CHAPTER II

REVIEW OF RELATED LITERATURE

Review of the related studies implies locating reporting and evaluating reports of research as well as reports of casual observation and opinions that are related to the individuals who planned research projects. It gives the scholar an understanding of the previous work that has been done. It enables him to know the means of getting to the frontier in the field of problem until we have learnt what other have done and what still remains to be done in one area we can not move forward. The review provides us with an opportunity of gaining insight into the methods, measures and approaches implied by other research works. The review of related studies in any field from the foundation upon which all future work will be built. Therefore Clarke and Clarke (1972) has advised that a survey of the existing literature must be accomplished before data is collected. Though the investigator aimed at a comprehensive and thorough survey of related literature yet it is quite possible that some studies may have escaped her attention. The present review is based on the effect of Yogic practices on motor fitness, physiological and psychological parameters.

Caster (1934) The aim of Yoga is to help the individual in broadening his innate physical, mental and spiritual powers for achieving a state of optimum well-being. To the exponent advocates of yoga, mind has been of prime concern from time immemorial. Effective methods to
train its faculties and control its fluctuations, disturbances, diversions, unrest, and wandering state were discovered, practiced and taught centuries ago.

Bhole and Karmbelkar (1971) investigated the effect of yoga training on Vital Capacity and “Breath Holding Time”. Their sample comprised 147 male and 139 female taken from three 5 week yoga camps conducted in Delhi. The age group was 18 – 50 years. Treatment of 20 asana, 2 pranayama and 3 kriyas were given to the samples. The results indicated an average increase of 15 seconds in breath holding time and 157 mt. In vital capacity. The differences were analysed with ‘t’ test and found to be significant at 0.001 level. Increase in breath holding time as well as vital capacity indicate achievement of better health through regular practice of yogic asanas, pranayamas and kriyas.

Udupa & Singh (1972) conducted a “Physiological, Endocrine, Metabolic and Neuro-psychological Study” on a group of 12 young normal male volunteers (age 13 – 18 years) undergoing a six month systematic training course in Hatha Yoga. The yogic practices included in this course were 30 asanas, 3 pranayamas, 3 kriyas and 2 bandhas. The findings of their study revealed beneficial effects of systematic practice of Hatha Yoga. A significant reduction in body weight and an improved pattern of respiratory function with lowered rate of respiration, increased expansion of chest, and increased vital capacity as well as increased breath holding time was found. It was concluded that yogic posture consume little energy and produce maximum physiological efficiency and that the yogic practices have a convincing scientific base.
The study was designed by Dreher (1973) to determine the effects of hatha yoga and judo on the personality and self-concept profiles of selected college men and women. The populations studied were male (N = 16) and female (N = 28) hatha yoga students, male (N = 19) and female (N = 9) judo students who elected to enroll in beginning hatha yoga and judo classes at the university of Utah during the spring semester 1973. The control group consisted of male (N = 29) and female (N = 29) university student randomly selected who did not participate in the classes. The Cattell 16 Personality Factor Questionnaire (16PF Test) and the Tennessee Self Concept Scale (TSCS) were administered to the groups during the first and last weeks of the quarter. A student Opinion Questionnaire was administered to the hatha yoga and judo groups during the post-testing session. A one-way multivariate analysis of variance (MANOVA) was used to produce values of F for each variable. The Wilks Lambda criterion was used to test the significance of the differences between the group profiles. A multi discriminant function analysis was used to determine those variables which discriminated the group from one another. Significance was set at the .05 level. Following Findings were found in this study.

There were no significant differences between the personality profiles or between the self-concept profiles of the female groups on the pretest scores of the 16 PF test or the TSCS.

There is no significant differences between the personality profiles of the male groups on the Post test scores of 16 PF Test.
There were no significant differences between the self concept profiles the female groups and of the male groups on the post test scores of the TSCS.

Based on the male pretest 16 PF test scores it was determined that hatha yoga and judo groups were more tender-minded and conscious than the control group.

Based on male pretest TSCS scores it was determined that the Hatha yoga group had a greater moral-ethical and family self orientation than the control and judo groups.

Based on the female post test 16PF test scores it was determined that the hatha yoga and judo groups were more assertive and emotionally stable than the control group.

The male and female Hatha Yoga students were of the opinion that their personality and self-concept were changed as a result of attending the hatha yoga class while the judo students held the opposite opinion.

Yadav (1973) interprets Pranayama as the control of bio-energy through the respiratory regulation. According to him Pranayama is the collection of heart, lungs, emotional, feeling and mental force and this can be controlled through a systematic regulation of respiratory process. He enlisted the following benefits of Pranayama.

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1. Better blood circulation
2. Increased lungs capacity
3. More oxygenation
4. Purification of blood
5. Longevity
6. Emotional control
7. Mental concentration
8. Cheerfulness.

Johnson (1974) conducted an experiment on the effects of yoga-therapy on conflict resolution, self-concept and emotional adjustment. A stratified random assignment of subjects to groups and random assignment of groups to experimental and control condition were performed. Measures of conflict resolution, self-concept and emotional adjustment were the dependent variables which had hypothesized relationship to the independent variable. The Conflict Resolution Inventory and the Tennessee Self Concept Scale were scored and the results were transferred to punched cards for computer analysis. Pre-test scores were subtracted from post-test scores to achieve a measure of change. These scores were then subjected to a ‘t’ test to determine whether significant differences existed between experimental and control groups within the .10 level of significance. The result indicated that Yoga therapy is an effective method of stimulating positive change in term of conflict resolution between actual and desired behavior, feeling of the sense of self esteem, identity, self satisfaction, perception of own behavior, physical self as well as defensiveness and emotional adjustment.
Stephen (1974) conducted an experiment on the effects of yoga therapy on conflict resolution, self-concept and emotional adjustment. He used yoga therapy as psychotherapeutic tool to further examine psychotherapeutic effectiveness of yoga, transcendental meditation and the like. A stratified random assignment of subjects to groups and random assignment of groups to experimental and control conditions were performed. Measures of conflict resolution, self concept and emotional adjustment were the dependent variables which had hypothesized relationship to the independent variables. The Conflicts Resolution Inventory and the Tennessee Self Concept Scale were scored and the results were transferred to punched cards for computer analysis. For significant differences ‘t’ test was used between experimental and control groups. The result indicated that yoga therapy is an effective method of stimulating positive change in term of conflict resolution between actual and desired behaviors, feelings of the sense of self-esteem, identity, self satisfaction perception of own behavior, physical self, moral-ethical self, personal self as well as defensiveness and emotional adjustment.

Kochar (1976) studied the “Influence of Yogic Practices on Mental Fatigue”. His sample comprised 38 young boy in the age group 14 – 18. His treatment schedule consisted of 8 asana and 2 Pranayama exercises. Shavasaa was prolonged for 5 to 8 minutes after the session. The yogic training continued for six months. He found that all the 38 subjects exhibited a significant positive effect of yogic practices in reducing mental fatigue, postponing the onset of fatigue and a significant improvement in performance on mental work.
The intent of Batirke (1978) study was to compare the influence of acute physical activity and “non-cultic” meditation versus a standard control treatment on state anxiety. Seventy five adult male volunteers served as subject with twenty five Ss randomly assigned to each group. Physical activity was performed at 70% of Vo2 max for twenty minutes by Ss in the exercise group. Ss assigned to the meditation group practiced Benson’s Relaxation Response for twenty minutes and the Ss in the control group simply related quietly in a cycling chair for twenty minutes. State anxiety was measured by means of the Spielberger STAI, and it was assessed (1) prior to (2) immediately following and (3) ten minutes following each treatment. Oxygen consumption, heart rate, skin temperature and blood pressure were also measured and confirmatory variable under selected conditions. The data were analyzed by means of a two way repeated measures ANOVA, and this analysis revealed that a significant reduction in anxiety occurred for each treatment. This held for both those Ss falling within the normal range for state anxiety, as well as those Ss regarded as high anxious. It was also noted that none of the physiological variables differed significantly following the control and meditation treatments.

Phillips, (1980) The purpose of this study was to investigate the possibility that a new orientation to counseling practice, a “Yoga Therapy” orientation, has begun to develop incorporating the philosophy and techniques of both Western and Eastern Psychology. Two group were compared. The first, W group, were Western counselors with no experience in yoga or meditation. The second group, the E – W, were Western training counselors who had also received training in Eastern
psychology at the Himalayan International Institute. This group was divided according to meditation experience into the meditating (E-WM) and non-meditating (E-WN) sub groups. A paper and pencil survey format was used to assess the counselors attitude, beliefs and self-reported counseling behaviors across eleven dimensions of counseling practice. Instruments used were a Personal Data Sheet, a Counselor Questionnaire and analogue Counseling Solutions. Multivariate analysis of variance was done on all dependent measures on the groups variable only. Univariate analysis of variance was then employed to isolate significant dimensions. All significant dimensions were then subjected to post-hoc analysis using Dunn’s planned comparison procedure. Comparison were made: E-W vs W; E-WM vs W; E-WN vs W and E-WM vs E-WN. The findings of this study indicate that E-W vs W, E-WM vs W and E-WN vs W comparisons were significant on 14 of the CQ sub dimensions and five of the eight ACS dimensions. None of the E-WM vs E-WN comparisons were significant. In conclusion “Yoga Therapy” is developing a new orientation in the field of psychological counseling practices. The counselors having the training and knowledge of yoga psychology differ significantly from the counselors which do not on the dimensions of counseling practice. The counselors having the knowledge of yoga psychology as well as meditation training do not differ from those counselors having only knowledge of yoga psychology but not having meditation training.

Harrigan, (1981) made an attempt to analyse the effects of two components of yoga – diaphragmatic breathing and Hatha yoga posture on anxiety, personality, and somatic/behavioral measures among selected
college under graduates. 24 undergraduates subjects were selected randomly for this investigation who were enrolled in a Counselor Education class at The Pennsylvania State University during the 1980 spring term. Subjects were randomly assigned to one of four lab groups namely diaphragmatic breathing alone (B, n = 5); yoga posture alone (P, n = 6); lectures on holistic health with sitting quietly (the control group L, n = 6). Each treatment group met twice a week for 6 weeks, and in addition, subjects were requested to practice their treatment at home for 10 minutes three times a day. Laboratory training for half of the sessions consisted of videotape presentations, monitored by one of three research assistants. Live training by the experimenter was presented alternately for the other half of the sessions, each of which lasted 30 minutes. Pretest / Post test measures were clustered into three categories: anxiety, consisting of heart rate and blood pressure reading and the state. Trait Anxiety Inventory; personality, comprised of the Mood Adjective Checklist and three scores of the Tennessee Self-concept Scale; somatic / behavioral, including two items from a General Information Questionnaire and the Somatic Complaint Checklist. In addition, pretest / mid-study analyses were performed for heart rate, blood pressure, and mood. Expectancy, compliance and post hoc evaluative data were also collected. The 1 x 4 design was analyzed by Analysis of covariance using the pre test as the covariant. Analysis of variance performed on the pre test scores revealed no significant differences, thereby assuming adequate equality between groups. Significance was tested at the 0.5 level and follow-up tests for significant finding used Turkey’s Wholly Significant Difference test. The results of this component analysis of yoga indicate the efficacy of a diaphragmatic
breathing with yoga posture intervention for improving mood. State anxiety and the need for sleep were also reduced in the group. The diaphragmatic breathing treatment showed significant effects in one measure from each outcome cluster. The posture-alone treatment did not show adequate results to support its use as an independent intervention or to explain its interaction with other components of yoga therapy. It seem to be dependent upon combination with a breathing component to be effective. The lectures treatment demonstrated some positive effects on anxiety, and further investigation of similar cognitive interventions is supported.

Rudolph (1981) investigated the effects of Hatha yoga effective interpersonal development class could produce a significant change in the self concept of female college students. 215 female college students were chosen as the subjects and who completed the self-concept measure (Bills Index of Adjustment and Values) at the beginning and end of the quarter (10 weeks). There were 54 subjects in 3 yoga classes, 53 in 3 Effective Interpersonal Relationship Development classes and 53 in 4 comparison classes (randomly selected algebra classes). Experimental treatment consisted material which was normally taught in the classes. Information such as age, quarter in school and other subjects taken was collected the a demographic survey. A second group of 55 female students in 3 Hatha yoga classes taught the following year completed the pre-test and post-test self-concept measures, and also answered a Student Opinion Questionnaire. Analysis of variance of pre-test data across all classes and groups indicated no significance differences, providing an assumption of equivalence of the groups. Repeated measures analysis of variance
showed a significant difference on the self concept measure between the pre-test and post-test data (p = 0.15). The test for simple main effects indicated that only the Hatha yoga group contributed significantly (P = .01) to the results. The majority of the students agreed that Hatha yoga class had helped them to became more self aware, to feel better about themselves and to solve personal problems and physical problems.

Lidell (1983) regards yoga as a complete science of life and accepts its origin to be in India many thousand years ago. It is, according to him, the oldest system of personal development in the world, encompassing body, mind and spirit. Yoga accepts man as ‘whole’ – as a complete identity. According designs his mental, social physical, emotional and spiritual development in a natural, systematic and integrated manner through its eightfold path.

Naruka (1983) investigated “The effects of Pranayama on circulatory and Respiratory Variables” and found a significant improvement in respiratory function and pulse rate and an increase in vital capacity, breath-holding time and cardio-vascular efficiency. He concluded that Pranayama could be a useful method of improving cardio respiratory efficiency.

Vinod. et. al. (1984) carried out a study on an adolescent group of 14 boys and 13 girls to investigate the effects of yogic practices on anxiety, neuroticism and extraversion. Treatment of 10 Asana, 2 Pranayama and 3 Kriyas were given to them. Data was collected by Sinha’s Anxiety Scale and Modestly Personality Inventory. The analysis
of data on pre-test and post-test scores exhibited a significant fall in mean values on anxiety as well as neuroticism. They concluded that yogic practices produce a significant decrease in anxiety, neuroticism and general hostility. Their study further revealed that yogic practices have positive effect on physical relaxation and decrease in emotional disturbances.

Digamber (1985) states that the primary aim of asana and Pranayama is to develop the inherent capabilities of an individual and thus make his life fuller, richer, and more efficient. He further explains that these yogic practices entirely change the mental attitudes and indicate virtues like sincerity, honesty and self actualization, that contribute to health, happiness and harmony in life.

Lesser (1985) conducted a study using Western theories of self actualization, body psychology and body psycho therapy. He developed a rational for the utility of yoga asana in promoting psychological growth health lifestyle behavior change. The subjects were divided into three groups namely growth strategies group, running awareness group and the third was yoga asana group. Treatment lasted eight weeks and were protested and post-tested using the Personal Orientation Inventory, The Multidimensional – Multi Attributional Casualty Scale and the Wellness Inventory. The personal Orientational Inventory was also given at follow up. A series of nonparametric pair wise comparisons were conducted between all groups on all dependent measures. There were no significant results found except where the Wellness Inventory gain scores were compared between the yoga and personal growth groups, favouring the
former qualitative data reported in the section which reveals the participants subjective impression of the treatment benefits.

Edwards (1987) intended to study the long term effects of Sidha yoga such as meditation, chanting, seva, japa and pooja on psychological change and spiritual growth. Those people who were practicing yoga from ten or more years were chosen as subjects. 13 infants were divided into three sub groups. The first group involved four (4) in formats and called ashramites. Second was of four (4) in formats and called swamis and the third had five (5) in number and participated in the series of 3 in-depth interviews based on Spradlay’s method and completed a written validation procedure. They were authorised to add, or correct the researcher’s conclusion regarding their experience of Sidha yoga. The in formats advocate that the practice of Sidha yoga brings physical, mental, emotional, conceptual, relational, attitudinal and value and priorities long term changes. It has its long term effects on purifying the body, heart and mind. It increase one’s Shakti and the person become more conscious and expand one’s experience of unconditional love. It also effects the relation of guru discipline manner and also awaken the Kundilini.

Singh and Madhu (1987) conducted a study on Twenty male subjects in age group 18-20 years to study the impact of logics on mental health variables. To find out the results he used (1) Cattle’s Anxiety Questionnaire, (2) Tiwari & Singh’s Security and Insecurity Inventory, (3) Hand Steadiness Apparatus and (4) Trigram’s Short-term Memory Test. Test-retest technique was employed for data collection. Treatment of Asana and Pranayama given up to six month. He find out that due to the
yogic practices, short-term memory and hand steadiness had improved and a decrease in anxiety level and in feeling of insecurity was also observed. Thus the positive effect of yoga was reported on the above mentioned variables of their study.

Vicente (1987) conducted a study to explore the role of yoga therapy in anxiety, neurosis and depression patients. In his 8 years long study he found 73 patients availed of yoga therapy. They were given yoga practice for 2-4 hours per week for one year. Result based on case studies exhibit very long improvement by 42% good improvement by 52% and 6% showed no change. Asana were found to be significantly more effective curbing anxiety.

The purpose of Burke (1988) study was to investigate the effect of perceptual cognitive training program on attention / concentration style and performance of the tennis service. 24 youth and adult, male and female advanced tennis player were employed in this study. Experimental and control groups subjects were pre-tested and twice post tested on the Tennis-Test of Attention and Interpersonal style (T-TAIS), the Sports Competition Anxiety Test (SCAT) and a service accuracy task. A concentration training intervention based on meditational procedures, but made tennis-specific, was introduced to the experimental group between the first and second posttest. The intervention was employed for two week (28 sessions maximum). An attention training questionnaire was given to experimental tennis subject to analyze their perception of their effectiveness of the cognitive technique. In conflict with the ANOVA analyses 75% of the trained subjects supported the concentration training
technique helped their tennis game. Implications of findings in this investigation indicate that the proposed benefits of cognitive attentional training interventions should not be proclaimed or disclaimed until further research in this area has been performed.

Kayali (1988) compared the effects of yoga meditation (YM), Progressive Relaxation Training (PRT), Catnap (CAT) and the control Group Magazine Reading (MAG), in reducing the state anxiety and heart rate as well as relieving headaches, insomnia and general tension. In this study stress was viewed as tension. In this study stress was viewed as a multi-dimensional experience, with physiological, behavioral and psychological components. Hence, total of the three dependent variables were used, including one measure of heart rate (Heart Rate Monitor Scale), state anxiety (The State Anxiety Scale of the State-Trait Anxiety Inventory for Children) and self rating scale of overt target behavioral symptoms of headaches, insomnia, and general tension, the sample consisted of 80 middle grade students who were randomly assigned to the four conditions. As expected there were no relationship between the measures of heart rate and state anxiety and the four groups were found to have equivalent pretest measures of heart rate and state anxiety. Two one way ANCOVA designs were employed to compare the four treatment groups on post-test anxiety score and heart-mate measures. Non-parametric post-test designs (Kruskall Wallis Test) was used to compare the rating of the target behavioral symptoms of headaches, insomnia and general tension. The findings of this study can be summarized as PRT and YM techniques are more effective rather than
CAT and MAG strategies. Yoga meditation proved more effective to reduce heart rate rather than PRT and MAG strategies. PRT and Yoga meditation reduce headaches and general tension. CAT is more effective to relax headaches than the MAG techniques.

Barnes and Nagarker (1989) in their study entitled “Yoga Education Scholastic Achievement” found a positive effect of yogic practices on academic achievements. This study was conducted on 40 students selected from school registers of VIIIth standard (age group 13 – 15 years) on the basis of their willingness to participate in yoga training camp for four months. The schedule consisted of asana, Pranayama and Kriyas for 2 hours everyday. For data collection Scholastic Aptitude Test and Non-verbal Test were administered before and after yoga training camp. The results showed a significant positive effect of yoga training camp on scholastic aptitude as well as on intelligence.

Bhatti (1989) studied “The Effects of selected Yogasana on psycho-physiological parameters.” The study sample comprised 90 girls in the age group 12-14 years selected from various schools in Madras. They were divided into three groups. Group 1 was given strenuous stretching cultural asanas, Group II was subjected to a combination of easy cultural asanas, meditative asana and relaxation asana, Group III was control group. The findings revealed that no significant difference could be observed between the two groups namely asana group and combined group. Both groups were found effective in decreasing pulse rate, and controlling blood pressure.
Shahi Mohan and Kacker (1989) used yogic practices for treatment of neurotic anxiety at AIIMS and compared the results with that of the drug therapy. Out of 91 points 38 opted for yoga therapy and rest 53 were given drug therapy. Results exhibited that among yoga group, level of neuroticism decreased significantly (0.01 level), and inner power and attention increased. However, this increase was found to be significant. In drug therapy results were found to be significant on all scales except on Locus of control scale. On this scale the improvement rate for yoga group was 76.7% in comparison to 50% for the drug group. They concluded the yoga therapy is more effective in comparison to drug therapy in combating anxiety and neuroticism.

Annakili (1993) studied “The Effect of Asanas and Gymnastics” in selected Physical, Physiological and Psychological Variables. 100 boys in the age group 10 – 14 years constituted the sample for this study. He found the anxiety level to be higher in the gymnastics group in comparison to the yoga group.

Indirani (1993) carried out a study on “The Effects of Yogasanas on selected Physical Physiological and psychological variables among school boys.” The findings suggest that the asana’ effect was observed to be significant on flexibility and agility. Pranayama significantly improved breath holding capacity, vital capacity and resting pulse rate.

Shanmugam (1993) investigated “The effects of Asana and Jogging on selected physiological and Hematological Variables.” Among school boys, Asana were found to be more effective than Jogging in
improving pulse rate, vital capacity, breath holding time and sacrum cholesterol.

Fields (1994) conducted a study on “Religious Therapeutics: Body and health in Yoga and Ayurvedic medicine.” He used to designate relations between health and spirituality, medicine and religion. Dimensions of religious therapeutics include religious meanings that inform medical theory, religious means of healing, health as part of religious life, and religion as a remedy for human suffering. Classical Yoga is analyzed to establish an initial matrix or religious therapeutics with 5 branches: philosophical foundations, soteriology, value theory, physical practice, and cultivation of consciousness. Through comparative criticism of classical (Patanjala) Yoga, the study presents a heuristic of religious therapeutics a model for interpreting relations among healing and liberative functions in world religions. Body and health are of instrumental but not ultimate value in classical Yoga: the body is used to transcend itself for attainment of Yoga’s Samkhya-based metaphysics contains an un reconciled dualism, and while practice of Yoga is paradigmatic of mind / body holism, Yoga prescribes realization of a spiritual self, independent of material and psychological nature. The study rehabilitates the body in respect of the compatibility of embodied ness with religiousness. Other Indian and world traditions suggest dimensions of religious therapeutics both resonant with classical Yoga and lacking from it. India’s Ayurvedic medicine represents the sixth branch of religious therapeutics: medical therapeutics. I distill from Ayurvedic and Western sources a set of determinants of health: biological, medical / psychological, cultural, and metaphysical.
Significant determinants of health are wholeness, self-identity, and freedom; these are incorporated in discussion of the complementary functions of medicine and religion, grounding the claim that in classical Yoga, liberation is healing in an ultimate sense. Tantric yogas utilize material nature for human spiritual progress, and unlike classical Yoga, esteem nature, body / mind, the feminine, and relationality. Tantra provides another branch of religious therapeutics: aesthetic therapeutics. The study anticipates elements of health / medicine in western religions, Buddhism, and Lakota religious philosophy. Sacred speech and song are explored to demonstrate comparative inquiry into religious therapeutics; some Native American Indian and Hindu applications of sacred language are considered. Finally, the model of religious therapeutics is supplemented with community, embracing ecological, social, and religious relationality and communication.

Abbott (1997) conducted a study on “States of meditation: A qualitative inquiry into the practices of fifteen meditators”. The goal of research is to document how fifteen Americans who have lived and studied at the same Indian yoga ashram described their practice of meditation. The philosophical background of the ashram is explored looking at the primary belief system of Kashmir Savism. The meditation practices are examined using qualitative interview procedures and methodology. The goal of qualitative research in general is to document some aspect of human experience. It does this by identifying the concepts and categories that people use to characterize and describe their own experiences. In this study, fifteen meditators are interviewed on two separate occasions with the purpose of identifying common concepts that
they use to describe their meditation practice. Reconstruction of this interview data uses grounded theory. Validity and reliability are discussed in terms of Lincoln and Guba's (1989) concept of trustworthiness of data and its three axioms of credibility, transferability and dependability. The Results chapter identifies 11 distinctly recognizable categories of experience that occur during this type of Indian yoga meditation. Five of these categories appear primarily in the early stages of meditation, while five categories appear primarily in more advance meditation. The latter are considered to be attributes of the altered state of consciousness called turiya or samadhi. The 11 categories of experience are discussed in terms of the psychological literature on meditation and in terms of the ashram philosophy of Kashmir Savism. The literature review examines the subject of meditation as it has evolved in the psychological journals over the past twenty years. Much of this literature on meditation has struggled with the issue of how best to approach the scientific study of meditation.

Archambeau (1997) examined how dream work, intuition, and Integral Yoga is a spiritual path for United States Americans and Indian Americans. How U.S. Americans and Indian Americans practice the pursuits of dream work, intuition, and Integral Yoga as a spiritual path was investigated for a Master’s thesis. Subjects included six participants from the San Francisco Bay Area, age range 36-50, who were, to varying degrees, actively engaged in using dream work, intuition, and Integral Yoga as a spiritual path. The methodology was a case study whereby a 90-minute interview per individual was conducted based on a two-part grand tour question followed by approximately nine specific questions.
Combined major and minor themes by culture (together and separately) and by gender (together and separately) were extrapolated and then compared with the literature for the method of data analysis. The major theme from the grand tour question resulted that together dream work, intuition, and Integral Yoga constitute a/one spiritual path; and the minor theme concluded and Integral Yoga constitute a/one spiritual path; and the minor theme concluded that Integral Yoga is the path and dream work and intuition are the tools/aids.

Jordan (1997) report in their valuable study “Worth the effort: Self-empowerment as the missing link in women’s health and fitness”. This feminist inquiry reveals the fact that many women exposed to a patriarchal, celebrity-obsessed, appearance-oriented culture find it difficult to adopt long-term health and fitness behaviors that bring them satisfaction and heightened self-esteem. On the contrary, the prevailing fitness message often creates resignation, low self-esteem and despair. Interviews of 400 women (and 13 men) revealed that a critical step toward adopting and maintaining a self-styled, healthy and fit lifestyle was accomplished when the women transferred authority of their bodies from an external agency – such as parental authority, husbands, boyfriends, clergy, fitness industry, physicians, media, celebrity hype-back to themselves. Transferring authority back within one’s self and rejecting society’s prevailing judgments on women’s bodies were the self-empowered steps necessary to fuel women’s healthy pursuits for the long haul. Previous research declared self-esteem to be a byproduct of fitness, but this study found self-esteem and self-empowerment as necessary antecedents to even adopting exercise routines. Tools for self-
Malhotra (1997) studied on the topic “Yoga and its Physiological and Psychological impacts on the elderly”. The three components of Yoga; Physical Posture, breathing component and mental concentration; have been described. Its curative and preventive capabilities have been examined. A vast number of research has been carried out at various places in the world to determine the usefulness of Yoga. Some of this research has been examined in the thesis. Almost all of the research studies has confirmed the benefits of yoga. However, very few research had the older adults as participants. It is recommended that detailed research should be carried out, having older adults exclusively as subjects. A number of yogic exercises, suitable for the elderly have been described.

Rhodes (1997) have undertaken a project to demonstrate excellence brings together the wisdom of the ancient practice of yoga, specifically the posture (asana); the research and therapeutic techniques of somatic psychology, especially the concept of body language; and the insights of pre and per-natal psychology, to propose an approach that incorporates all three. The core of this project is research involving 22 children, ages four years – eight months through nine years eleven months. These children were video-taped while performing a series of five, specially selected, yoga postures. The birth stories were then collected through interviews with the child mother, father and/or another
person who had been present at the birth of the child. Analysis of these data resulted in identifying specific elements in the performance of the yoga posture that could be perceived of as clues to the child’s prenatal and birth experience. The proposal is put forth that yoga posture have the potential to activate birth memory in the body and to be used both diagnostically and therapeutically in dealing with prenatal and birth issues.

Dillon, Jane E. Robinson (1998) conducted an experiment on “The Social Significance of a Western Belief in Reincarnation: A qualitative Study of the Self-Realization Fellowship (YOGA)”. The dissertation examines the acceptance of one of the oldest eastern religious movements in the United States. Based on a ten year in-depth longitudinal study of the Kriya Yoga tradition of the Self Realization Fellowship, founded in 1920 by Paramahansa Yogananda, this study employs ethnographic and documentary methods to analyze the doctrine, practices, and philosophies of the group. The central thesis is that this Yogic way of life, and the attendant beliefs in reincarnation and karma, have the possibility for broad acceptance in the United States and the Western world as sources of meaning and philosophies for explaining the human condition. The acceptance of this movement and its philosophies are considered in light of postmodern conceptions of the self, personhood, and community that are integral to the folk models shared by movement members and the range of commitment mechanisms evident in the group. In this ethnographic research study (which includes transcripts of over four hundred hours of in-depth interviews with fifty monastic and lay
disciples of Paramahansa Yogananda), he analyze the meaning of a western belief in the SRF Yogic reincarnationist theodicy, its significance within the Western Yoga Movement, and the impact on western society of the fundamental transformation of knowledge from a Salvationist to a reincarnationist paradigm and appears to be taking place in the postmodern western world. Reincarnationist theory, a particular ethno theory of social action, is proposed as an explanation of human action based primarily on spiritual (rather than economic, psychological or gender) relations. Action that results from a reincarnationist theory can be described as a form of spiritual humanism embedded in a Yogic ethic of inner renunciation. A relationship between the Yogic ethic of inner renunciation and the spirit of an emergent communitarian social order is suggested. He use a new social movements framework to situate the Western Yoga Movement, whose general goal is Self-realization: liberation of the human soul from ignorance.

Droff (1998) made an attempt to assess which aspects of graduate programs in clinical psychology were the most stressful, and which coping helpful resources were the most helpful in alleviating to relieve these stressors, for various groups of students. The Stressors and Coping Resources Questionnaire was developed and distributed to 11 APA approved programs in the New York – New Jersey area. 291 clinical psychology graduate students returned the questionnaire (a 33.8% response rate). The quantitative were factor analyzed, and then correlations, T-tests and ANOVA’s were implemented (.01 level of significance for all analyses) using this data. Qualitative analyses were done for the short-answer questions and the optional
comprehensive/qualifying exams, academic work load and financial worries are the most stressful, and that social supports – particularly from spouses/partners, friends, and personal therapists – are the most helpful. These three social supports were overwhelmingly cited as most helpful, in this order, regardless of personal or program variables. Peer supports – both formal and informal – were the most helpful school-related coping resources for students overall. However, people of color (especially African Americans), non-heterosexual students (especially bisexuals), older students, and students with 2+ marginality points reported having more difficulties with peers, found peer support groups significantly less helpful than other students, and experienced coping resources such as career guidance / networking, yoga/meditation, and spirituality / self-awareness as significantly more beneficial than did students overall. Other differences based on personal and program variables were also discussed, as were the relationships between specific stressors and particular coping resources. Suggestions are made for concrete ways to alleviate student stress (both by minimizing the stressors and by enhancing the most effective coping resources), keeping in mind differences between various groups of students regarding what is most stressful and most helpful.

Goldner (1998) have done research in the Ohio State University regarding the success of alternative health care movement and how integrative medicine is expanding western medicine. Mainly consumers are practicing alternate technique such as acupuncture and yoga. The subjects were chosen through interviews with forty alternative health care practitioners, clients and observations of five alternative health care
organizations in the San Francisco California Bay area. In which he found that most practitioners and clients identify with an alternative health care movement and define their participation as activism. Though their resistance to western medicine often involves individual acts, collectively they are forming an alternative ideology and structure, and having a large impact since they identify with a seemingly cohesive social movement that challenges Western medicine collectively. Since the alternative health care movement has diverse participants, strategies and organizations. Goldner argue for a synthesis between resource mobilization and new social movements theories. He used institutional theories to explain how western medicine respond to this threat. Some physician were incorporating that alternative medicine have more power alternative practitioner. In their opinion there is a need control holistic ideology to prevent western medicine from co-opting their personnel and techniques.

Hahn d’Errico (1998) studied on “The impact of spirituality on the work of organization development consulting practice”. The purpose of Hahn d’Errico study was to learn how spiritual attitudes and beliefs impact the work of external organization consultants. The growing interest in spirituality in the workplace and in organization development (OD) are the background for this study. The twelve participants were women and men from different racial and religious backgrounds, including African-Americans, Asians, Latino/as, South African white males, Buddhists, Christians, Jews, and those with no religious affiliation. This study reviewed two distinct literatures: spirituality /
religion and organization development. Participants discussed their definition of spirituality, how they arrived at their beliefs, and how their attitudes affect their consulting work in in-depth phenomenological interviews. The analysis of the interviews revealed the following themes: (1) participants made a clear distinction between spirituality and religion; (2) participants described spirituality in terms of universal principles such as unity, interconnectedness, love, compassion, energy and intuition; (3) participants described spirituality as a personal experience involving action, service and requiring self-awareness; (4) spiritually-oriented participants experienced life’s events as inter-connected lessons and applied this understanding in their consulting work; (5) balance and detachment are important but difficult to maintain in stressful consulting work; (6) participants used their attitudes and actions as tools for consulting work, including the use of intuition; (7) participants maintained their spiritual orientation through practices such as yoga, meditation, and understanding the Chakra system. This study highlights the difference between spirituality and religion, points out the complexities of openly discussing spirituality in OD, and stresses the need to address issues of religious freedom in the workplace.

Mass (1998) made a research to investigate the effects of modified Hatha Yoga practices on 3 adults suffering from different Somatic disorders; (i) multiple scierosis, (ii) recurring attacks of gastrointestinal discomfort with a possible pancreatic disorder of unknown origin, and (iii) chronic pain in both knees and an elbow injury. Three single case studies were carried out. The intervention consisted of 20 individually taught, and modified Hatha yoga sessions. Data were collected from
questionnaires; the short form of Eysenck's Personality Inventory; Wickram's Experience Inventory's participants reports and researcher's observations during the intervention; and free-flowing interviews. Results of the study have shown that the intervention had beneficial effects on all participants. However, negative effects were recorded for the participant suffering from recurring gastrointestinal discomfort. It is proposed that the intervention disturbed the homeostasis of the participant's neuroendocrine system, which had adjusted to 30 years of drug therapy following a complete thyroidectomy.

The purpose of Trinidad (1998) study was to examine the effects of theraband exercise, psychological skills training, and peer leadership programme on selected measures of strength, flexibility, cognitive processes, mood and stress among racial minority elderly. Eighteen racial minority elderly including 1 male and 17 females, participated in a theraband exercise program, psychological skill training, and peer leadership training program at Martin Luthes King older Adult Center. The treatment program was of low intensely exercise, 60 minutes twice weekly per 18 weeks, using elastic rubber therabands to provide resistance for the development of muscular strength. The entire exercise program was performed to quiet, calming music, with numerous gospel selections. For the first 6 week, the treatment consisted of 15 minutes of warm-up (stretching), 35 minutes of theraband exercise, 10 minutes of cool-down. During the second 6 week, the treatment consisted of 5 minutes of warm-up (stretching); 30 minutes of theraband exercise, 20 minutes of psychological skills training (deep breathings relaxation techniques, positive self-talk, focusing, and yoga exercises); and
5 minutes cool down exercises. This psychological skills training programme was referred to as the Trinidad Psychological Skills Training Programme – Geriatric (TPSTP-G). These psychological skill were provided to the participants before, during and after the theraband exercises. The third 6 weeks of treatment consisted of the same program as treatment two, conducted by two peer leaders selected from among the participants and under the supervision of the researches. Each session consisted of 5 minutes of warm up; 30 minutes of theraband exercise; 20 minutes of psychological skill training; and 5 minutes of cool down exercises. During this treatment period, the peer leaders provided the TPSTP-G before, during, and after the theraband exercises. The following procedures were utilized to measure the dependent variables. Muscular strength was assessed with a hand held dynamometer. Flexibility was assessed by the shoulder flexibility and stand and reach tests. Cognitive processing was assessed by a subtest of the Mini-Mental State Inventory. Mood was assessed with the Gesiatric Depression Scale, and stress assessed by the Subjective Units of Distress Scale. All measures were made both pre and post-treatment. Post-test one was conducted after the first 6 weeks, followed by post-test two after the second 6 weeks and post-test three after the third 6 weeks training period. Within the micro-computer statistical software package called view stat, two statistical procedures were followed: analysis of variance with repeated measures and Scheffe post-hoc analysis. Statistically significant gains were made by participants on all variables, the muscular strength, flexibility, cognitive process, mood stress.
Wagner (1998) project generates a group treatment model for teaching Hatha Yoga to recovering alcoholics. One year, post-treatment abstinence rates for recovering alcoholics cluster around 50%. This high incidence of relapse suggests that current treatment may not be fully addressing the needs of recovering alcoholics. The field of health psychology embraces a holistic approach to health which recognizes that health is determined by interacting biological, psychological and sociological factors. The underlying intent of this project is to promote a more holistic approach to alcoholism treatment. Yoga is one of the six orthodox systems of Indian Philosophy and like health psychology, is rooted in the belief that the body and mind function in a holistic manner. Yogic philosophy prescribes a number of related disciplines which have the common goal of realizing union with god or goddess. One of these disciplines, Hatha Yoga, is a psycho-physiological practice which utilizes primarily asana (physical posture) and Paranayama (controlled breathing techniques). Asana and Pranayama exercises were developed by spiritual adepts for the purpose of calming the mind and engendering and maintaining robust psychological and physiological health.

The study designed by Baldwin (1999) to test the psychological and physiological influence of Hatha yoga training on healthy, exercising adults. For this a weekly yoga class added in their regular exercise program. Nine research questions were addressed in a pre-test / post test experimental design, Volunteers solicited through a local/YMCA were prescreened for eligibility using ACSM guidelines for & idquo;apparently healthy rdquo; adults. Subjects were pre-tested and post tested for mood state, stress response, recovery heart rate and spinal / hamstring
flexibility. Over a period of eight week, subjects in both groups continued their normal exercise habits mid maintained exercise logs. Subjects in yoga group received a yoga class at a later time. At the end of eight weeks, exercise logs were collected and post test were conducted. The study discovered (1) more positive mood change in the yoga group over eight weeks (2) and more immediate positive effect from yoga than from cardiovascular or resistance training activities, (3) and more compliance with yoga and with cardiovascular or resistance training activities, (4) and comparable perceived exertion ratings for & moderate and & Hatha yoga and routine aerobic exercise (13 on the Borg RPE scale), (5) and an 8% gain in spinal and hamstring flexibility in the yoga group over eight weeks, and (6) decreased vulnerability to stress in the yoga group, at the same time that sources of stress for that group increased.

Butera (1999) conducted a study on “A comprehensive yoga lifestyle program for people living with HIV / AIDS” with the aim to address that how the philosophy of yoga applied to healthy living for a person living with HIV/AIDS. The whole study was divided into five parts. First part covers the history of HIV/AIDS and the philosophy of yoga and includes a survey of classical yoga school based in USA, Second part studies the Yoga Institute of Bombay in India that includes health and yoga programme for person living with HIV/AIDS. Part three applies review of the philosophy of natural healing. Part four includes the yoga’s theory to HIV/AIDS situations and the fifth part includes yoga programme for HIV/AIDS covering psychology, exercise, psycho-
physical practices, meditation, prayer, nutrition, group support, hobby
which support the yoga’s overall lifestyle approach and well being.

The purpose of Kawano (1999) study was to examine “The effect
of exercise on Body Awareness and Mood”. The strenuousness of
exercise was examined to determine whether non strenuous exercise
programs improve mood states and body awareness as much as do
traditional strenuous exercise programs. Mood variables were identified
as trait anxiety, tension, depression, anger, vigor, fatigue, and confusion.
Body awareness variables were measured by the Self-awareness
Questionnaire as well as by the Physical Emotional Management
Questionnaire, both of which were designed for this study. The body
awareness components included posture, breathing patterns, hand
gestures, and facial movements. These components were based on three
approaches: the relationship between specific motor behaviors and
internal states identified by Ekman (1969), physiological intervention
strategies for athletes (Loehr, 1990), and the effects of Eastern exercises,
such as yoga and t’ai chi (Patel, 1991). Five different exercise programs
(yoga, stretching, t’ai chi, aerobics, and NIA) were used. The data
analysis used was the within subjects methodology as reviewed in Hunter
and Schmidt (1990). The mean changes in mood for the five programs
studied were compared to meta-analysis findings for strenuous programs.
In regard to mood components, the findings from this study for the
strenuous programs were largely consistent with the average meta-
analysis results across many studies. For all mood variables, t’ai chi
produced improvements that were very close to those produced by
strenuous programs. Yoga and stretching were just as effective as the
other programs for expression and worked better than the other programs for expression and worked better than the other programs for anxiety and general mood. Thus nontraditional exercise programs are just as successful as strenuous exercise and may even work better. In regard to body awareness components, the critical finding was that for the strenuous programs, there was considerable improvement in mood but no increase in any of the three measures of awareness. Thus the strenuous program results show that there can be improvement in mood without improvement of awareness.

Shapiro (1999) studied on “Self-esteem and the effect of Feedback on Laboratory and Later Eating in Normal Weight and Overweight Women (Eating Disorders)”. The study tested a cognitive-experiential self-theory (Epstein, model of self-esteem mediated stress-induced overeating in normal weight and assigned favorable, unfavorable or neutral personality feedback and were administered the Multidimensional Self-esteem inventory (O’Brian & Epstein, 1988), the State Self-esteem Scale (Heatherton & Polivy, 1991), and the Three Factor Eating Questionnaire (Stunkard & Messick, 1985), followed by a pudding taste test and a follow-up assessment of naturalistic evening eating. Type of feedback affected state self-esteem, pudding eating, and naturalistic eating differently for normal weight and overweight women. Self-esteem was somewhat supported as a mediating variable, with low self-esteem overweight women responding differently from high self-esteem overweight women on both laboratory and naturalistic assessments of eating. Restraint, dis-inhibition, and susceptibility to hunger were
associated with eating more at follow-up, and did not relate to pudding eating, but a pattern of yoga dieting did predict laboratory eating.

Shestopal (1999) studied the psychological effects of physical exercise and yoga. Renowned biological and psychological theories consider that regular physical exercise brings long and short term psychological benefits as well as yoga brings a significant improvements in psychological and physical health. The quasi-experiment done on 97 students as large state university, who either attended traditional physical education (PE) courses, enrolled in yoga courses or obtained from physical activity. In the beginning and in the end of the academic semester students filled out self-report measures. In the beginning all the groups were similar in their psychological presentation and different in their attitude. But in the end of the semester students overall well being did not change. However, it is analysed that yoga students were more distressed than the exercise students and the exercise students were fared better then the control group. Also the change in psychological symptoms were significantly related to the change in physical self-concept. Second, twenty structured interviews were conducted with yoga exercise students. Qualitative analysis provided systematic description of the two groups, specifically of their motivation, stress, self-concept and the perceived effectiveness in their PE course. The results showed that all students evaluated their PE courses as highly effective and beneficial. The project supported that hypothesis that physical activity brings psychological benefits by promoting a change in physical self concept and similarity in subjective experience of the yoga and exercise group.
Totton, Carl Allen (1999) in the study entitled “Meditation and Altered States: Phenomenological and Clinical Synthesis”. The study examined states of consciousness often produced during various meditative practice in order to identify psychological correlates associated with both positive and negative or unpleasant outcomes. Models of consciousness and altered states of consciousness were examined, with attributes specific to meditative states of consciousness identified. Particular attention was given to a phenomenological analysis of the state-specific alterations of consciousness and related biophysical sensations reported by practitioners of Buddhist meditation, Hindu Kundilini yoga, and Chinese Taoist qi gong (chi kung). Characteristics identified with spiritual emergence and states of emergency were investigated, with recommendations offered to maximize the positive effects of meditative practices while minimizing the possible dangers. Psychotherapeutic models and therapeutic strategies were presented which have been found helpful to those dealing with spiritual crises. The contributions of humanistic-existential and transpersonal psychology and psychotherapy were investigated, and a holistic model of personal functioning and psychotherapy was presented. Distinctions were identified between psychopathological states and those encountered by persons in the midst of psycho spiritual transformation precipitated by meditative practice. Illustrative case histories from the clinical literature were presented and analyzed from the perspective of the holistic model. Guidelines for maximizing the therapeutic utility of meditation were presented for practitioners, teachers, and clinicians. A semi-structured interview format, the Transpersonal Assessment Guidelines was
described with an accompanying Level of Comfort scale to measure subjective transpersonal comfort or distress.

Aronson (2000) conducted a study on “Yoga and Actor Training”. According to Aronson theatre educators are incorporating yoga into college actor training programs. This phenomenon, though widespread, has been unexplored and undocumented. This study investigates yoga and acting literature for affinities between the two disciplines, and the practical significance of these affinities. This study also presents the findings of interviews which were conducted with twelve theatre educators to identify the ways in which yoga is being incorporated into actor training. It recounts the opinions and observations of the educators to determine what they find to be the benefits and limitations of yoga for actors, and the value and challenges of incorporating yoga into actor training. Lastly, this study offers practical information and suggestions for theatre educators who may be interested in incorporating yoga into the actor training classroom. The results of this study indicate that yoga practice in actor training is primarily characterized by the use of yoga postures (asanas). Yoga postures occur in actor training situations in a variety of pedagogical ways. This study also indicates that there is strong evidence to suggest that yoga practice is beneficial for actors. Yoga practice can provide a context for the potential cultivation of psychophysical qualities and abilities which are advocated by actor training. There are also limitations to what yoga practice can provide for the actor. Theatre educators commonly draw upon other movement training disciplines to complement yoga practice.
Garrett, William W (2000) explores the “Philosophy and practice of Yoga”. The essays on yoga philosophy discuss selected concepts drawing primarily from the work of Swami Rama, B.K.S. Iyengar, T.K.V. Desikachar, Georg Feuerstein, and Swami Satchidananda. The concepts are grouped into four essays entitled: The Yoga Concept of Reality, The Eight Limbs of Classical Yoga, The Yoga Concept of Energy and the Chakras, and The Yoga Concept of the Mind. Taken as a whole, these four essays will give a solid foundation in yoga philosophy. The practice of yoga is explored in an essay which compares five prominent contemporary styles: Iyengar Yoga, Ashtanga Yoga, Viniyoga, Integral Yoga, and Sivananda Yoga. This essay will give the student of yoga a base of background information about each style, and will discuss their various approaches to the practice of yoga. The overall intention of the thesis is to broaden and deepen the modern yoga student’s understanding of this ancient tradition, in order to inspire further study and practice.