity. This phase often corresponds with the starting years of adolescence, when nearly everyone is helpful, friendly, and understanding.
Phase II: Loss and Anxiety

After the newness and excitement wear off, many adolescents begin to miss their childhood, as well as familiar responses, activities, and routines. Frequently, studies become more difficult. This may lead to confusion about how to relate to other people and a resulting sense of isolation.

During this phase, the adjustment becomes full of complaints and problems—some real and some exaggerated—in the social environment. Some people will begin to feel discouraged, anxious, lonely, unmotivated, or negative about their programs. These worries may manifest themselves in changes in appetite, altered sleep patterns, a greater need for privacy, and a loss of ability to concentrate. Each person reacts somewhat differently; however, all will find themselves acting at times in ways that vary from their normal patterns.

Coping with this confusing phase is a challenge. Experts in the field of social adjustment recommend that people who experience this sense of disorientation try to avoid any major or stressful decisions during this time. To combat feelings of discouragement and isolation, they recommend talking with friends and acquaintances about these feelings, writing about impressions and experiences and participating in new social activities. The student union or student center at the school or university is an excellent place to learn about adjustments in associations and activities that fit a wide variety of interests and experience. Many universities have information and counseling resources that offer help and advice to such students.

Phase III: Recovery

Before long, most adolescents will begin to recover their interest in the new environment, thanks to increasing self-confidence, greater familiarity with the immediate surroundings, and better understanding of the differences that initially may have caused frustration or confusion. The individual begins to feel, at last, like the same person who traveled from childhood to adulthood through adolescence, recovering both energy and the ability to strive toward important academic goals and personal satisfaction.
Phase IV: Adjustment and Acceptance

In the fourth phase of this adjustment process, most people begin to focus more on the gains made possible by their new experiences than on the loss of what is familiar. Individuals come to realize that they are broadening their own understanding about themselves and their own culture as their satisfaction and self-esteem continues to grow.

The Cycle Repeats

The adjustment cycle is not limited to the first experience of living in an emotionally unfamiliar setting. It may recur in varying degrees each time a person undertakes something new, even within the same social environment.

Another area of difficulty in adjustment is the way in which relationships are handled. One may be used to people communicating the desire for friendship in a particular way and the building of a relationship may be very important. For example, people may say "Let’s get together" or "Let’s have lunch." One may think the person will call him and then not receive any call. If he would really like to see that person again, it is okay for him to contact that individual. On the other hand, if someone is interested in seeing one and he is not interested, it is okay to politely decline and thank the person for asking.

It must be kept in mind that unspoken signals by others might not mean what you think. Gestures and habits become automatic and may vary from individual to individual. For example, for some persons, it is acceptable to be late for a meeting or appointment. To others, it is considered rude not to be in time. If a person’s words and actions do not seem to match, he can be asked to explain.

ADJUSTMENT DISORDERS:

Adjustment disorders are extremely common. A psychological adjustment disorder is characterized by the development of emotional and/or behavioral symptoms such as, depression, anxiety, school behavior problems, fighting, work problems, academic problems, social conflicts or withdrawal, or physical complaints, in response to a specific stress or stresses within your environment.

To put it simply, if you are experiencing significant stress, and because of that stress you develop psychological symptoms that are greater than what might be
expected, given the stress, and this causes impairment in some major life functioning, then you have an adjustment disorder. Major life functioning would include school adjustment, work adjustment, social adjustment, legal difficulties, family adjustment or physical health.

Stresses can be almost anything, such as the ending of a relationship, or a marriage, being terminated from your job, a family member developing a serious illness, being forced to relocate by your job, natural disasters such as hurricanes or floods, living in a crime-ridden area, becoming a crime victim, becoming a parent, getting married, etc. These events cause some stress in almost everyone. However, when stress causes clinically significant symptoms to develop, or interferes with your ability to cope with ongoing life management tasks, then you may have an adjustment disorder.

There are different types of adjustment disorders, according to the symptoms that develop. These include with depressed mood; with anxiety; with mixed emotional response; with conduct disturbance; with mixed emotional problems and conduct disturbance; and unspecified.

Some other factors distinguish psychological adjustment disorders from everyday stress and other emotional problems. First, if another psychological problem can be diagnosed that accounts for the symptoms, then it is not an adjustment problem. For example, if a person loses his job and becomes extremely depressed, then major depression would be the diagnosis, not an Adjustment Disorder, with depressed mood. Second, the symptoms should go away within six months, once the stress has disappeared. If a person lost his job two years ago, and is still depressed about it, even though he has found another comparable job, then there is another problem besides an adjustment disorder.

Dr. Franklin provides psychological treatment for adjustment disorders, and adjustment disorders respond very well to psychological treatment. Counseling or psychotherapy, desensitization, stress management training, and family or couple therapy are the preferred treatment choices, depending on the stress and the psychological symptoms that develop.
1.14 MODEL JAIL:

The lowest jail in India is the Sub jail, which has the capacity of less than fifty and only undertrials are kept in this jail. This is the ‘minimum security’ jail and such jails are maximum in number. Then is the District jail, which is formed at the district level and can house both undertrials and the convicts. This is a ‘medium security’ jail. Then there are Central jails, which have huge capacities to house both the undertrials and the convicts. These are high security jails and are fewer in number. Besides these, there are Juvenile and Barstool jails for the children and female criminals respectively. Then there is another kind also, which is known as Special jail. An executive order by the State Government can turn any place into a jail, this is usually in the case of political prisoners.

A model jail is a name, which can be given to the district or central jails, on the basis of certain facilities. Just like we have model villages, in these model jails the management and the administration is of a role model kind. Recruitment of minimum staff and management of the best type, right from cleanliness, food, health, education, moral awareness to the arrangement of various developmental programs at the administrative levels. The concept of a model jail arises with the idea of human rights in jails. The underlying fact is that the jail inmates of all kinds must be provided with basic human requirements and that the jail environment should provide corrective treatment and not corrective punishment to the criminals.

1.15 OPERATIONAL DEFINITIONS OF THE TERMS USED:

Self- Esteem was operationally defined as scores obtained by jail inmates, as measured by self- esteem Inventory (Adult Form) by Stanley Coopersmith.

Self- Disclosure means the scores obtained by the jail inmates on the self-disclosure inventory for adolescents, by, Virendra Sinha. This inventory measures Self- Disclosure on the basis of money, personality, study, body, interests, feeling- ideas, vocation and sex.
Emotional- Intelligence means the scores obtained by jail inmates on the emotional-intelligence Questionnaire developed by investigator. This Questionnaire measures emotional-intelligence on the basis of the dimensions of self-regulation, empathy, social skills, motivation and self-awareness.

Social- Adjustment means the scores obtained by jail inmates on social adjustment scale of Global Adjustment Scale student form by M/s PSY-COM Services.