

# **EFFECT OF YOGA ON COUNTERPRODUCTIVE WORK BEHAVIOR**

*Thesis submitted by*

**Umesh Dwivedi**

*Towards the partial fulfillment of*

**DOCTOR OF PHILOSOPHY(YOGA)**



**SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA**

(declared as Deemed University under Section 3 of the UGC Act, 1956)

**BENGALURU - 560 019**

**I N D I A**

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By

**Umesh Dwivedi**

Under the guidance of

**Sony Kumari, PhD**

**K.B.Akhilesh, PhD**

**H.R.Nagendra, PhD**

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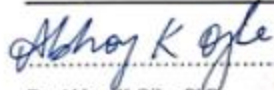
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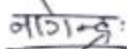
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## DECLARATION

I hereby declare that this study was conducted by me at Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bengaluru, under the guidance of Dr. Sony Kumari, Dr. K.B.Akhilesh, and Dr. H.R.Nagendra , S-VYASA University, Bengaluru.

I also declare that the subject matter of my thesis entitled **EFFECT OF YOGA ON COUNTERPRODUCTIVE WORK BEHAVIOR** has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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Place : Bengaluru



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**STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO  
TRANSLITERATE SANSKRIT WORDS**

अ	=	A	ड	=	ṅa	ब	=	ba
आ	=	ā	च	=	ca	भ	=	bha
इ	=	i	छ	=	cha	म	=	ma
ई	=	ī	ज	=	ja	य	=	ya
उ	=	u	झ	=	jha	र	=	ra
ऊ	=	ū	ञ	=	ña	ल	=	la
ऋ	=	ṛ	ट	=	ṭa	व	=	va
ॠ	=	ṛ	ठ	=	ṭha	श	=	śa
ए	=	ē	ड	=	ḍa	ष	=	ṣa
ऐ	=	ai	ढ	=	ḍha	स	=	sa
ओ	=	ō	ण	=	ṇa	ह	=	ha
औ	=	au	त	=	ta	क्ष	=	kṣa
अं	=	aṁ	थ	=	tha	त्र	=	tra
अः	=	aḥ	द	=	da	ज्ञ	=	jña
क	=	ka	ध	=	dha			
ख	=	kha	न	=	na			
ग	=	ga	प	=	pa			
घ	=	gha	फ	=	pha			

## ABSTRACT

The present study inspected the viability of yoga practices in lessening counterproductive work behavior (CWB) and its predictors, such as, aggression and negative affectivity (NA), and in enhancing positive affectivity (PA). Variables utilized as part of this study were aggression, NA, PA and CWB. Study test comprised of two groups and they were the yoga and the control groups, having 80 subjects in each group with subjects those who showed involvement in CWB were included. Yoga module covered *āsana* (postures), *prāṇāyāma* (breathing techniques), *dhyāna* (meditation), and yogic theories for yoga group. Mild to moderate level of physical activities and management theories were included for the control group. Duration of the intervention was ten weeks comprising five days session per week. Pre and Post measurements were implemented in an identical manner at the baseline and end of the interventions.

### **BACKGROUND:**

CWB is a subject of critical significance to numerous organizations since it poses expansive number of psycho-social results and negative performance for organization and its individuals and it results in enormous direct financial losses and other indirect losses to the organizations.

Personality traits of people, additionally impact CWB on the grounds that these people settle on conscious decisions to choose whether to follow these practices. Anger has been shown to have link between both physical and verbal aggressive behavior and hostility. Similarly, interpersonal aggression has been linked to many psychological end results, such as, anxiety, depression, frustration, and stress. If these practices are not controlled, they can

result in social, physiological, psychological, and damages in organization. Studies demonstrated that hostility and NA have moderating impact on the relationship between CWB and different work related stressors.

Aggression is additionally identified with substantial health issues and weaknesses. NA is characterized as the level to which people undergo different emotional states which are not in their favour. NA as variable at work is related to personality and it is crucial for the person who encounters it and it may be problematic for his or her colleagues. High NA can incorporate sentiments of anger, hatred, blame, fear, and nervousness. Negative feelings with higher tendency to moral disengagement, have been found to result in creating more CWB.

Yoga is known for its impact on the body and the mind. Yoga sessions are known for its constructive outcomes on psychosomatic issues and quality of day to day life. Yoga sessions have illustrated being advantageous in positive improvement of affectivity which can lead to effect of diminishing NA and enhancing PA. Yoga practices have been examined before to lessen the parameters of hostile behaviors and negative emotions. Mindfulness is about monitoring inner and outer stimuli by observing the act of life in non-judgmental way. Earlier researches suggest that PA is adversely identified with hostility, NA and CWB. These are typically common attributes of psychological issues. To put it plainly, yoga gives both physiological and mental advantages including: lowered mental distress, perceived stress and enhanced well-being; enhanced function on measures of attention; enhanced cognitive functions; enhanced quality of life; increased positive moods and decreased negative moods. In the present study, role of yoga in reducing aggression, NA and CWB has been studied in detail. This may play a key role that organizations can actualize as a preventive measures to diminish CWB.

## **AIM AND OBJECTIVES OF THE STUDY:**

**Aim:** The aim of this study is to evaluate the evidence of the effectiveness of yoga on aggression, NA, CWB and PA.

**Objectives:** The objectives of this study are as follows

Study 1: To evaluate the effect of Yoga on NA in the employees involved in CWB

Study 2: To evaluate the effect of Yoga on PA in the employees involved in CWB

Study 3: To evaluate the effect of Yoga on Aggression in the employees involved in CWB

Study 4: To evaluate the effect of Yoga on CWB in the employees

## **METHODS:**

### **Participants:**

Members were enrolled from a private undertaking in engineering division of information technology sector in Pune. Sufficient background information about the process of the study was given to the members and they were permitted to partake after they signed written informed consent form. Management of CWB-checklist and other questionnaires score was done by independent person from psychology background and who was not part of allocation process or part of any yoga session program. CWB studies are always very intricate to deal with on the grounds that CWBs frequently reflect negative and even unlawful nature of an individual required into it. In the case of CWB, it is anticipated that the members would typically rate themselves low on CWB scale. Since a number of them were reluctant and uncertain about the self-witnessed results of their rating on CWB, they were guaranteed of confidentiality of the data and their inquiries of particular surveys were also resolved in detailed way while rating the scale to permit them to be honest in their feedback and responses.

**Design:**

After randomization, subjects were allotted into two groups, that is: Yoga and Control groups. Randomization was done utilizing a computer based random generator by a separate person who was not included in the study evaluations but had statistical background. Altogether, 160 subjects with 88 males and 72 females were randomly chosen and divided into two groups having 80 members in each, yoga and control groups. In addition to that, an official authorization from Institutional Research Ethical Committee was taken before the initiation of the trial. Duration of the intervention was 10 weeks (5 Days/Week) with practice of one hour daily. Pre and Post measurements were implemented in an identical manner at the baseline and end of the interventions.

Repeated-measures analysis of variance (RM-ANOVA) was used to analyse variable scores across the groups for baseline and post-intervention timeframes. Analysis of covariance (ANCOVA) was used to examine the impact of covariate on the results and for this, baseline scores were used as covariate. Gender difference for CWB scores was measured using independent *t*-test. The relationship of various variables was analysed utilizing Pearson correlation. A hierarchical regression analysis was utilized to prepare the information gathered, planning to test the relationship between the aggression and CWB, and role of gender difference was also considered in directing the relationship of aggression found in subjects with CWB.

**Inclusion and Exclusion Criteria:**

Employees (male/female) volitionally involved in CWB and less than 60 years of age were recruited for the intervention. Employees who were inadvertently involved in CWB were excluded from the study. Employees under medication or pregnant ladies and with

history of any major surgery or contraindication were also not allowed to take part in the study.

### **Informed Consent**

Written informed consent was taken from all the subjects in the beginning of study.

### **Approval by Institutional Ethics Committee**

Permission of the Institutional Ethics Committee of SVYASA was taken for the study.

### **Data extraction and analysis**

The scoring guidelines of the questionnaires as per the recommendations given by authors of different scales were followed. The analysis of the information was done in SPSS which is “Statistical Package for Social Sciences” (ver. 21). The outcomes relating to the analysis was presented and results were also shown using graphical charts and diagrams wherever required.

A self-report measure, is the methodology which has been taken in the current research which attempts to set up basic characteristics of different sorts of conducts. There are potential issues with self-report measures because nature of the deviant behavior topic is very sensitive. People will probably be hesitant to report and identify that they participated in degenerate practices if they feel that their reactions won't be kept confidential or anonymous. In such cases, there is a probability of underreporting of their feedback and hence deviant behaviors captured in the study may be underestimated. This conceivable issue was taken into consideration by guaranteeing that the review information will be totally confidential and it will be anonymous as well. Making members comprehend that the information gathered for the study would be utilized for the examination purposes only and that their

supervisors would not have access to the information, made it more probable that people reacted in a direct and genuine way.

Baseline evaluation was done by self-administering internationally known questionnaires. Deviant behavior questionnaires were scored utilizing 5 point-likert scales. Data points collection was accomplished at two time periods that is before (Pre) and after (Post) yoga intervention.

**Assessment:**

*Counterproductive Work Behavior:*

The Counterproductive Work Behavior Checklist (CWB-C) was used that contains 45 items, covering behavioral reactions of an individual. This scale contains two subscales in such a way that scoring is possible on all items or as two subscales. These subscales are categorized into CWB for the individual and the organization. Responses of the participants were collected on a 5-point Likert scale, with range from 'never' to 'everyday'. For this study, the internal consistency with the present sample was 0.868.

*Aggression:*

Buss and Perry's Aggression Questionnaire was used to measure trait aggressiveness. There are four distinct behavioral sub traits, and can be represented by individual subscales. These subscales are physical and verbal aggression, anger, and hostility. Responses of the participants were collected on a 5-point Likert scale with range from 'Extremely uncharacteristic of me' to 'Extremely characteristic of me'. Alpha for the scale in this study was 0.866.

### *Positive and Negative Affectivity:*

PANAS scale of 20-item scale was used to study emotions related to PA and NA. “Positive and Negative Affect Schedule” scale was authored by Watson, Clark, and Tellegen (1988). This scale covers words of emotion which are positive (e.g., Determined, Attentive, and Active) and negative emotions (e.g., irritable, upset, and scared). Participants were allowed to mention these emotions based on the level to which they feel them, with response range of 1 (very low or not at all) to 5 (extremely). High scores indicate high levels of PA and NA. The internal consistency for the PA scale in this study was 0.865 for baseline scores and NA scale in this study was 0.951 for baseline scores.

### **Intervention:**

The intervention consisted of a series of daily one hour yoga classes over a 10-week period. Yoga group participant were taught postures, pranayama and meditation, along with yogic theory lectures. Those who were assigned to the control group participated in a mild to moderate kind of physical activity and management lectures.

### **Results:**

Results have shown that this yoga study of ten week duration demonstrated significant changes in the scores of study variables between the yoga and the control groups. The results of current trial showed that at the baseline there was no significant difference in the variable scores between both the groups. The outcomes revealed that the yoga group indicated statistically significant reduction ( $p < 0.001$ ) in aggression, NA and CWBs in contrast with the control group. Post-intervention results showed that the yoga group demonstrated measurably significant ( $p < 0.001$ ) improvement in PA in comparison with the participants of the control group. The yoga group indicated better change (the effect sizes of

the variables were in the range from .70 to 1.2 indicating large effect size change) towards controlling their negative emotions and enhancing positive emotions in comparison with the other group, that is control group.

The relationship study among demographic variables, aggression, NA, PA, and CWB outlined that there was a strong negative association of PA with Aggression, NA, and CWB. It was additionally found that aggression has positive relationship with NA and CWB. The gender difference relationship additionally demonstrated that the gender difference showed fundamentally differences with CWB involvement. Investigation of CWB examples as for gender difference demonstrated that men were more engaged in deviant behaviors than did women. The present study performed regression analysis of CWB on aggression and gender of the subjects. It was found that the impact of aggression on CWB relied on upon the gender difference.

### **Conclusion:**

The present study gives initial proof in regards to the beneficial outcomes of yoga on the negative conduct of professionals at work setting. Managements of the organizations can use capability of yoga to make a foundation for bigger cost-effective preventive measures in fighting and controlling CWB at the working environment assertively. This will help Management to create and strengthen positive working environment at the same time. Positive perception of employees can help administration encourage effectiveness and productivity in the organization to guarantee integrity of organization and reliability of workers. This could bring about the twin advantages of substantial savings for businesses by diminishing CWB and wellbeing enhancement of

representatives by reducing aggression. Studies support the practice of yoga in the work setting to develop wellbeing by diminishing threatening practices and making positive environment. Strength of yoga is that it can be utilized as a self-administration method where an individual does not have to go to the healing center or advisor. Consistent monitoring and coaching in this regards should result more grounded stronger synergy among working experts which will demonstrate higher efficiency.

In summary, present study has demonstrated the viability of yoga that the administration of any organization can adopt in reducing aggression, NA, and CWB and in improving PA so that shared objective and targets of the organizations can be accomplished productively.

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## 1. INTRODUCTION

Organizations wish to have employees who will execute daily tasks, responsibilities, and duties of their assigned designations and who will not involve in actions which will harm the organization, its staff and other employees or its customers in any way. Behaviors which cause damage are objectionable and are referred as deviant acts. These behaviors are matter of concern for many organizations because it represents a potential for an extensive range of negative performance and psycho-social outcomes for business and its members and it results in enormous losses to the organizations.

Deviant behaviors are widely spread in the working environment. These behaviors in the workplace can take numerous forms, starting from difficult personality traits that harm team cohesion, to damaging property that undermines organization's financial stability. These behaviors could be minor such as misuse of internet, littering and creating rumors, to major acts such as harassment, sabotaging equipment, employee theft, verbal aggression, and physical violence. Some studies have aimed to predict deviant behaviors related to individual for example; theft, tardiness and absenteeism, while other studies predict multiple behaviors within a typical type of workplace CWB, for example; deviance related to personal, political, production, and property. Therefore, it is useful to pursue the analysis of behaviors which go against objectives of the organization.

Various descriptions and conceptual modeling of negative behavior at work settings have been proposed. These definitions include: workplace deviance (Robinson & Bennett, 1995), noncompliant behavior (Puffer, 1987), antisocial behavior (Giacalone & Greenberg, 1996), employee vice (Moberg, 1997), organizational misbehavior by employees (Vardi &

Wiener, 1996), organizational retaliation behavior (Skarlicki & Folger, 1997), revenge (Tripp, Bies, & Aquino, 2007), workplace aggression (Baron & Neuman, 1996), and counterproductive work behavior (CWB) (Spector et al., 2006). It is clear that the difficulty which exists in outlining and conceptualizing an area as complex as deviant behavior.

Numerous studies have intended to inspect the originators of such practices and have endeavoured to predict these behaviors. Goals of these studies were to highlight the components of individual and organizational factors so that profiling of the degenerate representative can be accomplished accordingly. A lot of this literature has examined the predecessors and correlates of various sorts of working environment abnormalities. Two important variables which have constantly been observed to be critical in foreseeing working environment abnormalities are aggression and negative affect (NA).

Popular model of deviant conduct that spotlights on aggression is “frustration-aggression model”. Trait anger as well as trait anxiety have been witnessed to have affected aggression (Fox & Spector, 1999). According to this model, when individuals get disappointed because of adverse events, they get involved into hostility and afterward these individuals get into deviant conducts. Work environment hostility is termed as an organizational stressor (Kahn & Byosiene, 1992) and it is identified as an event with which members are target of aggressive activities on interpersonal level in the work setting zone. Past exploration on the subject reported that work environment hostility is matched with negative feelings and dysfunctional practices in the organizations (Spector, Fox, & Domagalski, 2005). Aggression can be described in various ways in view of the basic underlying driver components and intention behind such negative demonstrations. Hostile behavior is observed when aggression happens in light of provocation that leads to anger and

reaction in such cases is exceptionally indiscreet and receptive with the objective of hurting other individuals, which is another act of CWB (Spector, 2010).

“Stressor-emotion theory” (Fox & Spector, 2006), proposed the connection from the environment to perceptions, then to emotions, and then finally to CWB. The combination of perceived stressors and inability to control the situation create negative environment, which in turn increase the likelihood which states that employee will engage in CWB, which is viewed as a distinctive type of “behavioral induced strain”. This way, increase in negative emotion can result in more deviant behavior. Various studies have showed validity of a connection between emotions which are negative in nature and job stressors (Spector & Goh, 2001), and also between negative emotions and deviant behavior (Chen & Spector, 1991). Likewise, negative effect of job stressors on deviant behavior is moderated by the emotional disposition of employees, including NA (Salami, 2010), emotional stability (Penney, Hunter, & Perry, 2011) . It is also observed that emotional suppression increases negative emotions (Brans et al., 2013) and aggressive behavior (Stucke & Baumeister, 2006). Study conducted by Douglas and Martinko (2001) revealed that individual differences in attribution style, NA, outlooks for revenge, trait anger, low level of self-control, and previous exposure to aggressive cultures, combined to define the variance of around 67% , as found in the data collected from self-report of deviant behaviors.

As a consequence of CWB, deviant behaviors are costing American business a loss of around \$200 billion annually as a direct cost (Penney & Spector, 2002). In terms of annual sale, CWB may cost on an average 1% to 2% of annual sales and could be responsible for 20% of failed businesses (Coffin, 2003). There are many indirect cost also associated with CWB such as loss of performance, productivity, and even loss of stakeholders. CWB is

prevalent everywhere and its consequences are associated with many negative outcomes and therefore it is important to understand the factors that influence employees' likelihood of engaging in CWB and to discover cost effective options to avoid them.

In spite of the fact that a lot of studies have been dedicated to identify the predictors (for example, aggression and negative feelings) of CWB, there is still no direct method recommended so far to reduce CWB in a very simple and financially low cost manner. Researches on prevention of such negative conduct in the work settings have been missing, and the proposed study presented here is intended to address the solution for this important issue. The present study tries to expand this area of examination by inspecting the adequacy of yoga so that such deviant practices can be avoided by directly lessening the impact of both deviant behaviors and predictors of such behaviors.

Practice of yoga has been associated with numerous benefits and yoga has the potential to improve health and functional capacity. Moreover, a significant portion of the yoga studies have been concentrated on its impact on positive psychological condition and well-being. In the field of stress, yoga has shown better outcome in reducing work related stress (Shapiro, Astin, Bishop, & Cordova, 2005), perception of stress (Latha & Kaliappan, 1992), reduced anxiety (Kirkwood, 2005), Improved quality of living and well-being (Oken et al., 2006), improved mindfulness and accepting self as it is (Schure, Christopher, J., & Christopher, S., 2008). To sustain healthy emotional states in the work settings, emotional intelligence is required to control the factors of "emotion appraisal", "use of emotion", and "self-emotion appraisal of self and as well as those of other stakeholders" because these factors significantly affect CWB (Jung & Yoon, 2012). Yoga may act as a beneficial component for the development of emotional intelligence among working professional

(Adhia, Nagendra, & Mahadevan, 2010). Yoga is known to have positive impact on positive moods as well (Watanabe, Fukuda, Hara, & Shirakawa, 2002).

Researches have shown that yoga can reduce levels of aggression, depression, and hostility (Shapiro & Cline, 2004). It is also found that NA is linked to CWB and PA is related to organization citizenship behavior (OCB) (Miles, Borman, Spector, & Fox, 2002). Yoga sessions have proven to be beneficial in enhancing PA and decreasing NA (Narasimhan, Nagarathna, & Nagendra, 2011). Relaxation training through yoga has shown positive progress in self-esteem and people with higher level of self-esteem perform better and have higher locus of control (LOC) (Kovačič & Kovačič, 2011; Levy, 1993). Therefore yoga sessions at workplace should be practiced in work settings for its potential positive effect on deviant behaviors. Act of aggressive and hostile behaviors have long been common at work place and it can lead to social, physical, mental, and occupational damages. Heppner et al. (2008) examined that mindfulness is known to lower ego-involvement because mindfulness plays important role of aggression mitigation. Researches have shown that low degree of mindfulness was associated with higher degree of aggression patterns, such as aggressive attitude and physical or verbal aggression (Shorey, Anderson, & Stuart, 2015).

Examples described above alone show that yoga has the potential to teach new cognitions in terms of new ways of judging, perceiving, assessing new environment that helps an individual to achieve psychological balance in the present moment that leads to health and well-being. These outcomes of the current study may be useful for individual, corporates, public health, and society at large. Moreover, possible usefulness of yoga is due to combined impact of the body and the mind.

The resolution of the current study covers three areas. First, to provide a comprehensive review of the body of yoga research, which highlights the strengths of a yoga intervention in the work setting for setting up positive environment purposes. Second, to review the influence of yoga practices on the reduction of deviant behavior and its predictors among employees, and provides a rationale for investigation of yoga session as a mechanism for prevention of such deviant behaviors. Finally, to present the results of empirical investigation describing the influence of yoga towards reducing negative deviant behaviors and predictors and to propose a cost effective yoga intervention model in the organizations.

## 2. LITERARY RESEARCH ON CWB

### 2.1. INTRODUCTION

Yoga is a comprehensive system of ancient mind-body exercise that was initially created as a practice for accomplishing psychological and physical wellbeing by unifying different conditions of cognizance. Yoga is an ancient form of practice which was originated in India and it leads to a healthy body, serenity of mind and experience of spirituality. The whole process of yoga is to bring aspirant to a situation that he or she gets detachment from the materialistic world and getting aligned with consciousness. That said, yoga is ultimately secular. Yoga can be described as a means of silently and modestly coping with the crises of day to day life which causes stress. Though yoga originates from the ancient Indian culture and sciences, the current trends in yoga practices are observed in its growing use as a therapeutic intervention in treating physiological and psychological issues.

Sage *Patañjali* (Satyananda Saraswati, 2002; Taimni & Patañjali., 1961) has given following definition of Yoga.

योगश्चित्तवृत्ति निरोधः ॥प यो सू।१।२॥

yogaścittavṛtti nirodhaḥ ॥pa yo sū |1|2||

*Yoga happens when there is stilling (in the sense of continual and vigilant watchfulness) of the movement of thought – without expression or suppression*

In the second *sūtra* of the *Patañjali Yoga Sūtra*, yoga is defined as stillness of mind. When there is a cessation of the fluctuations of thought patterns, it is called yoga. Thus, this control state of mind is the goal and objective of yoga. Yoga is a way that takes us beyond

physical and mental bondages. The controlled mind is highly focused, balanced and quiet. This control state of the mind is very abstract in terms of understanding and cannot be defined or expressed in the generic words. These subtle understanding can only be experienced by means of meditation and other higher states of the mind. Control of mental fluctuation is not about suppressing any feeling or thoughts, rather it is all about observing them. Suppression of any natural thing is not a healthy sign and that is what the real aim mentioned here. It is all about building level of the awareness to a level that yoga aspirant is able to become witness to everything going inside and outside the mind. In that deep state of the mind, aspirant becomes totally balanced and the mind is said to be in the control and that state is called *nirodha*.

Yoga contains single pointed focus on the breath and the body both, which helps person take control of the mind and in result, it removes distraction and tension. Once the person is free from tension and depression, it becomes very easy for person to take control of negative emotion as well. Because of this very basic transformation, person who practices yoga can avoid all negative emotion that impacts the mind and can get all benefit of psychological health. Psychological patterns are responsible for the various kinds of deviant behaviors in youngster. These deviant behaviors can lead to many issues, such as harming self or people around. Therefore, it is very crucial to find out the ways to control the onset of such kind of deviant harmful behaviors. Though, there are many other activities that can help but the impact of yoga on physiological and psychological aspect makes it best option to protect individuals, who are victim of such behaviors.

When an individual is transformed, then the person can feel and experience pure consciousness. The mind is always in attachment to false thought patterns and links

everything with them. This false impression of external world that gives wrong understanding of the reality of the life is the main cause of all miseries. Then person identifies himself with designation, status, wealth and many other parameters which have more values in the society. Doing this, we don't know who we are and what is our purpose of coming to this earth. Purpose of yoga is to break this illusion and make us realize that our true self is different and independent of anything. Yoga teaches us about how one can detach self from what we see and experience in the life. Our true self is separate from the task and the actor (who is doing task). Objective of yoga is to bring a person to that level of equilibrium.

Practicing yoga has been shown to reduce physiological and psychological pain, to enhance energy level, to eliminate fatigue, to give ability to accept the world as it is and to enhance feelings of overall wellness and well-being. Studies on yoga have illustrated that yoga is useful for many physiological issues, such as orthopedic issues, respiratory issues, substance abuse, hypertension, and hormonal issues. Yoga practices are also beneficial for psychological issues, such as depression, fear, anxiety, phobia, aggression, and various emotional issues.

## 2.2. AIMS AND OBJECTIVES

### **Aim:**

To discuss the concept of psychological issues involved around CWB, aggression, and negative emotions and how yoga can influence these parameters.

### **Objectives:**

To compile the information on the influence of yoga on negative behavioral patterns such as aggression, negative emotions, and personal and social conduct.

1. To study how ancient knowledge can be leveraged in the modern time to create well-being at a work place.

## 2.3. MATERIALS AND METHODS

This compilation reviewed following traditional yoga texts and spiritual lore.

- *Patañjali Yoga Sūtra* (Satyananda Saraswati, 2002; Taimni & Patañjali., 1961)
- *Haṭha Yoga Pradīpikā* (Satyananda Saraswati & Muktibodhananda Saraswati, 1993)
- *Bhagavad-Gītā* (Swami Mukundananda, 1993; Mahadeva Sastri, 2013)
- *Nārada Bhakti Sūtra* (Swami Prabhupada, 1967)
- *Upaniṣad* (Swami Madhavanand, 2015; Swami Nirvikarnand, 2015)
- Yoga and its paths (Swami Adiswarananda, 2016; Swami Vivekananda, 1896a; Swami Vivekananda, 1896b, Swami Vivekananda, 1902)

The verses related to the topic of the study were collected, compiled and presented in a systematic way. Based on the description in the traditional texts, proper conclusion was

derived. Various text were searched such as *Patañjali Yoga Sūtra*, *Haṭha Yoga Pradīpikā*, *Nārada Bhakti Sūtra*, *Upaniṣad*, *Bhagavad-Gītā*, and other databases from internet.

**Inclusion and exclusion criteria:**

Since current study is more oriented towards psychological aspect of negative behavioral patterns, more focus was given to keywords such as *krodha*, *ahimsā*, *yama*, *niyama*, *citta*, *avidya*, *rāga*, *dveṣa*, *asteya*, *duḥkha*, *manaḥ*, *buddhi*, *dhyāna*, *yoga*, *guṇa*, *karma-yoga*, *bhakti-Yoga*, *rāja-yoga*, *haṭha-yoga*, *jñāna-yoga*, *bhagavad-gītā*, *upaniṣad*, *patañjali yoga sūtra*, *haṭha yoga pradīpikā*, *nārada bhakti sūtra* etc.

## 2.4. YOGA AND ITS VARIOUS PATHS

Yoga can be defined in many ways but all of them fall under broad categories of *Karma-Yoga* (yoga of action), *Bhakti-Yoga* (yoga of worship), *Rāja-Yoga* (*Aṣṭāṅga-Yoga*) and *Jñāna-Yoga* (yoga of wisdom).

Each path is designed to address specific characteristics and purpose of life. Though these paths seem different and in reality they are, all lead to the same destination and that is union with consciousness. Root cause of all miseries is hidden in our understanding of true self which is wrongly understood by all of us. Self is nothing but *ātma* or consciousness. The mind attaches us to the material world and that leads to ignorance and ignorance causes identification of self with the material world. This ignorance creates false impression of the reality of the life. And without true understanding of the self, our consciousness becomes victim of the cycle of death and birth, pain and joy, good and bad, love and hate. There is absolutely no solution present to these issues when we move outward for seeking the solution. Our journey to this life becomes complete only when we realize the true nature of self and then it breaks the bond of life and death and all experiences of opposite emotions (Swami Adiswarananda, 2016).

### 2.4.1. Karma-Yoga

*Karma-Yoga* is called selfless action, which means action without expectations. Expectation removal means removal of ego that expects something in return. This ego is also responsible for attaching us to the outer world and gives us identity of the material thing. When the ego is alive, it creates a wall that does not allow us to move inward. It also makes us selfish for our acts. This way, we cannot help who is really in help and we cannot give any

contribution to our surrounding and society. When an action is performed in selfless manner then only this wall breaks and we are able to see deep down inside us. *Karma-Yoga* says that do your action but do not wait or expect for any fruit. Whatever fruit comes at the end, we have to accept without any grudge or issue. Nonattachment is achieved only when there is no ego and we do our karma just because we want to do it.

*Karma-Yoga* is actually transformation of our ego into self-realization. Here Karma is not related to fixed sets of activities but it can be any activity of our life. There is no categorization of small or big *karma* because every action falls under karma only. *Karma-Yoga* is any karma that is devoid of ego. *Karma-Yoga* is very easy to follow because it is the easiest path of all yoga paths. We all do actions but it has some amount of ego involved. Once ego is dissolved, every action can become part of *Karma-Yoga*.

The great teacher of yoga and Vedanta, Swami Vivekananda says that there two ways anyone can follow *Karma-Yoga*. Initial one is the individual who believes that there is no presence of any almighty. Swami says that such people should follow their mind and judgment or logic and utilize that knowledge in detaching self. There is another category and they are the ones who believe in God. Swami says that such people should leave fruit of every action to almighty. Second category is much easy to follow because you can trust someone whom you can rely on for the fruit of result, without you interfering or expecting it. But in either case attachment to fruit of the action is dropped.

### 2.4.2. Bhakti-Yoga

*Bhakti-Yoga* is related to emotion and heart, and it purifies you from inside. According to *Bhakti-Yoga*, love is the best way to express your *bhakti* for someone. True devotion comes with love only. Love is the basic unit of emotion given by nature. Love is cosmic and it is divine too. But when we live in the world, we are impacted by desires, anger, attachment and ego. These parameters kill our instinct to remain in *bhakti* mode.

As a result of the intercession of the ego of self, love gets egocentric form, hindering the free stream of adoration toward the divine. Desire, outrage, envy, and avarice are the negative feelings made by our ego. *Bhakti-Yoga* teaches us to rinse out and change our selfish nature of ego by introducing positive and divine thoughts in the mind and by the feeling of total surrender to god, realizing that god is the special case who genuinely takes care of us.

Offering sacred considerations under the psyche may be accomplished through prayer, faithful worship, chanting of devotional *mantra*, keeping sacred company, and study of devotional literature. The effect is such that, when the psyche is filled with such heavenly contemplations, all unholy and debased considerations are normally washed out automatically. The devotee of *Bhakti-Yoga* builds up a cherishing association with god and inevitably acknowledges god in everything and everyone.

As per Swami Vivekananda, *bhakti* is a genuine, true seek after the lord, this seeking initiates, proceeds, and concludes in love. Character is the base and it can be represented by love, knowledge and yoga. These are primary factors required for bird of life to fly. In this

example *jñāna* or knowledge is one wing, *Bhakti-Yoga* can be considered as second arm and yoga acts as a mechanism to keep everything in balanced mode. *Bhakti-Yoga* itself can take you close to the love of god. Of all transformations, the most characteristic, so to say, is that of the *bhakti-yogi*. Here, there is no savagery, nothing to give up, nothing to get detached from, and nothing from which we have fiercely to separate ourselves out and moreover, transformation of such *yogi* is simple, smooth, streaming, and as common as the things around us.

### **2.4.3. Jñāna-Yoga**

*Jñāna-Yoga* is the path of knowledge. Knowledge gives the ability to remove mental blocks of unawareness. *Jñāna-Yoga* teaches knowledge by means of two fundamental characteristics and those are fire of learning and illumination of information from the fire. The flame of learning removes the polluting influences of our psyche, and at the same time, information illuminates our inner consciousness. But self-knowledge does not come by itself. It calls for the practice of discrimination between the real and the unreal, renunciation of all desires both earthly and heavenly, mastery over the mind and senses, and an intense longing for self-knowledge.

The strategy for *Jñāna-Yoga* is to influence the seeker that his or her sole personality is the self. By catching wind of the self, perusing about the self, pondering the self, and contemplating the self, the psyche step by step understands that the self is the main reality in this universe and that all else is false. As the seeker in the way of *Jñāna-Yoga* advances toward the self, he or she starts to understand the real nature of self and thus develops trust in its existence. Self-learning, as indicated by *Jñāna-Yoga*, is genuine freedom.

Swami Vivekanand had put forward his perspective about *Jñāna-Yoga*. He says that this universe of our own, the universe of the own faculties are full of reasons and logic, but also limited on both sides by the illimitable, the mysterious, ever obscure base. This is what we search for and this is which we have inquiry and request for. This has certainties, and from this comes the light which is referred to the world as religion. Basically, in any case, religion has a place with the super qualities. It is beyond all thinking and also beyond the plane of the brains. It is a dream, a motivation, a dive into the obscure and mysterious, making the mysterious more than known, for it can never be "known". This pursuit has been in the human personality, and it is there from the earliest starting point of mankind. There is no possibility that anyone can be deprived of this truth and the mind in any time of the world's history without this battle could exist. In our little universe, this human personality, we see an idea emerging and everything (macrocosm or the microcosm) pass through this kind of phase.

#### **2.4.4. Rāja-Yoga**

*Rāja-Yoga* tries to achieve the divine by touching off the fire of information of the self present within us. It is obliviousness that ties the human soul to the universe of dreams and longings but just self-realization can dissipate this lack of awareness. To accomplish self-learning, *Rāja-Yoga* requests that the seeker create solid determination by the tenacious practices of fixation and reflection on the self, with the backing of *prāṇāyāma*, or control of breath, *āsana* or control of stance, and an uncompromising adherence to grimness and poise.

As indicated by *Rāja-Yoga*, annihilation of the self-image through *Karma-Yoga* is a long procedure, and most seekers don't have the persistence to persevere through the penance

it calls for. On the other hand *Bhakti-Yoga* requires withstanding confidence in the affection for God, which is not generally feasible for a normal seeker. *Rāja-Yoga* has witnessed that the mind to a good extent is excessively feeble and distorted, making it impossible to take after the way of reason, or *Jñāna-Yoga*. Impurities of the psyche are too profoundly imbedded and can't be evacuated basically by reasoning. *Rāja-Yoga* requests that the seeker stand up to the profound established inclinations and eagerness of the psyche by developing a strong focussed thought about the divine.

Swami Vivekananda says "The investigation of *Rāja-Yoga*, in any case, proposes to give men such a method for watching the inside states, and the instrument is the psyche itself. The force of consideration of psyche, when legitimately guided, and coordinated towards the inner world, will remove the impurities of the mind, and thus brings truths for us. The forces of the thought process resemble beams of light being targeted and once they are concentrated, they brighten everything. This is the main wellspring of learning that we have. Everybody is utilizing it, both in the outer and the inner world, however, everyone is using this thought process power for the external world and it must be tossed on the inward world and this requires a lot of practice”.

## **2.5. ANCIENT TEXTS**

### **2.5.1. Patañjali Yoga Sūtra**

It should be noted that the nine obstacles enumerated in the following *sūtra* are of a particular type and they cause *vikṣepāḥ* (distracted condition of the mind in which it is constantly flung about in all directions, away from the centre, is called *vikṣepāḥ*) and this

*vikṣepāḥ* hinders an individual to live content and peaceful life. This *vikṣepāḥ* leads to negative behavioral patterns and are related to counterproductive nature of an individual.

व्याधिस्त्यानसंशय-प्रमादालस्याविरतिभ्रान्ति-दर्शनालब्ध-भूमिकत्वानवस्थितत्वानि  
चित्तविक्षेपास्तेऽन्तरायाः॥प यो सू।१।३०॥

vyādhistyānasaṁśaya-pramādālasyaāviraṭibhrānti-darśanālabdha-  
bhūmikātvānavasthitātvāni cittavikṣepāste'ntarāyāḥ ||pa yo sū |1|30||

*Disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability, these (nine) cause the disruption of the mind and they are the hindrances*

मैत्री-करुणा-मुदितोपेक्षाणा सुख-दुःख-पुण्यापुण्य-विषयाणा भावनातश्चित्त-प्रसादनम्  
॥प यो सू।१।३३॥

maitrī-karuṇā-muditopekṣāṇā sukha-duḥkha-puṇyāpuṇya-viṣayāṇā bhāvanātaścitta-  
prasādanam ||pa yo sū |1|33||

*The mind gets to be elucidated by developing states of mind of kindness, compassion, joy and indifference respectively towards pleasure, unhappiness, virtue and wickedness*

This *sūtra* gives various options of practices for overcoming *vikṣepāḥ*. This *sūtra* suggests and characterizes the right mentality an individual can have in the different sorts of circumstances that may emerge in his association with those whom he lives with. The ordinary man has no well-defined principle for the regulation of reactive behavior. He reacts to adverse situations in a haphazard manner according to his mental state and thus he is being constantly disturbed by all kinds of violent emotions.

Hatred, dishonesty, deception, desires, possessiveness are some of the common and ingrained vices of the human race and as long as a human being is subject to these vices in

their crude or subtle forms, his mind will remain a prey to violent or hardly perceptible emotional disturbances which have their ultimate source in these vices.

अविद्यास्मिता राग द्वेषाभिनिवेशाः क्लेशाः ॥प यो सू ॥२॥३॥

*Avidyāsmitā rāga dveṣābhiniveśāḥ kleśāḥ ||pa yo sū ||2||3||*

*Unawareness, egotism, desire and hatred and the fear of death are causes of suffering*

The philosophy of *kleśas* is really the foundation of the system of yoga out-lined by *Patañjali*. It is necessary to understand this philosophy thoroughly because it provides a satisfactory answer to the inquiry that we may have about knowing how practice of yoga can be useful for anyone. The *kleśa* creates an environment of sorrow, sadness, split, trauma, and depression which is the prime cause of all other obstructions which appear as the countless afflictive modalities which *Patañjali* calls *kleśa*.

In spite of the fact that there exist incalculable mixes of these *kleśas*, their source is lack of awareness. *Patañjali* separates these *kleśa* into five crucial categories. The *kleśas* can be seen as the different erosions of separateness or lack of awareness (as compensatory psychotic removals) which causes the experience of uneasiness, yearning, longing for material, disappointment, fretfulness, apprehension, and many other forms of distractions which lead to torment and suffering. Of these incalculable *kleśa*, *Patañjali* basically points of that *kleśa* is caused by *avidyâ* (ignorance). This ignorance is nothing but the way we are unable to see the significant reality of who we truly are in wholeness and respectability.

दुःखदौर्मनस्याङ्गमेजयत्व श्वसा प्रश्वासा विक्लेषसहभुवः ॥प यो सू ।१।३१॥

duḥkhadaurmanasyāṅgamejayatva śvasā praśvāsā vikṣepasahabhavaḥ ॥pa yo sū |1|31||

*From the obstacles mentioned earlier, other things arise such as  
pain, dejection, unsteadiness, and irregular breathing*

These impediments are ailments, dullness, uncertainty, negligence, laziness, craving, mixed up perspectives, not having the capacity to keep up the advancement accomplished, scattered mental and passionate vitality. Trouble, sadness, anxiety and toiled breathing are the side effects of a diverted perspective.

Key to the resolve impediments is to remain always focused. Freedom comes when the connection of brain and distraction is broken. *Patañjali* also suggested that the method for doing this is through making the brain one-pointed, or centered in a manner that the diversion does not come. Thus, the obstacle does not surface. It is very straightforward guideline because of its simple nature but it has become very difficult to conceive and understand this concept. In any case, the capacity to center the psyche is basic requirement to make any advancements.

Though staying focused is only one part of the whole concept, in reality yoga is a lifestyle. It is a procedure of building up a way of life where you pay consideration on what you are doing, while being even aware of the subtler parts of our being. Whatever we do, say, or think, there is a persevering background process of mindfulness should always exist. The process of the development of this mindfulness is on-going task and while executing daily activities, once can still remain aware of the cosmic awareness.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥प यो सू ।२।२९॥

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭāvaṅgāni ||pa yo sū

|2|29||

*Self-regulation, self-training, postures, breathing techniques, abstraction, concentration, meditation, these eight parts are related to discipline of Yoga*

The arrangement of yoga set forward by *Patañjali* has eight sections and is hence called *Aṣṭāṅga-Yoga*. There are different literatures of yoga and they define separate number of limbs based on the section they cover. For example, *Haṭha-Yoga* is called *Ṣaḍāṅga-Yoga* because it talk about six limbs that is covered in later sections of this thesis. This *sūtra* simply specifies the eight constituent parts of this limbs of yoga. The eight appendages (*aṣṭāṅgani*) of yoga (which are *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*) act as shared synergists together keeping in the mind the end goal to realize self.

Possessiveness, enjoying a materialistic world, attractions and aversions are end results of desires and they create various types of impression in the mind and behaviors. Deviant behaviors are result of such patterns. According to *Patañjali* these patterns can be easily wiped out by means of sincere practice of *yama*, *niyama* and other practices. Another set of impressions are related to worldly desires and desires generated out of sensory perceptions. These impressions are cut off when *dhāraṇā*, and *dhyāna* are achieved by method for *āsana*, *prāṇāyāma* and *pratyāhāra*. The practices incorporated into *yama* are moral and restrictive, while those in *niyama* are disciplinal and valuable. Practice of *yama* goes for establishing the moral framework of the *yogic* life and the practice of *niayama* sorts

out the life of the *sādhaka* for the very strenuous *yogic* control which *sādhaka* follows whole life. Generally *yama* and *niyama* the initial two limbs of yoga are intended to give a sufficient good establishment to the *yogic* journey preparation. The very reality that they are set before alternate limbs demonstrates their essential character. They form the foundation on which other limbs can be practices with less trouble.

अहिम्सा सत्यास्तेय ब्रह्मचर्यापसिग्रहा यमाः ॥प यो सू।२।३०॥

ahimsā satyāsteya brahmacaryāparigrahā yamāḥ ||pa yo sū |2|30||

*Vows of self-restraint comprise abstention from violence, falsehood, theft, incontinence and acquisitiveness.*

*Ahimsā*: *Ahimsā* implies not acting with the will to damage anything, even the environment. *Ahimsā* favors peaceful environment and well-being. Brutality implies moving far from your actual nature; ahimsa implies coming nearer to the immaculate soul. *Ahimsā* is also opposite to any deviant act that is harmful to anyone. Negative emotions or reactions which hurt others are also a kind of *Ahimsā* that we should avoid.

*Satya*: The second good quality signified by the word *satya* has additionally to be taken in a much more complete sense than truthfulness. It implies strict evasion of all distortions, objection, falsification and comparative issues which are included in talk or doing things. When an individual is part of not following *satya*, he may be trapped in any kind of deviant behaviors, such as hiding information, telling lies or giving wrong information. The origination of truth for a *yogi* man is that Brahman is the main total truth and everything else is at last an untruth. Many people can utilize this thought as an approach

to control their activities when in actuality they are truly harming various individuals with their untruths.

***Asteya***: This means not to steal anything. This also means to stay away from mental and karmic repercussions of any wrong act. The future *yogi* can't permit himself to take anything which does not legitimately have a place with him. *Asteya* additionally incorporates the idea that you ought to attempt to be content with what comes to you by fair means. On the off chance that you are continually harping on things other individuals have and you don't have, in the long run it can make person commit deviant act to achieve what he is desiring for which others already have. This strategy can diminish sentiments of blame in the short run.

***Brahmacarya***: *Brahmacarya* is the mix of two words: *Brahman*, "pure consciousness" and *Carya* "one who travels". Therefore, it signifies one who lives in steady attention to *brahman*, one whose mindfulness is caught up in unadulterated awareness, whose brain is over the duality of male/female, and who sees the god everywhere. One who is in consistent fellowship with the *ātma* is a *brahmacārī*. The more wide meaning of *brahmacarya* additionally incorporates conduct that prompts the acknowledgment of the self, or *brahman*, investigation of the *vedas* and sacred texts, and examination on *brahman*.

***Aparigrahâ***: *Aparigrahâ* is act of non-possessiveness. *Parigrahâ* word reflects worldly possession that everybody has craving for and having no intention of doing right things because we have to do right things. *Aparigrahâ* is the inverse condition of presence in thought, words and deeds than *parigrahâ*. Obviously, as far as we live in this world, we need to have a couple of things which are vital for the support of the survival but at the same time we should have limitations on our desires and possessiveness. The righteousness of

*aparigrahâ* means taking what is genuinely fundamental and no more. The psychological reflection of *aparigrahâ* is let go everything that is creating craving and desires. This quality helps an individual not to get involved into gossiping and dirty politics to meet over expectations.

Certain activities block our advancement in yoga. If such qualities are addressed by proper practice of *yama*, then our advancement will stream all the more easily and rapidly. These *yamas*, as discussed are *ahimsa* (peacefulness that is removal of aggression and violence), *satya* (honesty that is removal of falsehood), *asteya* (genuineness, non-taking, non-misuse of others), *brahmacarya* (coherence, centeredness, or oneness with Brahma), and *aparigrahâ* (non-possessiveness, non-ravenousness, non-envy).

Once you are aligned with the world and other individuals, and also affectionately prepared through the *yama*, then it becomes quite natural to experience higher consciousness. The yoga can then, thus, upgrade the way you relate with the world and with yourself. Along these lines, the majority of the rungs, or appendages of yoga work as a common platform. Generally as foundation is a completely fundamental stage of building any structure, the most vital part of the development of the otherworldly structure of *Rāja-Yoga* is constituted by the good and moral practices called *yama* and *niyama*. Being the primary appendage of yoga, the five *yama* are the establishment of profound life on which the super-structure of *samādhi* is constructed.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥प यो सू ।२।३२॥

śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ ||pa yo sū |2|32||

*Purity, contentment, austerity, self-study and self-surrender constitute observances*

**Śauca:** The main component of *niyama* is *śauca* or purification. Purity is, in this way very useful and identified with the next phase of advancement which life is seeking to achieve. In this purification one has to purify all the elements of the of body which may create hindrances in the journey of realization. Purity can be considered as both external and internal. Purification process should be started from outside first and then it becomes easy to reach inward. It is very logical that when ailments related to physical body are not there, then it becomes very easy and natural to meditate. This way we eventually reach to the purity of thoughts which is the most subtle form of the purification. *Haṭha-Yoga* goes few steps further and explains purification by means of various procedures mentioned under *kriyā*.

**Santoṣa:** The second component of *niyama* is *santoṣa* which is for the most part interpreted as contentment. Contentment removes the root causes of all desires. Here aspirant tries to give best of his effort but remains contented from the outcome. It is has deeper significance than satisfaction because in contentment, person accepts the situations as they are and simply gives his best. Quality of contentment is essential for the success in life because it keeps person away from greedy mind-set and then only it is easy to keep the mind in the state of stability.

The conventional man living on the planet is subjected throughout the day to a wide range of effects, and he responds to these effects as indicated by his attitude, biases, and upbringing. The degree of mental fluctuations and instability is directly proportional to these reactions.

Whether you have a everything or nothing, or you win or lose, you ought to attempt to feel that you have all that could possibly be needed. The inverse of this creates feeling of incompleteness, which eventually generates insecurity and deviant behaviors.

**Tapas:** *Tapas* which signifies 'to heat up' is also known as austerity. There are three sorts of tapas and they are physical, vocal and mental. They are further classified as *sattvik*, *rajasik* or *tamasik*. The significance of the word is most likely gotten from the fact that when gold is treated through the fire, all impurities present in it are removed. In a way the entire study of character building whereby we filter and bring under control our lower vehicles might be considered as a routine of *tapas*. However in the conventional sense the word *tapas* is utilized especially for some particular activities embraced for the refinement and control of the physical body and the improvement of self-discipline. These incorporate various practices such as fasting, observing silence, taking *sankalpa* for good tasks, *prāṇāyāma* and so on.

**Svādhyāya:** The word *svādhyāya* is now and then utilized as a part of a restricted sense for the study of the sacred texts and books. Though it seems limited, this is just a part of the work which must be done as the initial step. The understudy has actually first to make himself altogether acquainted with all the important writing as a part of yogic science pretty much as he does in the investigation of any science. As the person makes progress in getting knowledge about the texts, the second level of learning comes related to self-enquiry about "who am I?".

He likewise gets a thought of the relative importance of the various practices and a right viewpoint as to all matters associated with yogic practices.

**Īśvara-praṇidhānā :** *Patañjali* calls it acquiescence to the supreme being in terms of total surrender. In India the greater part of individual perform regular ritual activities for their own particular god, yet that is not the significance suggested here. The outside life we live in is still the sign of the Supreme and it is the interaction of *ātmā* and *paramātmā*. We need to

understand that *puruṣa* and *prakṛti* are related in some or the other way. Everything is holy not only a *pūjā* room, and so forth. Outer *pūjā* is done to stir the inward cognizance. However in the event that despite everything you are involved in any kind of deviant behavior, harm others and cause them agony and enduring, then your *pūjā* is futile. *Pūjā* implies conveying with you with mindfulness and appreciation for the unobtrusive power (the Supreme), in everything.

The practices incorporated into *yama* are, by and large, moral and restrictive while those in *niyama* are disciplinal and helpful. *Yama* go for establishing the moral framework of the yogic life and *niyama* at arranging the life of the *sādhaka* for the exceptionally strenuous yogic control which is to take after. "ni" (as in *niyama*), implies what is innate or underneath. In that capacity the *niyama* clears up, supplements, and develops the *yama*. The *niyama* therefore are significantly more proactive activities (versus neutralizing activities, for example, in the *yama*) that *Patañjali* urges us to understand and to embrace with a specific end goal to make accomplishment in yoga faster. Cleanliness and removal of impurities in the body and psyche (*śauca*), a state of the mind of satisfaction (*santoṣa*), preparing of the faculties (*tapas*), self-study and reflection on hallowed words and self enquiry (*svādhyāya*), and a mentality of giving up into one's source (*Īśvara-praṇidhānā*) are the observances or practices of self-preparation and they are the second limb in *Patañjali* described as *niyama*.

वितर्का हिम्सादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा

दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥प यो सू ।२।३४॥

vitarkā himsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā

mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam ||pa yo sū |2|34||

*deviation, harmful act, by self or by others, in consent or done by others, by desire, anger, mild, moderate or strong, result in ignorance and misery and principal of contrary thoughts should be applied*

*Patañjali* has given three causes and they are anger, desires or greed and misconception. It ought to be noticed that these three are states of psyche which are responsible for negative emotions, aggression or hostile act, and deviant behaviors. This is demonstrated by the word *pûrvakâ*. *Lobha* is the state of the brain which delivers the craving to handle things for ourselves. *Krodha* is the unsettling of the psyche created when any individual or thing obstructs satisfaction of our yearning. *Moha* is the moulding of the psyche which results when we are attached to any individual or thing. Every one of these states of the psyche realize a blurring of *buddhi* which renders a man unequipped for judging good and bad. It is this befuddled and unenlightened condition of the brain which creates background for wrong contemplations, sentiments and activities. That is the reason accepting opposites equally is helpful for clearing up the disarray and this has been endorsed here.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥प यो सू।४।१३॥

te vyaktasūkṣmā guṇātmānaḥ ॥pa yo sū |4|13॥

*The characteristics of these sectors, whether manifest or subtle, are imparted by the fundamental qualities of nature*

In this *sūtra*, *Patañjali* points out that a wide range of activities which are the object of reaction by the brain are only diverse mixes of *dharma* or properties which are natural in *prakṛti*. In this *sūtra*, the thought is conveyed above and beyond by explaining that the *dharma* themselves are only distinctive mixes of the three essential *guṇa*. The rule of the three *guṇa* work at all levels. For instance, one may eat *sattvik* (light) nourishment, *rajasik* (hot or full of spice) sustenance, or *tamasik* (substantial or heavy feeling) sustenance. These

*guṇa* give birth to three different states of the psychology and they are *sattvik* (clear) psychology, a *rajasik* (anxious) psychology, or *tamasik* (lazy) psychology. In any case, this *sūtra* relates for the most part to the subtlest operation of the three *guṇa*. In total we can infer that the gross, subtle and subtlest impressions are all completely constituted of just these three *guṇa*.

At the point when there is flawless balance among the three *guṇa*, there is no possibilities that peace and harmony can be achieved.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥प यो सू ।४।७॥

karmāśuklākṛṣṇaṃ yoginastrividhamitareṣām ॥pa yo sū |4|7||

*Karmas are neither good nor bad for yoga aspirant, for other there are three kinds*

This *sūtra* gives a grouping of *karma* and also demonstrates the method for preventing the arrangement of new *karma*. *Karma* are neither good nor bad on account of the individuals who are *yogi* but they are of three sorts on account of other individuals. Good and bad are the two sorts of *karma* which produce agonizing and pleasurable outcomes. The third sort of *karma* are those which are of blended character. For instance, numerous activities which we do have diverse impacts upon various individuals. They advantage a few and damage others and therefore deliver *karma* of blended character. The word *yogi* in this *Sūtra* implies one who is practicing yoga as well as one who believes in *Niṣkāma-Karma*. The teaching of the *sūtra* is about how *yogi* person can get rid of the bondage of *karma* results. Our actions should not reflect our ego to fulfil any desire. When a person performs his action by dissolving his ego centered approach, by not expecting anything in return and by identifying self with supreme then it is called *Niṣkāma-Karma*.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥प यो सू।२।२८॥

yogaṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ ॥pa yo sū |2|28॥

*Practice of these limbs removes impurities and then illumination takes place leading to wisdom*

As per this *sūtra* when a person practices all the limbs of yoga, the light of guidance comes from within and it is called *jñāna dīpti*. The more he practices, the deeper insight he gets. Teaching of yoga is all about bringing an individual to this point so that he can move forward in his journey without feeling need of any further assistance. When inner light appears, the person is qualified in his yogic path.

Once the inner light is present, it motivates person to move on in the direction of reality of realization. Journey of the person starts from *viveka* which helps person to get on the path of yoga. Then comes *jñāna dīpti* and it is inner light formation for self guidance that keeps person on the track of yogic journey. Finally, a stage comes and it is called *viveka khyāti* which leads to the experience of reality.

In short, practice of different limbs of yoga helps in removal of impurities such as *klesha* (mental fluctuations) and *antaraya* (obstacles).

## 2.5.2. Haṭha Yoga Pradīpikā

*Haṭha Yoga Pradīpikā* is a scientific and applied handbook on the demonstration of yoga formed by Swatmarama. In this *āsana* are the beginning appendage (out of five other mentioned) by *Haṭha Yoga Pradīpikā*. Subsequently it has been addressed as six-limbed yoga (*Ṣāḍāṅga-Yoga*) rather than the eight-limbed *Patañjal-Yoga* (*Aṣṭāṅga-Yoga*) which fuses, as its foundation, the underlying two extremities, *yama* and *niyama*. In any case, *HaṭhaYoga* does not ignore the *yama* and *niyama*. It may be possible that at the time of birth of *Haṭha Yoga Pradīpikā*, practices of *yama* and *niyama* were very natural considerations and therefore Swatmarama didn't include them in elaborated way as it is described in *Patañjali Yoga Sūtra*.

अथ यमनियमाः ।

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः ।

दयार्जवं मिताहारः शौचं चैव यमा दश ॥ ह यो प्र ।१।१७॥

atha yamaniyamāḥ |

ahiṃsā satyamasteyaṃ brahmacaryaṃ kṣamā dhṛtiḥ |

dayārjavaṃ mitāhāraḥ śaucaṃ caiva yamā daśa || ha yo pra |1|17||

*There are ten guidelines of conduct and they are: Non-violence, honesty, abstention from theft, continence, forgiveness, endurance, compassion, modesty, moderate in diet and purity*

तपः सन्तोष आस्तिक्यं दानमीश्वरपूजनम् ।

सिद्धान्तवाक्य श्रवणं ह्रीमती च तपो हुतम् ।

नियमा दश सम्प्रोक्ता योगशास्त्रविशारदैः ॥ ह यो प्र ।१।१८॥

tapaḥ santoṣa āstikyaṃ dānamīśvarapūjanam |

siddhāntavākya śravaṇaṃ hrīmatī ca tapo hutam |

niyamā daśa samproktā yogaśāstraviśāradaiḥ || ha yo pra |1|18||

*Ten observances are: austerity, patience, faith in nature, charity, adoration to supreme, listening sacred discourse, humility, intellect, japa (sacred mantra) and sacrifice*

According to Swatmarama perseverance is required in any kind of results to be earned. The hardships of life are regularly burdensome and agonizing, however they have a positive reason. In the event that the common and aggravating antagonistic circumstance can't be handled by us then it will be extremely hard to move internal towards self. An otherworldly affair can happen at any minute and you must be set up to maintain it on each level. Without perseverance it is very difficult to get motivated on the journey of yoga because other obstacles will keep on demotivating always. One must be ever prepared and steady in both practice and inclination for the regular practice. Because of our notion of good and bad, we accept that a specific affair is negative, and respond to it in negative manner only. It should be noted that perseverance comes only when we are consistent, regular and faithful in our practices irrespective of the situation or events we are currently going through. No event should be able to off track us from our path to success in yoga.

Five *yama* (*ahimsā, satya, asteya, brahmacarya* and *aparigrahā*) have been talked about before in *Patañjali Yoga Sūtra*, in this way remaining are specified below.

***Kṣamā***: *Kṣamā* or Forgiveness is about let go things. *Kṣamā* really implies the capacity to release bad experience from the psyche and not to clutch recollections of past impressions. It implies living in the present. This *yama* is not just for other individuals, it is more for your own advantage. In the event that you can excuse someone, life turns out to be more meaningful and full of contentment. While revenge brings outrage and regret and makes you feel disturbed always but *kṣamā* brings bliss and softness to your heart.

***Dhṛtīḥ***: Endurance implies consistent motivation by means of perseverance in practice and in return it creates vitality to keep up normality as we move on. *Dhṛtīḥ* makes experience of every practice like a new and enlightening practice, every time. Life has many events and situations which will keep on diverting you from your path to success and these are obstacles in the journey of yoga. If we get carried away with the obstacles then it is very difficult and almost impossible to realize the truth. In general anything adverse can happen at any minute and you must be set up to support it on each level. In the middle of all odds, we have to sail through and move on without letting our practice affected. One must be ever ready and consistent in both practice and goal. Situations and external events should not be able to have any impact on our target to success.

***Dayāṛjavanḥ***: "Compassion" is expression of kindness towards all without any bias of any categorization such as poor or rich, young or aged , dark or fair complexion, same or other race or country and so on. We are the greater part of the same consciousness. Mercilessness to others at last bounce back on us. Thoughtfulness for others brings divine kindness. In the event that you open your heart to the divine power and you can feel sympathy for each animal, you will gain brisk ground in your quest for the self..

***Mitāhārahḥ***: 'Control in eating routine' means neither indulging nor under eating. It implies eating sparingly however filling the stomach in its natural way and meeting the necessities of the body for its growth and maintenance. Along these lines, the body and the mind stay sound and adjusted. A sick body can't bolster a solid personality. Healthy and sound body mirrors the way our mind and psychology is aligned. Over eating and greedy attitude for food demonstrates an uncontrolled personality. Our eating items should be basic,

moderate and *sattvik* kind of food. Eat what is *sattvik* to keep up your substantial necessities and pick an eating routine which will be most helpful for your practice and cleansing.

**Saucaṃ:** The remainder of the *yama* is cleanliness in your entire way of life, keeping the body and the psyche in an unadulterated state. At the point when the body is spotless and there are no blockages, it can turn into a flawless vessel for perfect vitality and unadulterated awareness. It is not about cleanliness of self only but purify should be generated in the worldly act also. To clean the body inside, *Haṭha-Yoga* recommends the six purging techniques and they are *neti, dhauti, nauli, basti, kapālabhāti* and *trataka*.

We have talked about around five *niyama* in *Patañjali Yoga Sūtra* and those are *śauca, santoṣa, tapaḥ, svādhyāya, īśvara-praṇidhānā*.. Others are talked about below:

**Astikyam :** Faith in the Supreme,' or *astikyam*, is the same as belief. *Astikyam* does not mean you are visualizing god as a person or entity. Life and creation are exceptionally methodical and investigative. You may call the cosmic power present as divine god, nature or supreme cognizance, yet certainly a higher power exists and controls all lower vehicles. In general if you have confidence in the will and the work of the supreme, this confidence alone is sufficient to direct and secure you. In *astikyam*, we conceptualize the idea and understanding that we are one with nature and we are part of it. We perform all our actions and tasks by surrounding the results to this supreme power.

**Dānam:** "Philanthropy," or *dānam*, not just means giving material things and money related guide for poor people and underprivileged, it additionally implies aiding or serving others in any capacity required. *Dānam* should not be done in anticipation of any favour or biasness. To be really generous, one must have a giving, unselfish and sharing disposition in any case, obviously, not to the degree that you purposefully offering your own particular

assets. You should encounter delight in giving. When you give something with the intention of *dānam*, you may realize that nature is giving back everything to you. Prosperity will come to you. This is the unchanging, inflexible, unwavering law of nature. A few people do philanthropy and are on edge to expect that they should be given credit for it. This is the *tamasik* type of philanthropy. *Dānam* should be done to right people and for right situation with true understanding that it is an act we are doing for nature.

***Īśvara-pūjanam***: 'Love of the Supreme Being,' or *īśvara-pūjanam*, is not act of any religion. It is similar to the one as pointed out by *Patañjali* when he talks about *īśvara-praṇidhānā*, or renunciation to the Supreme Being. *Īśvara-pūjanam* means having deep respect and faith towards the cosmic energy. *Īśvara-pūjanam* is also associated with *astikyam* discussed earlier because you can feel love for god only when you have qualities of *astikyam*. Person who has love for god will see god in every other person and every object. Such person will never have feeling of hatred or enmity for anyone.

***Siddhāntavākya śravaṇam***: The sixth *niyama* is 'listening to talks of sacred books, texts. Generally, *siddhānta* is a specific area of the *veda* and its related theory. *Siddhānta* is the climax of profound information gathered in a brief structure. Listening to profound learning and to what old sages found in their mission and experience, builds up our higher workforce of information, or *jñāna*. It helps us comprehend the natural way this cosmic energy works. *Svādhyāya* discussed earlier is trying to address the similar address of referring spiritual texts and books but at the same time making enquiry about self.

***Matī***: An intellect or *matī*, is vital for giving understanding between truth and untruth. It means having the capacity to see the crucial nature or hidden truth of a circumstance,

whether the circumstance includes other individuals, or just yourself. It is something like having the capacity to judge or making analysis about different scenarios or perceptions we get. Material world is also manifestations of many hidden messages of nature. Understanding its importance and having the capacity to examine and judge accurately is to have a *matī*.

***Hrī***: Swatmarama has portrayed *hrī* as modesty. Natural modesty in behavior is reflected when we behave without keeping ego in front because with ego it is very difficult to be in natural state. Ego keeps separation of our true self with how we represent ourselves when we interact with the world outside. Anybody who is very much aligned to the nature will surely be very humble in behavior too. Humbleness or submission implies straightforwardness of character and way of life. The spirit needs no extravagant extras, sustenance or acclaims, and when you look for such greedy things then they pull you far from your actual character.

***Japo*** : In some yogic writings the eighth recognition is *tapo*, while in others it is *japo* (Satyananda Saraswati & Muktibodhananda Saraswati, 1993). As *tapah* has been specified in any case, it appears to be more probable that the first word is *japo*. *Haṭharatnāvalī* and *Śrīmad-Devībhāgavatam* have additionally recorded *japa*. *Japa* signifies recitation of sacred *mantra*. *Mantra* can be chanted in various ways. *Mantra* are not ordinary words because *mantra* follow scientific and mathematical approach for its formation and pronunciation. They are particularly planned sound vibrations which influence the more profound layers of the psyche and awareness. There are diverse evaluations of mantras, and therefore some influence the physical body, some influence the vibrations of *prāṇa* and others are absolutely supernatural.

**Hutam:** *Hutam*, is the last *niyama* and this means scarifies. This scarifies or offering is not for anybody or for any external object but it is about internal preparedness to do something better for anyone including self. It implies inside change, surrendering desires and surrendering ego, giving up attachment of materialistic objects and luxuries. *Hutam* is surrendering life is for common delight alone.

Every one of the *yama* and *niyama* expressed here constitute twenty mental controls and self-limitations which were initially intended to help an individual on his path to self-realization. These are basic requirement one has to meet for improvement of self and for others including whole society. The most important basic of *yama* and *niyama* is that these qualities cannot be enforced and it should come from within. The same rules is applicable for yoga practice also. If anything in yogic path is done with enforced manner then it will never give fruitful results.

अत्याहारः प्रयासश्च प्रजल्पो नियमाघ्रहः ।

जनसन्गश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ ह यो प्र ।१।१५॥

atyāhāraḥ prayāsaśca prajalpo niyamāghrahaḥ |

janasangaśca laulyaṃ ca ṣaḍbhiryogo vinaśyati || ha yo pra |1|15||

*Overeating, exertion, talkativeness, adhering to rules, being in the company of common people and unsteadiness (wavering mind) are the six (causes) which destroy yoga.*

उत्साहात्साहसाद्धैर्यात्तत्त्वज्ञानाश्च निश्चयात् ।

जनसन्घपरित्यागात्षड्भिर्योगह् प्रसिद्ध्यति ॥ ह यो प्र ।१।१६॥

utsāhātsāhasāddhairyāttattvajñānaśca niścayāt |

janasangghaparityāgātṣaḍbhiryogah prasiddhyati || ha yo pra |1|16||

*Enthusiasm, perseverance, discrimination, unshakeable faith, courage,*

*avoiding the company of common people, are the (six causes) which bring success in yoga.*

Individual ought to abstain from overexerting or overstraining the body and the brain. Hard physical work or exceptional mental work charges one of the vitality frameworks and can make further irregularity between the two energies. Spreading useless information through gossiping among individuals who have low ethics, low awareness and materialistic are hindrances in the yogic path. Such activities not only waste the precious time but they also have enough potential to create lot of distraction in the mind.

In spite of the fact that Swatmarama suggests that a *sādhaka* ought not hold fast to strict tenets and controls, the master's directions must be taken after. Unsteadiness of mind means mind which is fickle in nature. The mind which is unsteady cannot focus or concentrate on one point and therefore it is not possible to sit for meditation. *Dhāraṇā* and *dhyāna* are two important steps of higher yogic path. Progress in yoga gives end result of balanced and stable state of the body and the mind. However in the event that the vitality is legitimately channelized, all the real frameworks get to be steady, and physical and mental consistent quality grow consequently.

To succeed in yoga, inner willing self-esteem and positive approach towards making progress is required. Steady motivation and the hope of accomplishing flawlessness produces vitality and helps to keep up consistency always. Everyday becomes like a new day of practice for us. The same connection should be established between a *sādhaka* and his *sadhanā*. Another quality required to achieve success in yoga is perseverance. Here one has to be consistent and faithful in the practice irrespective of any situation that may arise. External factors should not be able to divert practitioner in any way. Yoga becomes first

priority of life once perseverance comes. Discrimination is the third essential part for achievement in yoga. All that you do and each part of your life, including our eating routine, way of walking or dressing, our behavior, our perception for life and so forth., ought to be in the direction of helping us towards getting results. Anything that pulls us behind should be avoided. Unshakeable confidence in master and a definitive deep faith in practice are the most essential apparatuses for a *sādhaka*. Total trust in *guru* is required because unless we become receptive to the knowledge, it will never come to us. Courage is likewise suggested for success yoga, because to cross all hindrances, once has to be courageous always to deal with all the obstacles and overcoming them. Boldness, steadiness and confidence go hand in hand to move forwards in getting success.

Amid the time of *sadhanā* you may think that its futile to be with individuals who have lower goals. At that stage, the less you include yourself with others the more your internal willpower can develop. It is ideal to avoid social associations and negative impacts. These six variables can be developed anyplace, whether living in a city with your family or alone anywhere in the world. An individual has to change them to suit his way of life to achieve higher goals.

सुस्निग्धमधुराहारश्चतुर्थान्शविवर्जितः

भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते ॥ ह यो प्र ११५८॥

susnigdhamadhurāhāraścaturthānśavivarjitaḥ

bhujyate śivasamprītyai mitāhāraḥ sa ucyate || ha yo pra |1|58||

*Food that keeps stomach one fourth free, which is delightful and sweet , consumed as an offering to nature god is called mitahara*

Here sweet food implies new and fresh food which has natural taste and it should be full of nutritional value as well. Sweetness here is not about added sugar part. Fruits and vegetables have their own sweet taste. Agreeable food here implies that food should be suitable to the person as per his body type, age, gender and existing ailments. This is very crucial point because food patten normally changes based on these factors. At the same time agreeable means that the person who is eating has respect and preference for that food and he eats it with great respect and love. The stomach should be kept empty one fourth and filled with water that takes another one fourth space and finally it should not be filled too much by means of overeating. Eating “to please *śiva*” implies that when taking nourishment the *yogi* ought not feel that he is eating for himself. He ought to develop the state of the mind that he is supporting the body for its upkeep so his consciousness can proceed with its procedure of transformation and spiritual advancement. Food that is taken out of temptation is always harmful because in that case we may eat something that is not suitable for us and eventually it will damage the body. A *yogi* should consider his food as source of medication which will decontaminate and fuel the body and the mind for the support of life and advancement in *sadhanā*. Hence at all times he will eat fresh if raw and warm if cooked food, with mindfulness and with a higher reason than for joy of craving. *Mitāhāra* signifies *sattvik* food, light food and easily digestible. *Mitāhāra* does not support *rajasik* and *tamasik* food because they produce more temptation and craving. Such foods are full of spices and sugar added to them and they are also too difficult to digest at the same time.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बललोऽपि वा ।

अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ ह यो प्र । १।६४॥

yuvā vṛddho'ativṛddho vā vyādhito durbalalo'pi vā |  
abhyāsātsiddhimāpnoti sarvayogeṣvatandritaḥ || ha yo pra |1|64||  
*Whether young or old, very old, sick or feeble, one can attain perfection in all  
the yogas by practicing.*

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।

न शास्त्रपाथमात्रेण योगसिद्धिः प्रजायते ॥ ह यो प्र ।१।६५॥

kriyāyuktasya siddhiḥ syādakriyasya katham bhavet |  
na śāstrapāthamātreṇa yogasiddhiḥ prajāyate || ha yo pra |1|65||  
*Consistency in practice can only bring result and without which how is it possible to see any  
result. Success is not achieved just by knowledge in yoga*

Practice of yoga has so much potential that it can be practised by anyone irrespective any body type, age, gender or any other factors. The only thing that change is variation of practice that may suit the current status of the practitioner. However result may be seen as we progress and eventually perseverance in the practice wins. Until your knowledge of yoga is put into practice there is no way positive changes or results are achieved. Knowledge is good and required to understand the background and the underlying concepts but at least in case of yoga just knowledge has no place because yoga practice is practical experience. Yoga is experiential and it can only be experience by means of practice and that too when done in consistency.

Consistency in routine of any yoga practice bring very good change in the body and the mind, and after numerous years of practice, flawlessness state is achieved, irrespective of any obstacle. One should not get discouraged from practicing yoga thinking that it is not suitable for him because of initial resistance put forward by the body and the mind.

### 2.5.3. Bhagavad-Gītā

The *Bhagavad-Gītā* is getting popularity as a clinical instrument to treat certain mental issues, especially those identified with nervousness, phobias and fears, anxiety and a negative demeanor towards life and in the field of psychology. Excellent counseling by applying distinctive mental strategies, as *Śrī Kṛṣṇa* did to *Arjuna*, has been entirely useful in clinical practice. Medical science has also recommended that the *Bhagavad-Gītā* can be used as a psychotherapeutic instrument and it suits best to Indian conditions as the present Western models of counseling in the field of psychology are unable to show reliable results in the nation (Mahadeva Sastri, 2013).

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ भ गी ।३।३७॥

śrībhagavānavuvāca |

kāma eṣa kodha eṣa rajoguṇasamudbhavaḥ |

mahāśano mahāpāpmā vidhyenamihā vairiṇam || bha gī |3|37||

*The Supreme Lord said: It is desire alone, which is born of contact with the mode of passion, and later converted into hostility. Consider it as a sinful act, which is like biggest foe in the world*

The *veda* utilizes the word *kām*, or desire, for attachment yearnings as well as to incorporate all wishes for material delight taking into account because the idea of self has been kept limited to the level of physical body. Desires can take any form from money, lust, craving for food, wish for materialistic objects, inclination for designation and power, seeking for enlightenment in shortest way and so on.

Śrī Kṛṣṇa recognizes this "desire" for common happiness attached to materialistic world as the reason for wrongdoing. This desire plays with the mind and makes the mind believe that real happiness lies with the attachment of material object and then automatically mind feels craving for these objects. But the journey of desires does not end here. Once passion or desire is fulfilled then comes the greed. Greed has no upper boundaries and therefore no matter how much we acquire but greed is never satisfied. Eventually when greed is not fulfilled by any means then anger creeps in as frustrations. All deviant acts are performed under the roof of desire, greed and anger. Greed comes when desires are craving for more and more but anger comes when these desires seem no fulfillment. Śrī Kṛṣṇa names desire, or longing, as the foundation of all malevolent.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ भ गी ।२।६२॥

dhyāyato viṣayānpuṃsaḥ saṅgasteṣūpajāyate |  
saṅgātsamjāyate kamaḥ kāmātkrodho'bhiajāyate || bha gī |2|62||

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ भ गी ।२।६३॥

krodhādbhavati saṃmohaḥ saṃmohātsmṛtīvibhramaḥ |  
smṛtibhramśādbuddhināśo buddhināśātpṛaṇśyati || bha gī |2|63||

*While focusing on object of senses, a man creates attachment to sense object. From attachment, longing takes birth and from longing outrage emerges. From anger proceeds delusion; from delusion, confused memory; confused memory ruins the ability of discrimination; and due to that finally he perishes.*

From fierceness emerges delusion and delusion takes away the ability to segregation between good and bad. Once infected with fierceness, person losses sense and he can insult

even most respected person like *guru*. Person can become absolutely destructive in nature because of this. From such obsession damage of the memory starts. This damage is so much that even the conditioning of the mind because of earlier teachings does not work. All previous knowledge (given by teaching of *guru* or study of literature) and teachings are wiped out.

Once the memory is spoiled then it is surely going to spoil conscience or *buddhi* which is the powerlessness of the inner sense (*antaḥ-karaṇa*) to understand the separation between good and bad (*kārya* and *akārya*). By loss of inner voice, he is completely demolished. *Buddhi* is very essential part to remain aware always. When it is not possible, the man is absolutely demolished. In this manner, by loss of *buddhi* he is ruined and loses the ability to achieve human goals.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छहन्नपि वार्ष्णेय बलादिव नियोजितः ॥ भ गी ।३।३६॥

arjuna uvāca |

atha kena prayukto'yaṃ pāpaṃ carati pūruṣaḥ |

anicchhannapi vārṣṇeya balādiva niyojitaḥ || bha gī |3|36||

*Arjun asked: Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendent of Vrishni (Śrī Kṛṣṇa)?*

*Śrī Kṛṣṇa* expressed in the past verse that one should remain away from the impact of fascination and abhorrence. *Arjun* wishes to lead such a heavenly life but his psychology remains on the other plane and he finds this change really hard to achieve. So he asks *Śrī Kṛṣṇa* an inquiry that is exceptionally sensible and illustrative of the human battle. He says,

"What power keeps us from achieving this high perfect? What makes one succumb to attachment and abhorrence?"

Here question from *Arjuna* is very genuine because in living naturally, we should not fall prey to attachment and abhorrence at all. But somehow we get into that attraction once we find interest in material things. But the inner voice present in all of us fights to come out of it. Despite this struggle, there seems to be stronger energy that works on keeping person doing wrong things as a sing only.

We naturally know these deeds to be evil, but then we confer such acts, as though some solid power prompts to do them. *Arjuna* wishes to realize what that solid power is.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ भ गी ।१६।२१॥

trividhaṃ narakasyedaṃ dvāraṃ nāśanamātmanaḥ

kāmaḥ krodhastathā lobhastasmādetattrayaṃ tyajet || bha gī |16|21||

*There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, all should abandon these three.*

*Śrī Kṛṣṇa* now portrays that there are three gates and they are lust, wrath, and ravenousness. These three gates actually lead to hell and entering into this gate can ruin self. *Arjuna* had asked him for what reason individuals are instigated to confer sin, even unwillingly, as though by power. *Śrī Kṛṣṇa* had addressed that it is desire, which later changes into resentment, and is responsible for the foe of the world. Greed is also by product of desire. Together, desire, wrath, and greed are the establishments from which the deviant attitude develops. They make their base firm in the mid and make it a reasonable ground for

every other bad habit to flourish. Subsequently, Śrī Kṛṣṇa addresses them as doors to damnation. He also advices to keep them away to prevent self from destruction.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ भ गी ।५।२३॥

śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt |

kāmakrodhodbhavaṃ vegaṃ sa yuktaḥ sa sukhī naraḥ || bha gī |5|23||

*Those persons are yogis, who before giving up the body are able to check the forces of desire and anger; and they alone are happy.*

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ भ गी ।५।२६॥

kāmakrodhaviyuktānām yatīnām yatacetasām |

abhito brahmanirvāṇaṃ vartate viditātmanām || bha gī |5|26||

*For those sanyāsīs, who have broken out of anger and lust through constant effort, who have subdued their mind, and are self-realized, liberation from material existence is both here and hereafter*

One significance of the word *kām* is desire, yet in this verse *kām* is utilized for a wide range of yearnings of the body and the brain for material delights. At the point when the psyche does not accomplish the object of its longing, it adjusts its state to display outrage. The inclinations of longing and outrage are intense, similar to the solid flow of a waterway. Indeed, even creatures are liable to these desires, however every human has given ability to use intellect to make judgements. In any case, the human judgment has been given with the force of segregation. The word *soḍhum* signifies "to withstand." This verse trains us to withstand the inclinations of craving and outrage. Some of the time one limits the inclinations of the psyche out of humiliation. Here Śrī Kṛṣṇa advices Arjun to control the

psyche through light of learning and not through any kind of emotional bondage or obligations. He further says that before giving up the body, it will be necessary to learn how to take control of them.

*Śrī Kṛṣṇa* expresses that such genuine *karma sanyāsī* likewise gain quick ground and experience peace all over. By taking out the inclinations of craving and outrage and quelling their psyche, they achieve impeccable peace both in this life and here-after.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ भ गी ।२।४७॥

karmaṇyevādhikāraṣte mā phaleṣu kadācana |

mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi || bha gī |2|47||

*You have a privilege to play out your recommended obligations, however you are not qualified for the products of your activities. Never see yourself as to be the reason for the aftereffects of your exercises, nor be connected to inaction.*

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ भ गी ।२।४८॥

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate || bha gī |2|48||

*OArjuna, by means of Karma Yoga, perform activity by giving up sense of duality. This sense of equanimity is the science of uniting self to supreme.*

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ भ गी ।२।५०॥

buddhiyukto jahātiha ubhe sukṛtaduṣkṛte |

tasmādyogāya yujyasva yogaḥ karmasu kauśalam || bha gī |2|50||

***One who judiciously rehearses the study of work without connection can dispose of both great and awful responses in this life itself. In this manner, make progress toward Yog, which is the specialty of working carefully***

This *sūtra* talks very much about *Karma-Yoga*. Normally we do every tasks in anticipation of some kind of output and result. *Śrī Kṛṣṇa* clarifies that working without expectation does not reduce the quality and creativity of tasks. In fact detachment from any work gives more sharpness and finish to end product. Here is motivation towards work is still supported but the output of work to come as per our wish is something discouraged. Every action has to be done with the intention that it is done for the supreme lord and whatever results he will return, we have to accept it happily. Moreover, by means of *Karma-Yoga*, performing any activity by giving up sense of duality is the science of uniting self to supreme.

*Arjuna* was therefore mentored by the lord *Śrī Kṛṣṇa* to fight for the rights without being attached to people who are participating the battle. But his reluctant behavior about not taking part in the battle was sign of another attachment. Attachment to result whether it is good or bad both are not advised. For the same reason fighting as a sense of just duty is required without expecting about what will be the outcome.

This demonstrates that attachment to results does not make us more capable; rather, the attachment influences our execution not in favor. Rather, in the event that we work without attachment, we can do as such at our most extreme ability level, without feeling anxious, unsteady, terrified, strained, or energized.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ भ गी ।१७।७॥

āhārastvapi sarvasya trividho bhavati priyaḥ |

yajñastapastathā dānaṃ teṣāṃ bhedamimaṃ śrṇu || bha gī |17|7||

*There are three sort of sustenance dear to everybody, comparable is the situation of penances, austerity and philanthropy; now hear the distinction among them*

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ भ गी ।१७।८॥

āyusattvabalārogyasukhaprītivivardhanāḥ |

rasyāḥ snigdḥāḥ sthirā hr̥dyā āhārāḥ sāttvikapriyāḥ || bha gī |17|8||

*sustenance that advance the life traverse, and build ethicalness, quality, wellbeing, bliss, and fulfillment. Such sustenances are delicious, succulent, sustaining, and normally tasteful*

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ भ गी ।१७।९॥

kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ |

āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ || bha gī |17|9||

*Sustenance that is too bitter, excessively sour, salty, extremely hot, impactful, dry, and chiliful, are of high repute to persons in the method of enthusiasm. Such sustenance produces agony, pain, and infection*

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ भ गी ।१७।१०॥

yātayāmaṃ gatarasaṃ pūti paryuṣitaṃ ca yat |

ucchiṣṭamapi cāmedhyaṃ bhojanaṃ tāmasapriyam || bha gī |17|10||

*Foods that are overcooked, stale, putrid, polluted, and impure are dear to persons in the mode of ignorance.*

The brain and the body affect each other. In this way, the food individuals eat, impacts their tendency and the other way around. Based on the situation and state of body, food is selected and consumed. Everything in this way can be categorized into three modes including scarifies and austerity. *Sattvik* food provides great wellbeing, mood, bliss, and fulfillment. Such nourishments are succulent, normally tasteful, gentle, and helpful. These incorporate milk, sweets, rice, wheat, fruits and vegetable and all types of *sattvik* food.

Thus, a *sattvik* eating routine is valuable for developing the characteristics of the method of goodness that are favorable for profound life. When *sattvik* sustenance are contain too much of spices such as chillies, sugar, salt, and so forth they are called *rajasik*. *Rajasik* food is not made in the proportion of moderation. In this way, *rajasik* sustenance is bitter, exceptionally hot, extremely salty, extremely spicy, extremely impactful in negative sense on the digestive system, exceptionally dry, exceptionally hot, and so on. They have adverse impact on the body and the mind. People those who are habitual of *rajasik* food are basically very aggressive in nature and they are always too much attached to the food. The motivation behind eating is not to consume food for the satisfaction of taste buds, but rather to keep the body and the mind healthy and maintained.

Cooked nourishments that have stayed for more than one *yām* (three hours) are called food of ignorance and they don't give results of fresh food. Food that is stale and impure are not at all tasty food, or having foul scents come in the same classification. Food as mentioned earlier should be consumed as if it is offering to god. Among three categorizations of food items such as *rajasik*, *sattvik* and *sattvik*, *sattvik* food is always suits everyone and it ensures health and longevity also.

#### 2.5.4. Nārada Bhakti Sūtra

The *Nārada Bhakti Sūtra* is the most authoritative treatises among the ancient wisdom texts on *bhakti* literature. These texts outlive the philosophy and the classical authority of the concept of *bhakti*.

सुखदुःखेच्छालाभादित्यक्ते काले

प्रतीक्षमाणे क्षणार्धमपि व्यर्थं न नेयम् ॥ ना भ सू ।५।७७॥

sukhaduḥkhecchālābhādityakte kāle

pratīkṣamāṇe kṣaṇārdhamapi vyartham na neyam || nā bha sū |5|77||

*Time should not be consumed for material desire, anguish, and wrong gain*

अहिंसासत्यशौचदयास्तिक्यादिचारित्र्याणि परिपालनीयानि ॥ ना भ सू ।५।७८॥

ahiṃsāsatyasāucadayāstikyādicāritryāṇi paripālanīyāni || nā bha sū |5|78||

*Individual should foster qualities of nonviolence, truthfulness and purity of self, empathy, and trust*

यत्प्राप्य न किञ्चिद्वाञ्छति न शोचति न द्वेष्टि न रमते नोत्साही भवति ॥ ना भ सू

।१।५॥

yatprāpya na kiñcidvāñchati na śocati na dveṣṭi na ramate notsāhī bhavati || nā bha sū |1|5||

*Devotional work frees everyone from desires of sense and makes one indifferent from loss, hatred, joy or attraction for any material thing*

सा न कामयमाना निरोधरूपत्वात् ॥ ना भ सू ।१।७॥

sā na kāmayamānā nirodharūpatvāt || nā bha sū |1|7||

*With any service that is offered to god has no place for material attachment*

तदर्पिताखिलाचारः सन् कामक्रोधाभिमानादिकं तस्मिन् एव करणीयम् ॥ ना भ सू

।४।६५॥

**tadarpitākhilācāraḥ san kāmakrodhābhimānādikaṃ tasminn eva karaṇīyam || nā  
bha sū |4|65||**

***By devotional way of working one can get rid of desire, anger and ego attached to  
that work***

Much of our precious time we spend in mundane activities like materialistic attachments and in dream of fulfilling our dreams for false gain. Instead of that we can utilize our time in refining our personality by adapting *yama* and *niyama* in our life.

We can also consider our activity like a devotional task and once that state of mind is achieved then automatically one can become free from the desires of external objects, enmity with others, aggression. Once this state comes then one can become indifferent to joy and pain and can get equanimity in the lifestyle.

When one is self-realized, he becomes joyful. In other words, he is free from the material contamination of desires and hankering. As long as we are in material existence, we lament for the losses in our life and hanker for that which we do not have. A self-realized person is joyful because he is free from material lamentation and hankering. Profound life starts when a man comprehends that he is not the body. In the material world, every one of our associations—whether social or political or in the field of eating, dozing, or any other activities are expected just to the material body. Unless one is totally acquainted with the way that one is not the body, self-realization is not possible.

Furthermore, a pure devotee is not envious, hateful, or lazy in the execution of devotional service. Confident of his advancement, he continually performs his prescribed devotional duties with faith in the duty.

### 2.5.5. Upaniṣad

Main goal of yoga is to experience self-realization but this is possible when we live entire life with awareness. Awareness development is the most fundamental part of any yoga practice. *Apramattas tadā bhavati* (*kaṭh* 2.3.2), says the *Kaṭh Upaniṣad* and this means when senses are under the control of the mind then that state is tranquil and in that situation person becomes very vigilant. Alertness is the watchword. We can define it in many ways. You should always remember that your specific conduct and activity that you perform is not detached from the awareness of solidarity of reason. This is the awareness. You must be watchful to see that your conduct and activity at any given snippet of time is not outside of any relevant connection to the subject at hand with the solidarity of reason that is to be at the back of it. Else, it will be a boring, erratic work which will please no one – neither you, nor any other individual.

काममय एवायं पुरुष इति ।

स यथाकामो भवति तत्क्रतुर्भवति ।

यत्क्रतुर्भवति तत्कर्म कुरुते ।

यत्कर्म कुरुते तदभिसंपद्यते ॥ बृहदारण्यक ४ ४ ५॥

kāmamaya evāyaṃ puruṣa iti |

sa yathākāmo bhavati tatkraturbhavati |

yatkraturbhavati tatkarma kurute |

yatkarma kurute tadabhisampadyate || bṛhadāraṇyaka |4 |4 |5||

*You are what your deep, driving desire is*

*As your desire is, so is your will*

*As your will is, so is your deed*

*As your deed is, so is your destiny*

Action and act play major role in deciding everything about a person. When act is good it, results are righteous and when act is bad the outcomes are malicious. Simply the type of act becomes distinguishing proof and the distinction. Just the act of good and bad as a result of deep desire, anger and attachment to materialistic world becomes the identification of *ātma*. This identification passes from one body to another body and this cycle keeps going on (Swami Madhavanand, 2015).

We have to be aware of our longings with the goal that we don't dive ourselves into a pit that is hard to move out of. This pit is the way of *karma*. When we go in, it is difficult to get out. In any case, we don't have to lose hope. We can make ourselves better every day.

एतेषा लक्षणम् ब्रह्मन्प्रत्येकं शृणु तत्त्वतः ।

लघ्वाहारो यमेष्वेको मुख्या भवति नेतरः ॥ योगतत्त्व ।२८ ॥

अहिंसा नियमेष्वेका मुख्या वै चतुरानन ।

सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्टयम् ॥ योगतत्त्व ।२९ ॥

eteṣā lakṣaṇam brahmanpratyekaṁ śrṛṇu tattvataḥ |

laghvāhāro yameṣveko mukhyā bhavati netaraḥ || yogatatva |28 ||

ahiṁsā niyameṣvekā mukhyā vai caturānana |

siddham padmam tathā siṁham bhadram ceti catuṣṭayam || yogatatva |29 ||

*Oh god with four faces, from the restrictions ( Yama ), food intake*

*moderate is the most important. And safety (or nonviolence ,*

*Ahimsa ) is the largest among the injunctions ( Niyama ) .*

Yoga is established in the thought of building up a constructive identity. In this way moral order or the act of right deed is essential for achievement in yoga. This is the premise of *yama* and *niyama*, the two good spines of yoga. They characterize the credits to be applied

in regular life by every individual. The *Haṭha-Yoga*, to which *Yogatatva Upaniṣad* devotes a large portion of its verses, is talked about with eight practices and they are ten *yama* (self-restrictions), ten *niyama* (self-observances), *āsana* (stances), *prāṇāyāma* (control of breath), *pratyāhāra* (overcoming the faculties), *dhāraṇā* (fixation), *dhyāna*, and *samādhi* that is the condition of reflective awareness.

We should be moderate in consuming food, it should not be overeating. Consumption of *tamasik* food should be avoided such as over spicy food, bitter and stale food. Appreciate nutritional *sattvik* food that vitalizes the body. Eat at standard times, and only when we feel hungry. Pace of food intake should be moderate avoiding taking anything between meals. Food intake should be done with the intention of offering to god and it should be mindful act.

Our actions, deeds and even thought should be such that they should not harm or hurt anyone. Life should be merciful as if everything around us is expression of divine energy. Fear, phobia and insecurities should be avoided. Realizing that mischief brought about to others unfailingly comes back to oneself therefor living calmly assuming that everything is god's creation. Our action should be in line with harmony of nature. We should not harm or damage anyone including our environment.

Coarse feelings which are the aftereffect of sick musings and frequently prompt discourteous words and activities should be avoided. Only people with lower self can commit moral errors, including wrongdoings, as a consequence of either obliviousness, absence of comprehension of the natural law of living. Such people have the feelings of dislike, judgment, hatred, tension, dread, and so on, which are horrendous appearances of the lower self. Therefore to reach higher goal, we should avoid activities and mind-set of lower self.

ओम् सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।

ओम् शान्तिः शान्तिः शान्तिः ॥ कठ् ॥

om saha nāvavatu | saha nau bhunaktu | sahavīryaṃ karavāvahai |

tejasvi nāvadhītamastu | mā vidviṣāvahai |

om śāntiḥ śāntiḥ śāntiḥ || kaṭh ||

*Om, May god guard us both (the Teacher and the Student),*

*May god Nurture us both,*

*May we work composed with vigour and vitality,*

*May our education be enlightening and not give rise to resentment,*

*Om, Peace, Peace, Peace.*

Sharing the right teaching or knowledge itself is conceivable just when we are free from displeasure, contempt or desire towards anybody. Extraordinary awareness and acumen are expected to acquire knowledge. Knowledge can only be acquired when the atmosphere is pleasant and friendly. Person who is sharing knowledge and the person who is at receiving both should not have evil feeling otherwise sharing of knowledge will be very difficult.

It is this vitality acquired through the right knowledge of the self that shows itself as productivity in work and as proficiency of character. All proficiencies may turn into defeat if it is not supported by internal self-understanding. Education is not only about getting information but it is a complete transformation. Education removes darkness and brings light to the knowledge.

'May we not despise each other!', every bad acts originates from the desires and expectations. Outrage can't be overcome without overcoming desire, and the other way around (Swami Nirvikarnand, 2015).

This invocation of peace covered above contains numerous delightful feeling and it discusses disciple and *guru* connection. In the quest for information and greatness, both teacher and student are involved in. There is a sort of collaboration and comprehension are required between them. Simply after such sort of engagement, a student can receive knowledge and education in abundance Once such students are prepared then they will be very generous to the society as well. Educating people for the prevention of counterproductive act should start well in ahead of the schedule.

## 2.6. LINKING OF YOGA TEXTS AND CURRENT STUDY

Professionalism is all about conduct of an individual at work. Again conduct can be looked at from two different perspective. First social and other is self. Similar to the good health, professionalism is getting contaminated my means of deviant behaviors and negative personality traits. To exhibit good working environment and professionalism, there are many dos and don'ts that employer and employer can take advantage of by understanding and implementing ancient knowledge of yoga.

In *Patañjali Yoga Sūtra*, we discussed that doubt , carelessness , illness , worldly mindedness are obstacle for stable mind. Unawareness , egoism , hatred add fuel to it and unstable mind can involve in deviant act very easily. Workplace Ethics (2007) as mentioned by West Virginia Department of Education, consists of six pillars of character for workplace ethics and they are trustworthiness, respect, responsibility, fairness, caring and citizenship. On the same line, *yoga sūtra* says that mind can be elucidated by means of kindness, compassion and indifference. In next section we covered *yama* and *niyama* which are nothing but organizational citizenship about how we contribute to make community work in harmony. In fact *yoga sūtra* breaks down further each *yama* and *niyama* into five different areas of improvement to address.

In the section of *Haṭha Yoga Pradīpikā*, we discused about *yama* and *niyama* again with more granular levels of sub-practices under each of main practice. These practices give more insight about how citizenship in the organization can further be improved.

Teaching of *Bhagavad-Gītā* has been studies as tool for developing managerial effectiveness for a long time. In the section of *Bhagavad-Gītā*, we discussed about anger ,

desire. This sections also discussed about how desire manifests into anger and then confused memory ruins the ability of discrimination. We have also seen that desire, greed and anger are source of deviant acts. *Bhagavad-Gītā* teaches effective anger management. Anger is known to be a predictor of deviant behavior. Self-management of emotions, interpersonal interactions and problem solving ability show high level of reliability of an individual (McGuire, 2008). Mahadevan (2008) has done very good analysis of implementation of teaching of *Bhagavad-Gītā* (chapter 2, verse 48) and he says that manager must possess quality of equanimity and this can help improve leadership. Moreover Mahadevan (2008) explained that if manager is too much result oriented then it can lead to fear and discomfort and we can learn this lesson from *Bhagavad-Gītā* (chapter 2, verse 47).

*Nārada Bhakti Sūtra* teaches about how work can be considered as devotional offering to god. This path permits the seeker to accomplish unity with infinite consciousness, the endless mindfulness that as of now exists inside each spirit. Unadulterated otherworldly commitment is accomplished when all longings drop away, for example, misery, despise, momentary satisfaction or craving for individual benefits. The outcome is the acknowledgment of one's genuine self. Then seeker gets overpowered with the happiness of union with the preeminent. This delight comes not from craving but rather from the genuine nature from inside which is stillness. This inward stillness builds capacities that emerge from one's steadiness in life. The blissful internal stillness is a result of an aggregate concentrate on god and the effective evasion of anything that would redirect one from that core interest. This kind of change can make any individual free from deviant acts in life.

*Upaniṣad* discussed in the review above talks about awareness or mindfulness. Mindfulness is required at workplace because it helps you understand your strength and

weaknesses. It also gives you understanding about how other people see you. This ability helps reduce conflict and over expectations. This helps in bringing detachment to results. Managers in the organizations can build practice to avoid workplace incivility by developing self-awareness and interpersonal awareness else it may have cascading consequences of various deviant behaviors (Martina & Carroll, 2012) .

Different paths of yoga (*Karma-Yoga* [yoga of action], *Bhakti-Yoga* [yoga of worship], *Rāja-Yoga* [*Aṣṭāṅga-Yoga*] and *Jñāna-Yoga* [yoga of wisdom]) have been reviewed in the current study and it is found that individual can take any path of yoga based on his or her preference because all paths lead to make an individual a complete person. The more an individual is complete, the more chances that he or she can perform well in the organization.

One common element present in all review texts is about *sattvik* diet and avoiding *rajasik* or *tamasik*. In the research compilation (Srivastava, 2012) found that *sattva guṇa* makes person perform his work as duty that too with calm mindset and without any doubt, *rajas guṇa* makes person full of attachment and longing, and *tamas guṇa* makes person revengeful and cautious. Therefore it can be concluded that *sattva guṇa* can be developed by means of yogic practices along with *sattvik* food.

In summary study and implementation of ancient yoga texts mentioned above, the insight in understanding personality of human can easily be derived and improved for wellbeing of self and others.

## 2.7. SUMMARY

The present writing research assembled the authentic depictions of the yogic perspective for calmness of the mind, psychological issues and *Karma-Yoga*. The different yoga writings like *Patañjali Yoga Sūtra*, *Haṭha Yoga Pradīpikā*, *Bhagavad-Gītā*, and *Upaniṣad*, and so forth has been alluded to assemble the portrayals of different sorts of psychological disturbance and its interruptions. In the like manner an effort is made to appreciate noteworthiness of *Karma-Yoga* in ordinary life. This assemblage demonstrates that yoga mediations can be viable in decreasing negative emotions, depressive indications and the advancement of aggression. As if it has, not only constructive outcomes on despondency, but constructive working of a well-being as well. Yoga could be a decent expansion to the rundown of positive intervention on (psychological and behavioral) wellbeing, in perspective of its conceivable outcomes.

### **3. REIVEW OF SCIENTIFIC LITERATURE ON CWB**

#### **3.1. INTRODUCTION**

Each organization has objectives and assignment to help with setting goals and achieving them. Popular and well worked organizations and associations frequently set objectives for production and sale, advancement and administration as well as to enhance quality, lessening errors, turning out to be more client oriented, and building better partner relations. In any case, managing negative conduct of workers is a major challenge for any workplace setup. The all-encompassing routine of yoga contains physical, mental, emotional and moral disciplines and in addition the realization of self (Burkett, Todd, & Adams, 2006).

The goal behind the present study has three core purposes. To start with, to give a far reaching review of the group of yoga examination, which highlights the qualities of a yoga session in the work setting, for setting up positive environment purposes. Second, to present the effect of yoga mediations on the degenerate conduct diminishment, and its indicators in workers, and to give a reason to examination of yoga as a means for preventing such negative practices. At last, to show the aftereffects of experimental examination concerning the effect of yoga towards decreasing negative deviant practices, and its predictors and to propose financially economic yoga mediation model at the workplace area.

#### **3.2. COUNTERPRODUCTIVE WORK BEHAVIOR (CWB)**

CWB or deviant act has been perceived as a wide space of employment practices. CWB is worker conduct that conflicts with real objectives of organizations. CWB is any purposeful inadmissible conduct that can possibly have negative outcomes to an association

and the staff individuals inside that association. It incorporates activities like creation abnormality, damage, thefts, verbal mistreatment, physical attack, withholding of work, lying, and resistance to collaborate for initiatives (Penney and Spector, 2005).

CWB is otherwise called Deviant Behavior, Organizational Misbehavior, Antisocial Behavior, Workplace Deviance, Non-Compliant Behavior, Organizational Retaliation (revenge), Dysfunctional Workplace Behavior, Employee Vice, Workplace Aggression, and Organization Induced Aggression. Industrial and organizational psychology (otherwise called I-O psychology or work psychology) is actively involved in the research area of deviant behaviors. Research related to deviant behavior is monitored by *American Psychological Association* (APA) as dedicated division assigned to it as 14. *Society for Industrial and Organizational Psychology* (SIOP) (web link is [www.siop.org](http://www.siop.org)) is the earlier name used by the same department. In the UK, industrial and organizational psychologists are introduced as occupational psychologists and this 'secured title' is directed by the *Health and Care Professions Council*. In Australia, *Australian Health Practitioner Regulation Agency* (AHPRA) also deals with the similar kind of negative behaviors.

### 3.3. TYPOLOGY OF CWB

Robinson and Bennett (1995) presented a typology of behaviors which are deviant in nature including the interpersonal viewpoint. The system comprises of the accompanying two measurements:

(1) Minor vs. Serious

Depicts the seriousness of the deviant behavior

(2) Interpersonal vs. Organizational

Depicts the target of the deviant behavior

By consolidating these two measurements, deviant behaviors can be arranged in four unique sorts of categorizations. The sorts are Production Deviance, Property Deviance, Political Deviance, and Personal Aggression. This typology of CWBs categorization is shown in the figure 3.1 below.

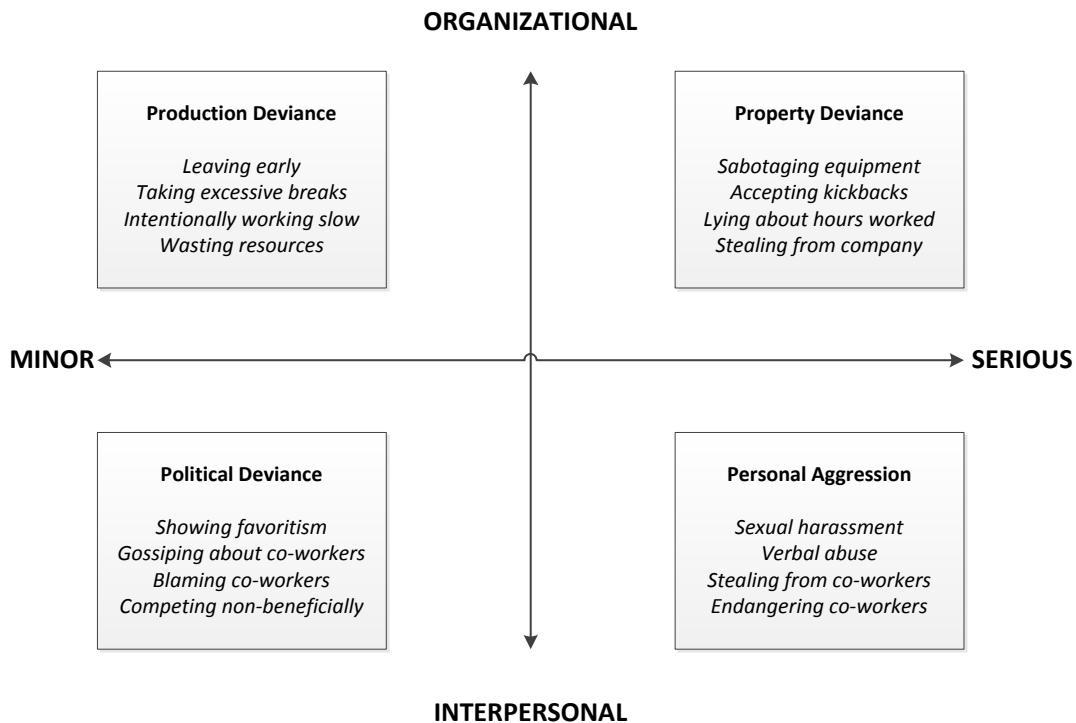


Figure 3.1. Typology of negative deviant work behavior.

### **3.3.1. Production Deviance**

Production deviant falls in the first quadrant of this typology. It incorporates minor demonstrations of violations of the norms of organizations in regards to the amount and nature of work performed. Few examples are: being late in reaching office, taking inordinate breaks, giving little contribution to the work, withholding work and misuse of resources, utilizing drugs and liquor as a part of the working environment, and giving excuse of falling sick and showing sick leaves (Robinson & Bennett, 1995). There are many factors which lead to this situation such as organization does not have sophisticated mechanism in place, environment of work place is poorly designed, and there is exhaustion and extensive work related stress. Spector et al. (2006) found that at the point when a representative regardless of his efficiency, neglects to execute the given undertaking then it leads to production type of deviance. Individuals with low-paying occupations, novice (newly joined) background, profile of part time job have shown more inclination for production deviance (Spector & Domagalski, 2006). This conduct is an aftereffect of workers' negative emotions towards their association in which they are working.

### **3.3.2. Property Deviance**

The second quadrant portrays about property related deviant conduct which incorporates bad conduct where worker take or harm substantial property of organization when he or she does not have any power to do so (Bennett & Robinson, 2000). Property deviance hurts the associations and is entirely serious and compelling practices, for example, harming hardware, misusing private data, volitional mistakes, damaging equipment, wrong usage of expense account, tolerating kickbacks, distort the bills and claim false accounts.

These acts eventually impacts production, since work can't proceed until the hardware is repaired which is damaged by deviant employees. Taking organization property such as food supplies is frequently not perceived as theft by individual who is involved in the act while it is by businesses. Perception of stealing also varies from individual to individual and it might conceivable that stealing may turn out to be so regular movement that it may not be considered as theft but rather the same demonstration can be referred as stealing from scientists' perspective (Greenberg & Barling, 1996).

### **3.3.3. Political Deviance**

Any conduct as engagement in social communication that puts different people at an individual or political burden is referred to as political abnormality, for example, work environment incivility, demonstrating bias, contending non-advantageously, and involving in gossiping are types of political aberrance (Robinson & Bennett, 1995). Individuals required in political deviant behaviors are liable to be discouraged and this can likewise prompt other work environment deviance, such as being absent in the office and deliberately doing work wrongly (Everton, Jolton, & Mastrangelo, 2005).

### **3.3.4. Personal Aggression**

Individual aggressive act is a behavioral examples which is forceful or unfriendly in nature towards different people or partners. Negative conduct of this kind are disrupting, jeopardizing other associates, damaging property of the business (Hollinger & Clark, 1982). Recently another kind of hostility which is sort of indirect way is seen happening at work environment called passive or inactive hostility. Such type of passive hostility has been in the

scanner of clinicians for a long period. It has also shown link with clinical issue and family issues, and therefore it has pulled into consideration of specialists to learn at working environment (Neumann & Baron, 1998). In such practices activities are planned to do hurt in negative way. That is, the implementation of such hostility is actualized by indirect means such as overlooking appointments, being late, not returning calls, or spreading bits of gossip with the expectation of hurting other individual. In light of roundabout nature, these practices have dependably been considered as acts which are just like any other normal act.

According to the study directed by Bowling and Eschleman (2010), CWBs are aftereffects of an insufficient adapting to work stressors and work stress components which are emphatically identified with CWBs and it originates from workplaces stressor contributing factor such as role conflict, constraints at workplace, and interpersonal clash. Work related stressors can result in interpersonal clash, or getting into verbal fight for no reason. Work related stressors have an exhibited association with different sorts of CWB (Chen & Spector, 1992) and word related stressors and anxiety results contrast on people in the light of the gender difference (Davidson & Cooper, 1984).

### **3.4. PREVALENCE OF DEVIANT BEHAVIOR IN INDIA**

There are only few studies conducted in India to understand the deviant behavior in Indian context. Sharma and Paluchova (2014) found that people have shown habit of reaching office late, making fun of others, flirting, stealing things, and bullying as most common deviant behavioral patterns observed. On the contrary, in another study, it is found that intrapersonal awareness (own emotions), interpersonal awareness (others emotions), intrapersonal management (own emotions) and emotions of others involved in interpersonal management and total emotional quotient (capabilities of individuals to sense their own, and other people's emotions) are lower in case of people involved in harmful behavior (Sharma, Prakash, Sengar, Chaudhury, & Singh, 2015). Job insecurity, motive to quit, poor performance, and dissatisfaction are related to deviant behavior (Bagchi & Bandyopadhyay, 2016; Malisetty, 2016). In India, modernity is responsible for deviant behaviors (Gurumurthy, 2016) and it has reached to even non-profit organization with different characteristics unlike other organizations (Nair & Bhatnagar, 2011). One study on youth indulgence themselves in various aggressive behaviors revealed that males experienced more verbal aggression, physical aggression and anger than females and more individuals in youthful age experienced more hostility than more matured age group individuals and additionally these practices were related to substance manhandle as well, for example, liquor and tobacco, negative companion impact, state of the mind unsettling influence, negative experience (Sharma & Marimuthu, 2014).

According to 2nd Administrative Reforms Commission (2008) of “Government of India”, regulatory act of India prescribes a mechanism for implementing discipline in

working professional but the enforcement of ethical conduct among them remains weak because of two reasons: 1) reluctance to report deviant behavior because of ignorance, fear of reprisal, respect for profession; and 2) bodies of regulatory act have not been able to develop a proactive attitude. These areas need to be strengthened.

### **3.5. RESEARCH PROBLEM**

Deviant behavior of workers irrespective of any level or designation in organization is extremely upsetting (Sims, 1992). Basically, administration is keen on anticipating degenerate working environment conduct, and researchers are occupied in the study of its patterns, examples and causes. Studies related to CWB have expanded in most recent couple of years on the grounds that each business is presented to the potential harms of CWB. CWB can have huge expenses and financial danger to the businesses, every year.

Prior studies have reported that 75 % of the employees have stolen something from their jobs at least once (McGurn, 1988). Studies related to hostile behavior have evaluated that 33% to 75% of all workers have occupied with unfriendly practices such as theft , damage, fraud, and vandalism (Harper, 1990). There is an immediate expense connected with CWB, few examples of these CWBs are theft and damage. According to the statistical survey in United States, 42% of employees of supermarket, and 62% fast food eatery laborers reported money or property burglary (Slora, 1989). Yearly expenses to associations have been assessed to be as high as \$4.2 billion for violence related to workplace, \$40 to \$120 billion for burglary and \$6 to \$200 billion for an extensive variety of negative organizational conduct (Bennett & Robinson, 2000).

In the article of "Cornell HR Review", Mark (2013) reported the expense related in view of deviant behavior and mentioned that there are around 1.7 million occurrences of work place violence in the United States every year and 500,000 working individuals lost 1,751,000 days of work yearly because of workplace assaults. Similarly employees lost \$55 million every year in wages because of workplace violence. It's not only loss to employees

but it additionally signifies a \$4.2 billion yearly cost for businesses also, just because of violence at work settings.

There are other costs which are not direct in nature and resulting in losses and termed as indirect loss, for example, loss of image in society, loss of insurance cost, loss in public relation, loss in workers compensation, expanded turnover; business repeats loss. There is legal expense cost, for instance, \$4.2 billion were spent in lawful costs (Appelbaum, Deguire, & Lay, 2005). Similarly, other indirect costs are lowered quality, man hour loss, interpersonal relation cost, and association of hostile behavior in terms of verbal abuse and extending it to even threats are involved (Litzky, Eddleston, & Kidder, 2006).

Since such practices are connected with gigantic monetary costs, associations need to get this issue under control. Other than the monetary costs, deviant behaviors are connected with social and mental expenses too. Preventing degenerate practices from future events is the most financially economical approach to manage worker deviance. With a specific end goal to hinder these negative effects on associations and around in society, it is urgent to find out the elements that add to these conducts (Peterson, 2002).

### **3.6. PURPOSE OF THE STUDY:**

The motivation behind this study was to produce a hypothetical model grounded in the information that may clarify or light up the impacts of yoga on lessening CWB and its predictors, for example, hostility and negative emotion and to see how elevating positive emotions helps further in improvement.

### **3.7. ANTECEDENTS OF CWB**

Both environmental and individual components add to the event and sort of CWB and along these lines CWB is a result of the collaboration between the workplace and the individual personality patterns and traits. Organizational factors, for example, organizational justice and policies, perceived ethical values and codes of morals affects people's thinking. Individuals take part in subjective evaluation and condemn to the circumstance. In response to the event they in return react to it and most likely commit some kind of CWB (e.g., theft or volitionally making mistakes). Individual components, likewise assumes significant part in the way individuals see the situation and how they respond. In this manner, the mix of certain environmental or situational conditions and certain individual qualities decide the probability of CWB.

Basic forerunners of CWB are abusive supervision (Tepper, 2007), emotions (Miles, Borman, Spector, & Fox, 2002), personality (Mount, Ilies, & Johnson, 2006), leadership style (Hepworth & Towler, 2004), work stressors (Chen & Spector, 1992), job attitudes (Hershcovis et al., 2007), job attitudes and organizational justice (Dalal, 2005), co-worker influence (Robinson & O'Leary-Kelly, 1998), demographic variables (Berry, Ones, & Sackett, 2007), and workplace incivility (Penney & Spector, 2005) have additionally been appeared to be identified with the event of CWB. Subsequently, there are different indicators of CWB and these are among the most generally concentrated on indicator variables within the CWB literature.

In spite of the fact that deviant behavior are outcome of workplace environmental or individual variables, it is likewise observed that deviant conduct can be best anticipated by

considering a blend of both individual qualities and environmental components (Appelbaum, Deguire. & Lay, 2005).

### **3.7.1. Environmental**

The working environment comprises of both the physical environment and the social or organizational environment. Workplace constraints are circumstances that may influence the capability of the people in terms of performance, regardless of their capacity and hard work (Spector & Jex, 1998). These constraints could emerge because of the inherent issues in the organizations such as inaccessibility, low quality, or shortage of resources (Keashly, Hunter, & Harvey, 1997). At the point when such inherent issues are available then responses from individuals can take the shape of negative emotions. (Fox, Spector, & Miles, 2001) or hostility (Chen & Spector, 1991). Responses can likewise reflect as self-depression, disappointment, work disappointment, and planning to leave the organization (Spector, Dwyer, & Jex 1988). On the other side, if work load is high then also response is again into some type of negative affect (Miles et al., 2002) and dissatisfaction (Spector & O'Connell, 1994).

Another well-known antecedent of CWB is perceived unfairness. It is the view of the individual about how he or she sees reward or reprimand and it is about how organizational policies are placed within departments or about how workers are being treated at their workplace. It is observed in the study that perceived unfairness can also result into negative conduct, particularly hostility (Fox et al., 2001). Perceptions of inequity by a man who encounters disparity may carry on keeping in the mind the end goal to re-establish value

(Spector & Fox, 2002). Fox et al. (2001) demonstrated that individual view of injustice can be taken as perceived job stress, that in the long run, lead to CWB.

### **3.7.2. Personal**

Notwithstanding the situational forerunners discussed above, numerous individual level variables have been inspected as predecessors to CWB and its indicators. Interpersonal stressors include any circumstances that creates stressful situation for one or more individuals at the work environment. Interpersonal clashes or conflicts is connected with CWB and it has appeared to be a predictor for CWB-I (CWB-Interpersonal) and CWB-O (CWB-Organizational) both (Fox et al., 2001). The study has also reported that negative affect is directly and positively linked to deviant behaviors. Bruk-Lee and Spector (2006) showed that individuals who have strife with their supervisors will probably coordinate their CWB at the organization in the light of the fact that the manager is basically seen as representative of the management of the organization.

Incivility of working environment is known as gentle types of negative and rude conduct which results in serious and hostile outcomes (Andersson & Pearson, 1999). People with elevated amounts of attribute annoyance will probably more involve in workplace deviant practices than those with low levels of aggressive behaviors (Douglas & Martinko, 2001). Moderate constructive connections between trait anger and trait anxiety is found and similar association is observed between interpersonal and organizational level hostile conduct as reported by Hershcovis et al. (2007). Individual component which is benefactor of CWB, for example, short-term negative feelings, which are less steady than dispositions have

been found to intervene the relationship between organizational constraints and behavioral reactions of CWB (Fox & Spector, 1999; Fox et al., 2001).

In summary, personal factors can be grouped under personality characteristic (such as gender, age, tenure, education), locus of control, machiavellianism and so on. Situational factors may include peer or group influence, policies, working environment, work pressure etc. Therefore CWBs are not only result of individual or organizational factors but they can only be conceptualized in best possible way by considering both the factors together.

### **3.8. AFFECT AND CWB**

Affect is very common concept that highlights sentiments, which incorporates feelings, inclinations, and attitudes (Barsade & Gibson, 2007). The essential dispositional qualities predominant at working environment can be ordered as positive affectivity (PA) and negative affectivity (NA) (Scott & Judge, 2013).

PA uncovers the degree, to which an individual feels vivacious, energetic, agile, dynamic, and alive (Watson, Clark, & Tellegen, 1988). Watson et al. (1988) found that high PA individuals are by and large more contented and report the event of joyful occasions more often. People who are more social, fiery, and dynamic essentially participate in social exercises and show high PA (Lyubomirsky, King, & Diener, 2005). PA has a positive connection with social assistance and encouragement (Green, DeCourville, & Sadava, 2012). That is to say, people high in PA for the most part have a more inspirational point of view toward the world and they exhibit constructive feelings. Such people for the most part draw in all the more habitually in authoritative citizenship practices rather than CWBs (Miles, Borman, Spector, & Fox, 2002). People with high in PA use more successful adapting techniques (Judge, Thoresen, Pucik, & Welbourne, 1999) and they have better and enhanced perception for their peers to help and bolster them when required (Rosenhan, Salovey, & Hargis, 1981). Representatives connected with constructive practices (e.g., conscious treatment, self-improvement) demonstrate positive behavioral patterns such as being loyal to the organization by work engagement, which produce positive result (e.g., maintenance, engagement) which, eventually, delivers effectiveness at the their work area (e.g., generating more profits and production) (Lyubomirsky et al., 2005). Fox and Spector (2006) have

proposed a theory of stressor and emotion of CWB and as indicated by this concept, emotion assume an essential part in the process by which stressors result in CWB.

NA is characterized as the level to which people experience aversive passionate states (Watson & Clark, 1984). NA is likewise associated to CWB regarding work evasion, work damage, harsh conduct, dangers, and clear acts (Fox et al., 2001). NA was observed to be identified with both authoritative and interpersonal types of deviances (Aquino, Lewis, & Bradfield, 1999). People with high NA are more receptive and more delicate to pessimistic occasions and are identified with their aggressive nature at working environment (Douglas & Martinko, 2001) and they see and experience the occupation with negative approach, even if the reality of the circumstances and situations are normal (Watson, Pennebaker, & Folger, 1986). NA is found to direct the relationship between interpersonal clash and CWB (Penney & Spector, 2005) and between constraints present in the organizations and CWB (Fox et al., 2001). Representatives high on NA will probably have an unfriendly attribution style, and that inclination to make hostile acts may end up in interpersonal clash, outrage, and hatred (Homant & Kennedy, 2003). High NA can incorporate sentiments of outrage, disrespect, blame, anxiety, apprehension and negative feelings with higher inclination to disengagement of moral qualities and they have been found to have involved more in CWB (Samnani, Salamon, & Singh, 2013).

### **3.9. AGGRESSION AND CWB**

Aggression at work setting is characterized as negative acts started by one individual of an organization, that are experienced by another member or stakeholder who is the victim of these deviant acts (Raver, 2013). Researchers have characterized organizational hostility

from numerous points of view; one of the significant qualifications is the categorization of verbal aggression versus the physical hostile act (Buss, 1961). The most widely recognized sort of aggression in the organizational environment is identified with verbal aggression but in case of physical aggression, organizations are inherent not to tolerate them (Popescu & Maria, 2014) .

Personality traits such as trait anger and trait anxiety are measure of an individual's probability of encountering certain emotion; for example, trait anger indicates inclination to experience circumstances as irritating and trait anxiety, otherwise called NA, indicates to the susceptibility to experience negative feelings over various circumstances (Rotundo & Spector, 2010). Workers who are poor in capacity to control and express their emotions have very high probability of getting involved in various types of deviant acts (Popescu & Maria, 2014).

Numerous aggression and hostility models are related to the intra-psychic procedures that happen between an event of stimulus and a particular reaction to it in aggressive or non-aggressive manner (Glomb, 2010). Interpersonal hostility has been connected with psychological outcome, for example, tension, depression, dissatisfaction, and anxiety (Ashforth, 1994). In the event that these practices are not controlled, they can have prompt effect on social , physical, mental, and work place related harms. Hostility is additionally identified with physical issues and overall weakness in health (Duffy, Ganster, & Pagon, 2002; Cortina, Magley, Williams, & Langhout, 2001).

Aggression remains a key part of most researches in CWB and it is likewise connected with personality attributes. CWB is adversely connected with conscientiousness, agreeableness, and emotional stability, while constructive relationship is witnessed for

organizational constraints and interpersonal clash (Spector & Zhou, 2013). Judge, Scott and Ilies (2006) examined states of the mind at work, dynamic nature of feelings and its connection with working environment deviances and they found that the main drivers for half of the aggregate change in working environment abnormality are derived from people themselves.

In this manner, there is a developing inclination for CWB research by researchers to recognize approaches to control indicators of counterproductive conduct at both interpersonal and organizational grounds.

### **3.10. ROLE OF GENDER IN CWB**

Numerous prior studies have been guessed that gender difference assumes vital part as far as foreseeing CWB. Men have frequently been linked more to aggression. In one meta-analysis, it is found that young men are more involved in verbal and physical hostile behavior than women; however women were in an indirect way observed in the act of hostility (Archer, 2004). There is a critical connection found in gender difference and individual personality traits in predicting CWB. Personality traits, for example, agreeableness and charming personality negatively (adversely) predicted CWB-I among males, however not in females. Among females, emotional stability showed significantly (negatively) prediction of CWB-I and not in males (Gonzalez-Mulé, DeGeest, Kiersch, & Mount, 2013). Spector and Zhou (2013) led the study to investigate gender mean differences, and the directing impact of gender on the relationship of personality (conscientiousness, agreeableness, trait anger, stability in emotion and hostile attribution predisposition) and stressors (organizational constraints and interpersonal clashes), with respect to three types of

CWBs (coordinated toward self, coordinated toward organizations, and social hostility acts which harm friendly relation with stakeholders). It was observed that men reported more CWB with correlations going from 0.12 to 0.18 and moderated the relationship of occupation stressors and personality traits with CWB. Additionally, the inclination for men to involve more in CWB was more noteworthy at high instead of low levels of interpersonal conflict, organizational constraints, and trait anger and at low rather than elevated amounts of agreeableness, conscientiousness, and emotional stability (Spector & Zhou, 2013).

Work aggression hostility meta-analysis by Hershcovis et al. (2007) found that gender difference turned out to be a solid indicator of aggression induced on the interpersonal level than aggression on the organizational level. Spector and Zhou (2013) additionally inspected gender difference as a moderator of CWB and its other predictors. In another meta-analysis by Cross, Copping, and Campbell (2011) indicated that impulsivity difference has direct link with gender difference. The study was directed to discover temptation and its resistance and it is illustrated that general females indicated more resistance than males for such temptations (Silverman, 2003). Bouhnik and Mor (2014) studied gender differences with respect to unethical conduct and found that young men were included frequently than young ladies in deviant practices such as digital plagiarism, cyber bullying, identification fraud, and downloading movies or music unlawfully from the web.

### **3.11. MAIN ROLE OF YOGA ON AGGRESSION, NA AND PA**

Yoga is a unique art of wellbeing advancement, involving asana as physical movement, breathing activities and meditation practices to create and enhance care and attention to the body and the mind both. Practicing yoga has been connected with various advantages. Yoga is a type of psyche and body action that includes muscular activity and an inside coordinated care of the self, the breath, and vitality (Collins, 1998). There are studies investigated on yoga to look at its impact on mental and physical wellbeing. This paper concentrates on beneficial outcome of yoga on those variables which specifically or in indirect way add to CWB. Because of yoga's mixing of physical action and meditation, it is interesting to study its consequences for the human body and the mind, particularly in the working professional of the organizations.

#### ***Stress:***

Perceived stress is a measure of the extent to which circumstances throughout one's life are evaluated as unpleasant events. Ramadoss and Bose (2010), and Hartfiel et al. (2012) observed that yoga based sessions can be powerful in lessening perceived stress and physiological stress, for example, there are cases that employees, because of severe backache are not going to work and in such scenario yoga may be a useful solution to avoid absenteeism. SMET that is “Self-Management of Excessive Tension” created by SVYASA shows that SMET sessions may have lot of advantages on psychological and emotion levels, such as improved emotional competence, and emotional quotient (Kumari, Hankey, & Nagendra, 2010).

Yogic lifestyle can be preventive, which can give changes in numerous mental and physical wellbeing conditions and personal satisfaction. It can also encourage healthy working conditions particularly if contributing factors of CWB are controlled by mindfulness and self-control of individual worker. It is observed that perceived stress and yoga practices are directly associated with each other (Cowen & Adams, 2005) and yoga can be a buster instrument for yoga among these professionals (Milligan, 2006). The impact of yoga on psychosocial variables reported that self-efficacy of individual can be enhanced by presenting physical action or yoga at work environment (Bryan, Pinto, & Parasher, 2012). Lavey et al. (2005) directed an exploration to gauge impact of yoga on "Profile of Mood States" (POMS) and found that yoga members have indicated noteworthy change in stress, depression, outrage, hostility, tension, fatigue, and disorder. A hefty portion of these states of the mind practices are known as indicators for CWB, so any reducing change in these variables may be an indicator of reduction of CWB as well. In addition, Stress and hostile behaviors are associated with elevated sympathetic nervous system activity (Miller & Ditto, 1991). Most extreme changes in autonomic variables and the breath rate happened amid the phase of meditation and such changes have cut sympathetic action down (Telles et al., 2013). Guided meditation is known for its impact on enhancing tidal volume of the breath and reduced sympathetic action; moreover this effect can help reduction of aggressive and hostile behavior (Vempati & Telles, 2002).

### ***Cognitive behavior:***

Cognitive Behavioral Therapy (CBT) comprises of mental procedure of an individual and his or her physical connection with the world and it covers psycho-training model to help individual to learn and procure new aptitudes, adapting methodologies, and thought designs

(Corey, 2005). Corey (2005) also proposed that unsettling influence in the cognitive processes are the main driver of mental trouble and approach of showing new insight and productive practices in psycho-instructive way can lessen mental distress. McCall (2007) recommended that through yoga practice, we can examine the thought process and its subtle patterns. Yoga can be used to distinguish and conquer these mental depressions which are in charge of the future thought designs. Yoga mediation and CBT both have demonstrated factual noteworthy change in mental and physiological parameters of stress (Granath, Ingvarsson, Von Thiele, & Lundberg, 2006). Yoga practice helps individual to comprehend the truth as it is as opposed to comprehension it in the light of the wrong psychological examples and along these lines yoga helps in beating the requirement for defense mechanisms to react to the situation (Kolsawalla, 1978).

***Self-Control:***

In one study, the yoga group has indicated stronger resilient to stress and protection against loss of self-control because of underlying root causes of stress, in comparison to the participants of the control group (Ramadoss & Bose, 2010). People who are higher in self-control are observed to have the capacity to keep calm instead of reacting to the situation because they are able to override, manipulate, and change hostility related feelings. By method for poise and self-administration individual figures out how to stay unaffected by environment related adverse events and therefor is consistently in control of self-conduct (Kanfer, 1977). Behavioral treatments and yoga teachings suggests that we can roll out improvements in the responses created in the presence of any stimuli by changing our views towards those events (Balodhi & Mishra, 1983). Rosenbaum (1980) proposed yoga practices

are known to develop self-control, which can help improve mental well-being and overall functioning.

***Moral:***

Study found that yoga helps creating strong moral and healthy values and in addition the capacity to express their sentiments and consider the sentiments of others (Monk-Turner & Turner, 2010). People with high moral values are less likely to be engaged in any sort of degenerate practices. Mulla and Krishnan (2013) proposed a model of good improvement and found that *Karma-Yoga* is identified with moral sensitivity (deciphering the circumstance and recognizing an ethical issue), moral motivation (making sense of what one should do and planning an arrangement of activity that applies the important good standard or perfect), and moral character (executing and actualizing the ethical plan of action) and by method for yoga implementation, we can see positive advancement in moral development, because *Karma-Yoga* is inclined towards performing duties, unconcern to reward, and composure. With the inclination of selfless commitment towards others, a person can automatically become oriented to the requirements and sentiments of others. Detachment to rewards helps person execute this duty selflessly. With no desire of outward or natural prizes and lastly equanimity, may empower individual to adhere to the predefined moral plan of action without being diverted by inconveniences and enticements in the way of obligation and in this manner it constitutes moral character (Mulla & Krishnan, 2013). In the other comparative study led by Agarwalla, Seshadri, and Krishnan (2015), it is found that *sattvik guṇa* improves transformational qualities in contrast with *rajasik guṇa* and *Karma-Yoga* upgrades transformational qualities when the seeker is *sattvik*, yet does not upgrade

transformational initiative when the person is *rajasik*. This showed that yoga can help develop good moral qualities in any individual.

***Aggression and Substance Abuse:***

Oxford University conducted a ten week yoga sessions with prisoners and found that yoga can enhance mental well-being and disposition in positive manner among prisoners and results indicated beneficial outcome on anxiety, and their reactive negative behaviors (Bilderbec, Farias, Brazil, Jakobowitz, & Wikholm, 2013). Auty, Cope, and Liebling (2015) performed systematic review of researches and meta-analysis and proposed that yoga and meditation programs in jail settings have some positive advantages for members' mental health and behavioral working. Yoga has indicated noteworthy results in the substance misuse treatment program and empowering of patients to regain steadiness, vitality, positive changes, and feeling of delight (Brown & Gerbarg, 2005; Calajoe, 1986). Benson (1974) reported that meditation practice triggers overall hypothalamic reaction by bringing down thoughtful sensory system movement and it additionally diminishes drug misuse and alcoholic consumption reaction. Yoga practices, such as, postures, breathing procedures, meditation, and diet may help a person for restoration of health which is extremely financially economic approach (Lohman, 1999). It is verifiable truth that rate of mental issues reported by prisoners are basically high in contrast with the issues reported by typical individuals and such abnormal state of behavioral examples are distinguished as the indication of animosity, pain, reserved conduct, liquor and drug misuse among prisoners.

***Affect:***

PN and NA are the parameters connected with emotional well-being of a person. In the study directed by Meissner, Cantell, Steiner, and Sanchez (2016), it is found that people

with lower PA and higher NA easily see positive results by even short terms yoga sessions. Moreover earlier studies have demonstrated that yoga is valuable in increasing level of PA and diminishing level of NA (West, Otte, Geher, Johnson, & Mohr, 2004). Yoga practice is connected with intense changes in affect in a youthful grown-up school sample and it was recorded that PA scores enhanced significantly ( $p < 0.05$ ) for 14 of the 16 yoga sessions (mean increment = 23.2%) and NA diminished altogether from pre-to post yoga ( $p < 0.05$ ) for 15 of the 16 sessions (mean lessening = 22%) (Gasking et al., 2014). Impacts of yoga system on personal satisfaction has demonstrated that PA can contribute essential part in managing role function, social interaction and overall improvement in the life in terms of quality (Vadiraja et al., 2009). In the study conducted by Amabile, Barsade, Mueller, and Staw (2005) in the area of temporal dynamics of the creativity and affect relationship, it is found that PA is straightforwardly corresponding to the creativity of an individual. That implies that enhancing PA may make individual act more inventive and such representatives may abstain from taking part in CWBs as a reaction to the work stressors. These people may search out different procedures to adapt to work stressors. Less workplace stress in the long run may help well-being and reduction in the occurrences of CWB.

***Mindfulness:***

Mindfulness is a nature of consciousness that makes individual aware, attentive with purpose, and mindful of the present time. As indicated by yoga texts, what makes yoga unique in relation to whatever other sort of physical activities is presence of mindfulness, even though when physical activities may be similar to those of yoga movement (Lasater, 2000). Mindfulness helps managing everyday occasions with a state of the mind of openness, acknowledgment, and non-judgment. Acknowledgment and action interventions can bring

about expanded guiding self-adequacy, encouraged self-empathy, and diminished proficient self-question (Stafford-Brown & Pakenham, 2012). Mindful way to deal with work may bring about high state of awareness at work and acknowledgment of work circumstance without complaint. It might facilitate to have expanded capacity to adapt to and in the meantime try to avoid panicking in troublesome work circumstances which can come about into increased adaptability, and more positive connections at work. The yoga group showed essentially more prominent enhancements than control group in different areas of resting quality and moods, and altogether more prominent decreases in a sleeping disorder issues, tension, anxiety, hyper tension and perceived stress (Innes & Selfe, 2012). That means these practices may help reduce CWB because CWB has link with sleep disorders. Events of liquor use among worker and possibly mishandle is thought to be negative sort of behaviors (Matano, Futa, Wanat, Mussman, & Leung, 2000). Marlatt and Chawla (2007) found that the mindfulness earned through meditation practice was useful to those overcoming addictions, including liquor abuse. From this study, it is fair to accept that deviant practices can be controlled by method for yoga sessions.

In summary, practicing yoga is connected with various advantages on mental and physical wellbeing. There is a lot of assurance in the yoga studies conducted so far that can help individuals and organizations to reduce CWB by taking control of mental, physical and emotional subject matters. Hypotheses (covered in detail in chapter 4) of the current study are based on these findings and are hypothesized with the objective of evaluating the effect of yoga on aggression, NA, PA, and CWB.

## **4. AIM AND OBJECTIVES**

The research questions of this study inquire about the perceived benefits from yoga practice, and the influence of yoga on sustainable health promotion and health behaviors towards its implementation at work settings for overall reduction of CWB and its predictors.

### **4.1. AIM OF THE STUDY**

The aim of this study is to evaluate the evidence of the effectiveness of yoga on CWB and its predictors.

### **4.2. OBJECTIVES OF THE STUDY**

Study 1: To evaluate the effect of Yoga on NA in the employees involved in CWB

Study 2: To evaluate the effect of Yoga on PA in the employees involved in CWB

Study 3: To evaluate the effect of Yoga on Aggression in the employees involved in CWB

Study 4: To evaluate the effect of Yoga on CWB in the employees

### **4.3. JUSTIFICATION OF THE STUDY**

Similarly as with most different deviant behaviors, control of CWB starts with prevention and planning action. There have been numerous strategies executed so far to lessen CWB, for example, better candidate selection method (MacLane & Walmsley, 2010), routine of enhancement in organizational justice (Chang & Smithikrai, 2010), integrity tests based on personality of individual (Ones, Viswesvaran, & Schmidt, 1993), unstructured interviews (Blackman & Funder, 2002), taking care of administrative triggers of deviant behavior (Litzky, Eddleston, & Kidder, 2006), 360 degree input or incentive on performance (Werbel & Balkin, 2010) and so on. A large portion of the literature into the field of CWB

discusses how CWB is affected by predictors or its relationship with environmental and interpersonal elements, however there are not really enough examination done to outline the exact mechanism of lessening the impact of predictors so that CWB can be decreased. Although a few studies have analyzed the contributors of CWBs and have reported way to reduce it, the present study is among the first to look at the impact of yoga practices as a preventive system to control CWB and its predictors.

Current study has uniqueness as far as utilizing yoga as intervention to combat CWB and its antecedents, especially related to personality traits. While the potential impacts of yoga practice have been noticed, this has not been adequately inspected or attempted to a decent degree at the work place. The theoretical framework utilized as a part of this study rotates around implementing potential advantages of yoga at the work place. This proposed framework gives the ideas using theoretical plus analytical lens that may clarify the utilization of yoga as a complementary and alternative strategy for creating well-being in the work setting to create and strengthen positive work environment situations bringing about better general efficiency and performance.

Form the literature research mentioned in earlier chapters, we have seen that occupation stressors, such as workload, job insecurity, interpersonal conflict, role conflicts, situation constraints, and work or role ambiguity extraordinarily influences productivity and performance of organizations. On the individual level, work strain is result of such stressors and strain could be psychological (e.g., dissatisfaction in job or role), physical (e.g., drained, fatigued), physiological (e.g., hypertension), and behavioral (e.g., aggression, NA, and CWB) as shown in the figure 3.2 (Fox et al.,2001).

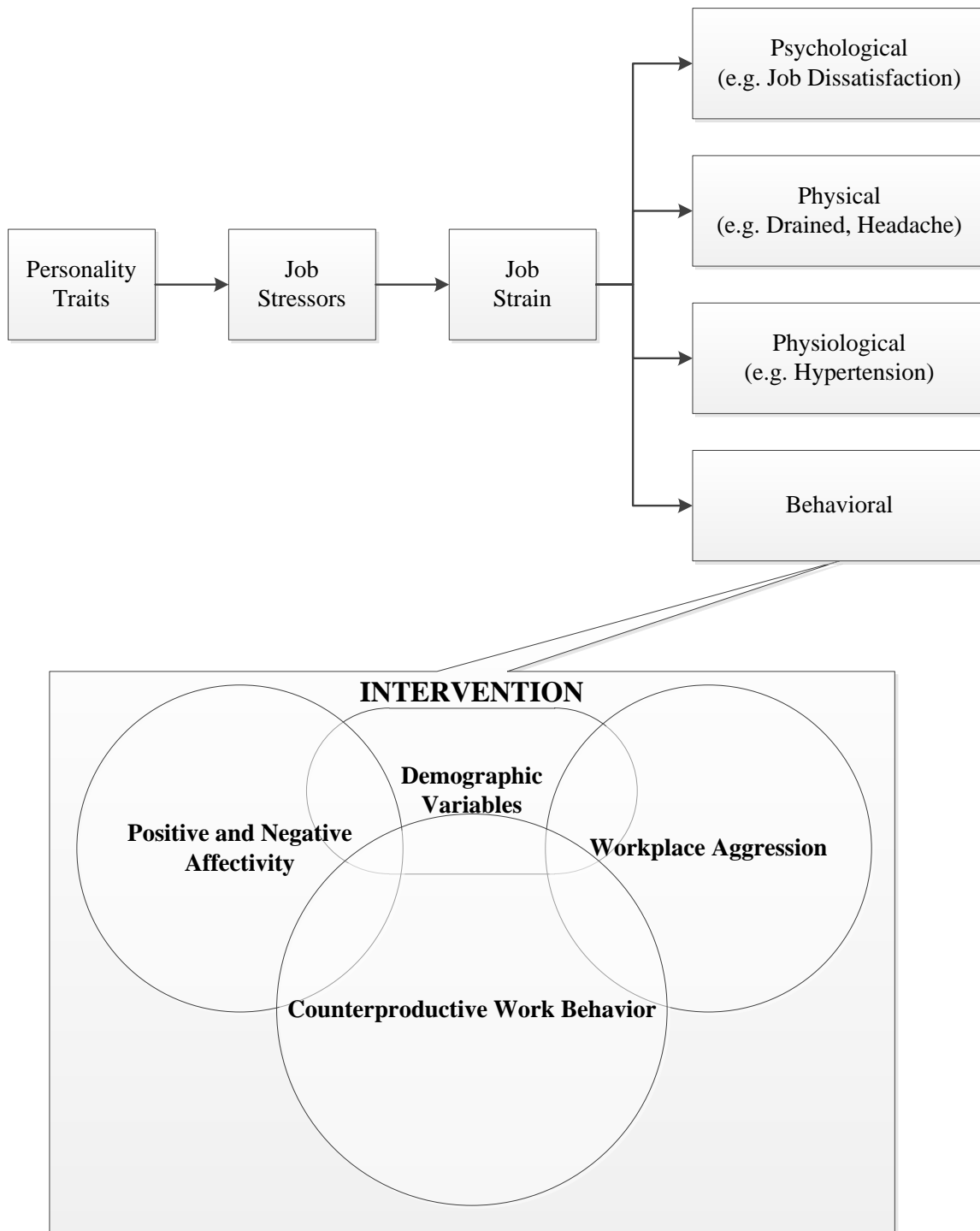


Figure 3.2. Conceptual proposed model of yoga intervention.

Similarly, frustration-aggression model (Fox & Spector, 1999) and stressor-emotion theory (Fox & Spector, 2006) suggested that hostility and negative emotions are specifically

connected to work place stress and CWB. Past studies have exhibited a connection between characteristic aggression and CWB, recommending a positive relationship between the two variables (Fox et al., 2001; Spector & Fox, 2002; Penney & Spector, 2002). Similar positive relationship has been found for NA, with larger amounts connected with elevated CWB (Fox & Spector, 1999; Fox et al., 2001). Therefore, individuals who have more noteworthy inclinations to experience circumstances as annoying (aggression or hostile) and individuals with more tendencies to experience negative feelings (NA) appear to be involved in CWB. This exhibits the significance of personality measures that plays crucial role in individual's tendency to experience certain emotion.

The Transtheoretical Model (TTM) of Prochaska and DiClemente (1983) is a model built on the process of behavior change based on biopsychosocial changes and it explains how an individual passes through different stages of new behavior adaptation. There are five stages in this model and they are precontemplation (no intention for change), contemplation (getting ready for change to happen), preparation (actively deciding for the change), action (being engaged in new behavior), and maintenance (implemented phase of new behavior). In the current study, yoga intervention may also produce psychological transformation in these stages to bring natural changes in the behavior. For example, initially most of the subjects may be in precontemplation phase before giving consent. As they know about intervention, they enter into contemplation phase when they give consent to take part in the study. In the third stage of preparation, they start practicing and attending yoga sessions. Once they start practicing yoga and start seeing benefits, they enter into the action phase. Finally, they adapt new behavioral changes and then continue to be in that behaviors later as explained by maintenance phase. This change management can easily be accomplished with yoga.

Despite the fact that past studies have supported a link among workplace aggression, NA and CWB, and in addition the systems by which these parameters lead to CWB, individual differences in personality may impact one's orientation to take part in CWB. Since personality traits mirror people groups' attributes and inclinations to act in certain ways, it appears to be conceivable that specific parts of personality may play a part in a person's probability of participating in CWB. Indeed, personality has been over and over appeared to be connected with CWB. A wide range of aspects of personality, including high PA, low NA and aggression have been proposed to have diminishing impacts on the event of CWB. Accordingly if by practice of yoga teaching, PA is enhanced and NA and aggression are lowered then there is a high probability that it might decrease CWB too. Along these lines, since this study concentrated particularly on the personality variables in the work settings, as opposed to other aspects of work place environment, the domain specific parameters such as aggression, NA, PA and CWB were included in the current study. Consequently, this study distinguishes the relationship among aggression, NA, PA CWBs that have not yet been completely explored or studied with regards to the idea of utilizing potential of yoga as method of prevention in the work setting.

The physical holding of the body in yoga practice is intended to master muscular control, however significantly all the more importantly psychological control, because yoga teaching suggests that discomfort and pain are felt because of perceptions than physical realization. As a rule, the probability of enhancement of positive conduct and the probability of lessening of negative conduct is conceivable by higher control over a situation, while lower control has a tendency to have inverse impacts (Spector & Fox, 2002). The character and muscular actions are practically comparative as far as energy function is concerned

(Lowen, 1958). Mindful breathing practices, relaxation and the moderate graceful movements of postures help to dissolve the energy that goes about as a supply of unstable thinking and negative behavioral fluctuations. Despite the greater part of the advances in well-being divisions and employee selection process that have been made and are available, control of CWB has always been test for the higher management of the organizations. The dominant part of these deviances is ascribed to behaviors and therefore they might be preventable through healthy lifestyle behaviors such as regular physical exercise, stress monitoring and control, and nutritional diet.

Interpersonal conflict with someone else may lead a worker to encounter the reactive way of aggression, and the employee may discharge this anger by contributing to deviant acts against the organization or the initiator of the conflict. Subsequently, CWB may serve as a response by which individual expresses the tension created by negative feelings. At the point when an individual encounters an unfavorable psychological event, the body goes in physical stress and muscle contraction, yet yoga can help individual about how to unwind and this can decrease stress (Austin, 1982). Capability of yoga to control negative conduct by regulating psycho-neuro-endocrine and immune mechanism to re-establish balanced mind and the body can be utilized at the work place environment.

Modern applications of yoga can be studied and utilized similar to CBT in the light of the fact that CBT manages cognition and thought patterns brought about by emotional and behavioral disruption. By using yoga as a type of psychological treatment, individual can identify and overcome mental channels which are in charge of the probability of future thought patterns. This study was expected to look at positive conduct results and well-being at work environment in working professionals because yoga practices can possibly be a

standout amongst the best option and sustainable way of life and preventative medicine to produce positive physiological and psychological well-being, ease symptoms of personality issues (which cause various deviances) without any side effects, and to adopt other healthier behaviors.

To keep up emotionally healthy conditions in the work settings, emotional intelligence is required to control own and additionally those of other stakeholders since components of emotional intelligence, appraisal of others' emotion, practise of emotion, and appraisal of self-emotion significantly impacted CWB (Jung & Yoon, 2012). Yoga can be a helpful component for development of emotional intelligence in the employees (Adhia, Nagendra, & Mahadevan, 2010). Hence, it can be assumed that the emotional intelligence of workers can also lessen the negative impacts of CWB among employees. While a lot of evidence supports the gainful impacts of yoga on psychological well-being and mood, yoga may have one of its kind potential that can be used on working professionals.

Specifically, it is clear from the research that yoga has the potential to positively impact psychological and behavioral health. Yoga benefits include: reduced stress (Bower, Woolery, Sternlieb, & Garet, 2005); reduced anxiety (Miller, Fletcher, Kabat-Zinn, 1995); reduced depression (Lavey et al., 2005); improved sleep quality and insomnia (Khalsa, 2004); reduced substance abuse (Benson, 1974); improved body awareness (Rani & Rao, 1994), increased self-esteem (Roth & Creaser, 1997); increased PA, decreased NA, and improved life satisfaction (Impett, Daubenmier, & Hirschman, 2006); regulated emotions (Arch & Craske, 2006); improved emotional resilience and mood regulation (Rubia, 2009), and improved well-being (Hartfiel et al., 2012). Evidence from studies mentioned above alone show that yoga has the potential to teach new cognitions in terms of new way of

judging, perceiving, assessing new environment that helps an individual to achieve psychological balance in the present moment that leads to health and overall well-being at the work place.

Yoga practices are effortlessly achievable in light of the fact that regarding logistic, yoga practice require just space and all things considered no equipment and it can still cater for generally any number of people in a group. Space required for the practice by an individual is additionally less. Usage of yoga practices can be given in a cost-effective way and once an individual is familiar with the subtleties of the practice and achieves a sensible level, he or she can practice alone at home. Since yoga has numerous variations as far as frequency and intensity of practice required, it can be adjusted and performed by individuals of all ages and wellness levels to enhance healthy environment at work settings. Besides, even learners with limited and brief yoga preparing can profit by simple and yet powerful mechanism of yoga. This builds the practicability specified above, and upon completion of a course an employee would be able to continue his or her practice independently without assistance or taking any kind of help as well.

As mentioned earlier, yoga philosophy and practice can possibly be a standout amongst the best options of alternative sustainable way of life that can be performed by individuals of all ages and fitness levels to prevent physiological and mental issues. These practices can be executed keeping in the mind the end goal to oversee reactions and responses. These adjusted reactions and responses encourage enhanced positive results. Results said above may give deeper insight of real benefits of yoga practice at the work environment and the philosophies that might be taught to be executed into corporates for most ideal preventive measures of deviant and negative practices. These results of the present

study might be helpful for individual, corporates, general wellbeing, and society at large. Also, potential advantages of yoga are because of its combined effect on the body and psyche that outcome on account of postures and meditation techniques.

Practical contributions of this study to scientific exploration include the potential to provide data points from the individuals who see advantages of yoga and its positive effect for diminishing CWB and its contributing parameters at working environment.

#### **4.4. HYPOTHESIS**

Hypothesis 1: There may be a positive effect of Yoga on NA in the employees involved in CWB

Hypothesis 2: There may be a positive effect of Yoga on PA in the employees involved in CWB

Hypothesis 3: There may be a positive effect of Yoga on aggression in the employees involved in CWB

Hypothesis 4: There may be a positive effect of Yoga on CWB in the employees

#### **4.5. NULL-HYPOTHESIS**

Null Hypothesis 1: There may not be a positive effect of Yoga on NA in the employees involved in CWB

Null Hypothesis 2: There may not be a positive effect of Yoga on PA in the employees involved in CWB

Null Hypothesis 3: There may not be a positive effect of Yoga on Aggression in the employees involved in CWB

Null Hypothesis 4: There may not be a positive effect of Yoga on CWB in the employees

## 5. METHODS

### 5.1. PARTICIPANTS

Employees were chosen from a private firm to enrol themselves for the study. In total, 160 employees (total males = 88, total females = 72) were randomly selected and allocated into two groups of equal size of 80 participants in each group [Figure 5.1]. These groups were yoga group and physical exercise group.

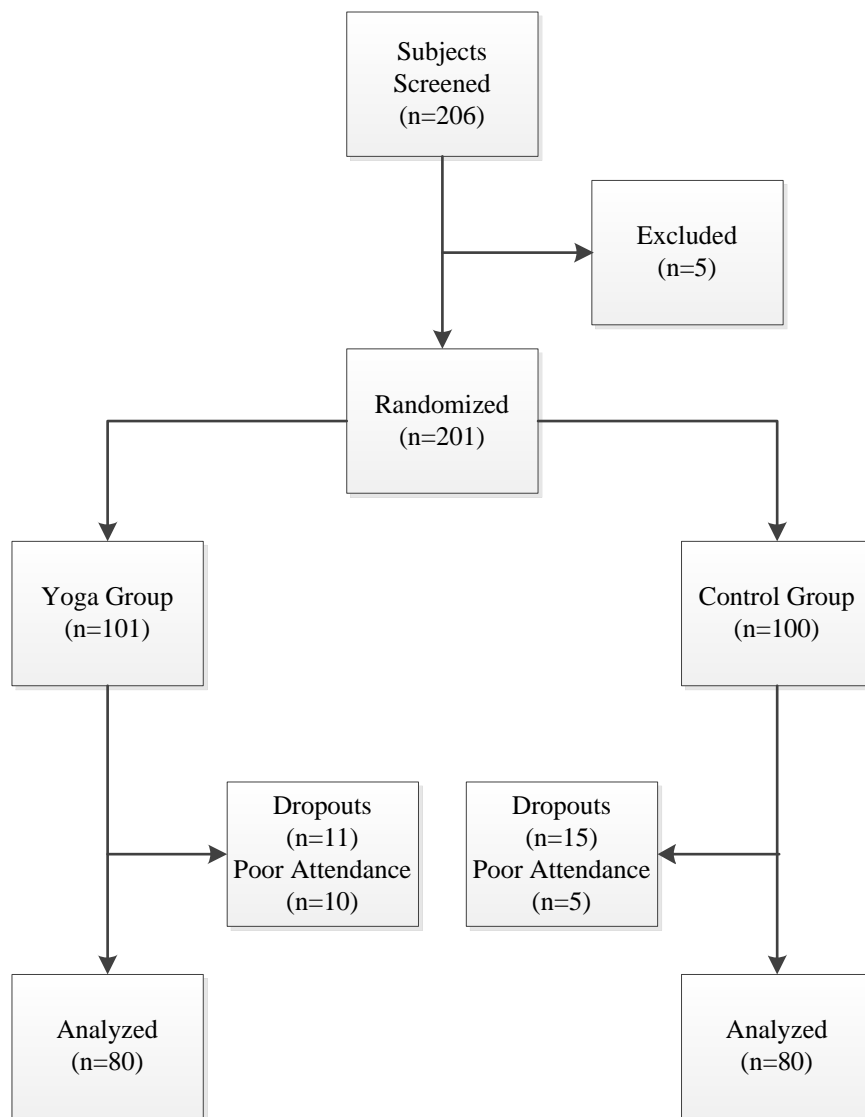


Figure 5.1. Study flow diagram of selection of subjects.

Table 5.1 shows the demographic data. The mean age for the sample for yoga group was 28.29 ( $SD = 5.21$ ) years and for control group mean was found to be 27.20 ( $SD = 4.14$ ) years. Gender distribution for yoga group was 46 males and 34 females wherein 42 males and 38 females in control group.

*Table 5.1: Baseline characteristics of study participants*

<b>Demographic Information</b>	<b>Yoga Group (n=80)</b>	<b>Control Group (n=80)</b>
Mean age (SD) (years)	28.29 (5.21)	27.20 (4.14)
Mean tenure (SD) (years)	4.84 (4.23)	4.03 (3.69)
Male	46	42
Female	34	38

### **5.1.1. Sample size**

Sample size is one significant part of any study in choosing about the size of the sample going to be used in the study.

In the current study, sample is calculated to increase the precision of estimates, because for any given estimate / size of effect, the greater the sample size the more “statistically significant” the result will be. For the sample size calculation G\* Power (version 3.1.9.2) program is used, assuming that we are aiming for a power required, and based on an estimate of the expected effect size, and the level of significance that we have decided to set.

Sample size analysis is done in the following steps:

1) *Specify the effect size that is of scientific interest*

Effect size of 0.6 was used for large effect.  $\eta^2$  was used as an estimate of effect size while explaining Repeated Measures ANOVA results. The interpretation of effect size calculation was based on Cohen's  $d$  value (Mayers, 2013, pp. 82), effect size is large between .4 to  $\infty$ .

2) *Specify the significance level of the study.*

The null hypothesis is only rejected if the probability ( $P$ -value) is same or less than the alpha ( $\alpha$ ) level. False-positive that is type I error follows when there is incorrect rejection in the null hypothesis. There is a probability of 5% of this occurring if the alpha level value is 0.05. Alpha is often decided at 0.05 or 5% and for the current study it was also 0.05.

3) *Specify the intended power of the test.*

Power shows the probability of locating significance if the alternative hypothesis is true. False-negative that is type II error follows if there is incorrect acceptance of the null hypothesis. A beta ( $\beta$ ) level can be chosen as protection against this type of error. Statistical power is defined as  $1 - \beta$ . Statistical power is conventionally set at 0.80 or 80% and current study set it at 0.80.

***G\* Power derivation:***

- Effect Size = 0.6
- $\alpha$  err prob = 0.05
- Power ( $1 - \beta$ ) = 0.8

Output of sample size of Group 1 and Group 2 = 36 so Total = 72 (36+36)

Considering 10 % dropouts = 7.2 ~ 8

Then Total size of the participants  $N = 80 (72 + 8)$

A total sample of  $N=160$  (almost double the size found in the calculation above) was targeted to account for possible attrition between conditions and other factors. Sample size used in the current study was much higher than the sample size found in the calculation above. Moreover sample size of the currently study is comparable and higher than most of the similar studies done in the past.

Following list shows earlier similar studies along with given sample sizes and  $\eta^2$ :

- 1) ( $E.S.=.45$ ,  $(1-\beta) = .8$ ,  $\alpha=.05$ ,  $N=30$ ) Lin, S., Huang, C., Shiu, S., & Yeh, S. (2015). Effects of Yoga on Stress, Stress Adaption, and Heart Rate Variability Among Mental Health Professionals-A Randomized Controlled Trial. *Worldviews On Evidence-Based Nursing*, 12(4), 236-245.
- 2) ( $N=80$ ,  $\eta^2 = 0.25$ ) Jindani, F., Turner, N., & Khalsa, S. (2015). A Yoga Intervention for Posttraumatic Stress: A Preliminary Randomized Control Trial. *Evidence-Based Complementary And Alternative Medicine*, 2015, 1-8.
- 3) ( $N=24$ ,  $\eta^2 = 0.29$ ) Meissner, M., Cantell, M., Steiner, R., & Sanchez, X. (2016). Evaluating Emotional Well-Being after a Short-Term Traditional Yoga Practice Approach in Yoga Practitioners with an Existing Western-Type Yoga Practice. *Evidence-Based Complementary And Alternative Medicine*, 2016, 1-9.
- 4) ( $N=74$ ) Hartfiel, N., Burton, C., Rycroft-Malone, J., Clarke, G., Havenhand, J., Khalsa, S., & Edwards, R. (2012). Yoga for reducing perceived stress and back pain at work. *Occupational Medicine*, 62(8), 606-612.

- 5) (N=60) Mahadevan, B., Adhia, H., & Nagendra, H. (2010). Impact of yoga way of life on organizational performance. *International Journal Of Yoga*, 3(2), 55-56.
- 6) (N=173) Raghuram, N., Deshpande, S., & Nagendra, H. (2008). A randomized control trial of the effect of yoga on verbal aggressiveness in normal healthy volunteers. *International Journal Of Yoga*, 1(2), 76-82.
- 7) (N=37) Shapiro, D., Cook, I., Davydov, D., Ottaviani, C., Leuchter, A., & Abrams, M. (2007). Yoga as a Complementary Treatment of Depression: Effects of Traits and Moods on Treatment Outcome. *Evidence-Based Complementary And Alternative Medicine*, 4(4), 493-502.
- 8) (N=58) Gangadhar, B., Naveen, G., Rao, M., Thirthalli, J., & Varambally, S. (2013). Positive antidepressant effects of generic yoga in depressive out-patients: A comparative study. *Indian Journal Of Psychiatry*, 55(7), 369-373.
- 9) (N=103,  $\eta^2=0.25$ ) Kjellgren, A., Bood, S., Axelsson, K., Norlander, T., & Saatcioglu, F. (2007). Wellness through a comprehensive Yogic breathing program – A controlled pilot trial. *BMC Complementary And Alternative Medicine*, 7(1), 1-8.
- 10) (N=42) Chan, R., Giardino, N., & Larson, J. (2015). A pilot study: mindfulness meditation intervention in COPD. *International Journal Of Chronic Obstructive Pulmonary Disease*, 445-454.
- 11) (N=30) Haden, S., Daly, L., & Hagins, M. (2014). A randomised controlled trial comparing the impact of yoga and physical education on the emotional and behavioral functioning of middle school children. *Focus On Alternative And Complementary Therapies*, 19(3), 148-155.

- 12) (N=55) Noggle, J., Steiner, N., Minami, T., & Khalsa, S. (2012). Benefits of Yoga for Psychosocial Well-Being in a US High School Curriculum. *Journal Of Developmental & Behavioral Pediatrics*, 33(3), 193-201.
- 13) (N=24) Meissner, M., Cantell, M., Steiner, R., & Sanchez, X. (2016). Evaluating Emotional Well-Being after a Short-Term Traditional Yoga Practice Approach in Yoga Practitioners with an Existing Western-Type Yoga Practice. *Evidence-Based Complementary And Alternative Medicine*, 2016, 1-9.

### **5.1.2. Selection and source of participants**

Participants were recruited from a private enterprise in engineering department of information technology sector in Pune. Adequate background information about purpose of the study was provided to participants and they were allowed to participate after they signed written informed consent form. The procedures and measures in pre- and post-tests were identical. CWB checklist and other questionnaires were managed with the help of independent individual who did not participate in subject allocation or supervision of the classes but had background of area of psychology. The procedures were explained to participants and their questions were answered. CWB related studies generally face lot of challenges because of the negative and even unlawful characteristics of these acts. In case of CWB, the participants are usually expected to rate themselves lower on CWB feedback. Since many of them were reluctant and apprehensive about the self-witnessed end results of their rating on CWB, they were given assurance that there will be confidentiality of the information and their queries of specific questionnaires were also resolved in detailed manner during rating the scale to allow them to be honest in their responses. Participant's

contraindications of health (e.g. medical surgery, severe back or cervical issues, pregnant ladies, etc.) were removed from this study to ensure safe practice and prevent any injuries. Post-test measurements were implemented in the similar manner at the end of the interventions.

### **5.1.3. Inclusion criteria**

- Employees (male/female) volitionally involved in CWB,
- Less than 60 years of age

### **5.1.4. Exclusion criteria**

- Employees inadvertently involved in CWB,
- Under medication or pregnant ladies,
- History of any major surgery or contraindication.

### **5.1.5. Ethical consideration**

Permission of Swami Vivekananda Yoga Anusandhana Samsthana Institutional Ethics Committee (SVYASA-IEC), Bengaluru was taken for the study.

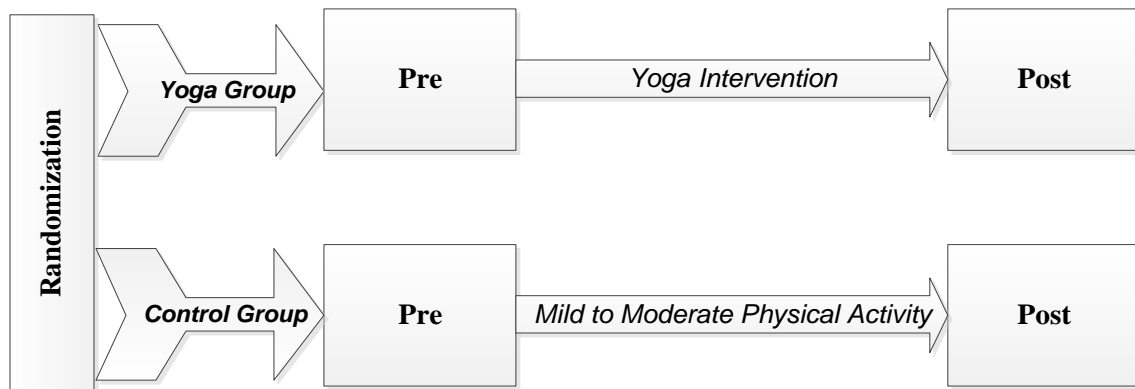
Informed consent was collected from all the subjects in the beginning of study, the format of the same is available in Appendices section.

Participant were ensured of the confidentiality of the information that the information collected from the study will be kept private and name will not be used in the reporting of information in publications or presentations and only the researcher will review and analyses the data collected. It was also told that individual information will not be shared outside the research team and results will be reported in aggregate (group level) only.

## 5.2. DESIGN OF THE STUDY

### 5.2.1. STRUCTURE OF INTERVENTION

The Scores in the given design were measured for yoga effect on Aggression, Affect and CWB. The study was a randomized control study with a pre-test (baseline), post-test design in which subjects were randomly assigned to the yoga and the control groups by randomization generated by computer [Figure 5.2]. Duration of the intervention was 10 weeks (5 Days/Week and one hour each day). Pre and Post measurements were implemented in an identical manner at the baseline and end of the interventions.



*Figure 5.2. Yoga intervention research design.*

### 5.2.2. RANDOMIZATION

Randomization was done using a computer based random generator by an independent supervisor who was not involved in the study assessments After the pre-test, the enrolled subjects were divided into either the yoga group or the control (waitlisted) group by means of randomization. In total, 160 employees (total males = 88, total females = 72) were

randomly selected and allocated into two groups (yoga and control) having 80 participants per group.

### 5.3. VARIABLES STUDIED (MEASURES)

The following standard and generally utilized measures were implemented at pre-intervention (baseline) and post-intervention of the ten-week intervention. The employee self-reported questionnaires were included to measure personality traits in terms such as aggression, NA, PA, and deviant behavior, that is counterproductive work behaviors (CWB) [Figure 5.3].

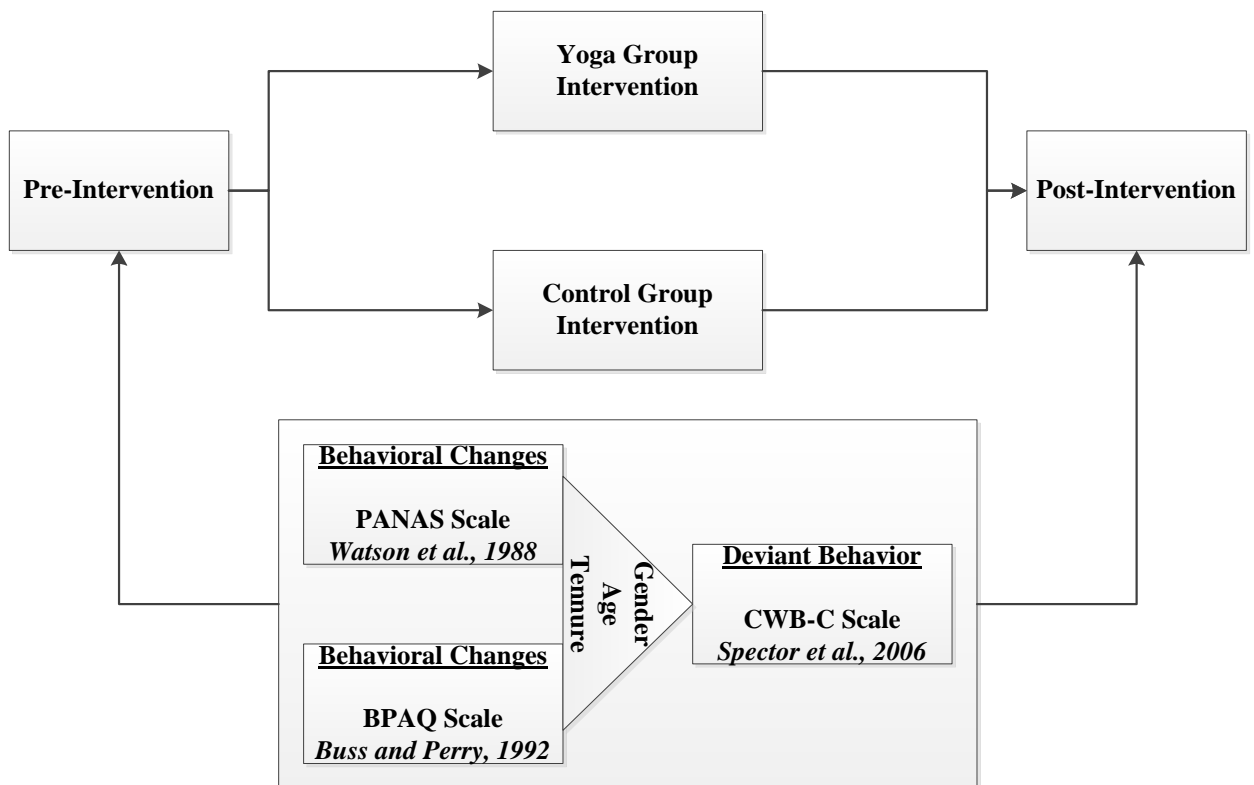


Figure 5.3. Diagrammatic representation of assessment methods.

### **5.3.1. Buss and Perry Aggression Questionnaire (BPAQ)**

Buss and Perry's (1992) Aggression Questionnaire (BPAQ) of 29-item was used to measure trait aggressiveness. There are four distinct behavioral sub traits, and can be represented by individual subscale. These subscales are anger, hostility, physical and verbal aggression. Responses of the participants were collected on scale (5-point Likert) that range from 'Extremely uncharacteristic of me' to 'Extremely characteristic of me'. Buss & Perry (1992) reported internal consistency of .89 for total score. Alpha for the aggression scale in this study was .866.

### **5.3.2. Positive and Negative Affect Schedule (PANAS)**

The 20-item scale from Watson, Clark, and Tellegen's (1988) was used to measure PA and NA. This scale comprises of words that define positive emotions (for example, Determined, Attentive, and Active) and negative emotions (for example, irritable, upset, and scared). Participants were requested to specify the level to which they normally feel each emotion, with response options ranging from 1 (very slightly or not at all) to 5 (extremely). Scores with higher values indicate high levels of PA and NA. For the Positive Affect Scale Watson et al. (1988) reported the Cronbach alpha coefficient of .86 to .90. In case of Negative Affect Scale, 0.84 to .87. The internal consistency for the PA scale in this study was .865 for baseline scores and NA scale it was .951 for baseline scores.

### **5.3.3. Counterproductive Work Behavior Checklist (CWB-C)**

Deviant behavior was assessed by the Counterproductive Work Behavior Checklist (CWB-C) (Spector et al., 2006) that contains 45 item CWB-C, covering behavioral reactions of an individual. This scale contains two subscales in such a way that scoring is possible on

all items or as two subscales. These subscales are categorized into CWB for individual and the organization. Responses of the participants were collected on scale (5-point Likert), with range of 'never' to 'once or twice per week. Spector et al. (2006) reported that coefficient alphas ranged from .55 to .90 for the various subscales. For this study, the internal consistency with the present sample was .868.

## **5.4. INTERVENTIONS**

The study was a randomized control trial with a pre-test and post-test design in which subjects were allocated to the yoga group and the control group in randomization by computer generated program.

### **5.4.1. Rationale behind intervention protocol**

Inclusion of the various topics and practices of intervention is based on the background study of the benefits of the practice. Intent was to select practices which will help people overcome habit of deviant behavior, aggression and negative emotions. Various literature sources (Yoga Poses Categories, 2016; Yoga and Food, 2016; Benefits of Sun Salutation, 2016; Benefits of Meditation, 2016; Satyananda Saraswati, 1996; Iyengar, 2009) are sought to arrive at finalizing fix set of yoga intervention routine. Benefits of each practice are outlined below.

#### ***Yogic Theory:***

Ancient yoga theory creates base for the understanding of purpose of practicing yoga. It also helps in understanding of *guṇa* of individual person. Yogic philosophies are full of psychological wisdom and give richer insight of our understanding for self. Modern research in psychology might not have come from recent research outcome but it reveals great similarity with ancient knowledge of yoga (Vorkapic, 2016).

#### ***Yogic Diet:***

*Sattvik* diet is useful for the purification of body and calming effect on mind. It gives feeling of lightness, energetic and freshness. *Rajasik* diet leads to unstable body and mind. *Tamasik* diet results in lethargy.

### ***Postures, Pranayama and Meditation:***

postures have subtle positive effect on our system and mind because mind ,body, emotion and thoughts are linked. Postures work on the anatomical body and pranayama works on pranic level of improvements.

*Sūrya Namaskāra:* It activates solar plexus and it results in creativity and enhances psychic abilities. It also serves as warm-up for postures makes body ready to perform posture practice. It removes all fatigue and laziness. If done with fast pace then it acts as a good cardiovascular activity. It increases endurance and removes anxiety and restlessness.

*Trikoṇāsana:* It stimulates nervous system and alleviates nervous depression. Reduces anxiety, stress, back pain and sciatica and Increases equilibrium of mind and body, reduces back pain and sciatica.

*Vīrabhadṛāsana:* It generates auspiciousness and peace. Also good for developing courage, grace and peace. It is beneficial for people with sedentary lifestyle and jobs. It relieves cramps in legs. Brings elasticity to legs and back muscles.

*Pārśvakoṇāsana:* It increases peristaltic activity and relieves body pain. Abdominal organs are more contracted and that aids digestion. Helps good blood circulation in abdominal and spinal regions.

*Vṛkṣāsana:* It rejuvenates. It gives a sense of balance and poise. It improves concentration. It stretches legs, arms and back.

*Ardhamatsyendrāsana:* Improves oxygen intake of lungs and makes spine flexible. It massages liver and spleen. It improves digestion.

*Bhujangāsana*: It tones abdominal area and it is good for relieving fatigue and stress. It improves respiration. This posture is known to relieve back-pain. Also helpful for blood circulation.

*Bhastrikā*: Removes toxins and balances *tridoṣa*. It increases exchange of oxygen and carbon dioxide into the bloodstream. Increases metabolic rate. It helps in inducing peace, tranquillity, concentration and helps do meditation easily.

*Kapālabhāti*: It cleanses respiratory system. Balances nervous system, Helps in purification of *nāḍī*. It helps in energizing mind and removes insomnia issue.

*Anuloma-Viloma*: Increases awareness. It activates right and left hemisphere of brain. It purifies *nāḍī*. It balances energy. It is helpful in stress related disorders. It balances nervous system.

*Bhrāmari*: It reduces stress and cerebral tension and therefor very good to take control of anger and anxiety. It generates base for meditative state. It brings awareness inward. Resonance of the sound creates soothing effect in the mind and in the nervous system.

*Yoganidrā and Dhyāna*:

Meditation and *Yoganidrā* practices are important tools to combat aggression, conflicts and other psychological issues. It builds awareness, decision making ability, calmer mind and body, clarity of thoughts, positive affect. These practices also have physiological benefits such as low BP, improved immune system and improved energy. Other psychological benefits are stability of mind, increased creativity, feeling of well-being, contentment, and inward awareness.

### 5.4.2. Grouping and schedule

Groupings and schedule were as follows:

#### ***Yoga Group:***

- a) Theory and postures (35 minutes): Yogic theory on *Rāja-Yoga*, *Bhakti-Yoga*, *Karma-Yoga*, *Jñāna-Yoga*, and *Sattvik* diet. *Asana* covered were *Sūrya Namaskāra* (Sun Salutations), *Trikoṇāsana* (Triangle Pose), *Vīrabhadrāsana* (Warrior Pose), *Pārśvakoṇāsana* (Side Angle Pose), *Vṛkṣāsana* (Tree Pose), *Ardhamatsyendrāsana* (Half Twist Pose), and *Bhujangāsana* (also known as Cobra Pose).
- b) Breathing (15 minutes): *Bhastrikā* (Bellows breathing), *Kapālabhāti* (Skull shining breathing), *Anuloma-Viloma* (nostril breathing- alternate), *Bhrāmari* (Bee breathing)
- c) Meditation (10 minutes): *Dhyāna*, *Yoganidrā*

#### ***Control Group:***

- a) Physical activity and theory (35 minutes): Theory on project management. Physical activities covered were *Spot Jogging*, *Loosening exercises*, *Strengthening exercise*, *Wrist movement and rotation*, *Neck movement and rotation*, *Head movements and rotations*.
- b) Breathing (15 minutes): *Normal slow breathing*
- c) Rest (10 minutes): *Resting*

## **5.5. DATA EXTRACTION**

A self-report measure is the approach which has been taken in research which attempts to establish base rates of various types of behavior. There are potential problems with self-report measures when the research topic contains topic of sensitive matter such as CWB. Individuals will likely be reluctant to reveal that they engage in deviant behaviors if they feel that their responses are likely to be identified and are not kept confidential. If there is underreporting for this reason, then the prevalence of deviant behaviors will be underestimated. This possible problem was taken care of by ensuring that the survey data will be completely kept unidentified (anonymous) and confidential. Making participants understand that the data collected for the study would be used for the analysis of research only and that their employer would not have access to the data made it more likely that individuals responded in a straightforward and honest manner. Anonymity and confidentiality of the data was emphasized [Figure 5.4].

Base line assessment was done by self-administering standardized questionnaires. Questionnaires were scored using 5 point-likert scales mentioned earlier. Data collection was done for each of the subjects before (Pre) and after (Post) yoga intervention.

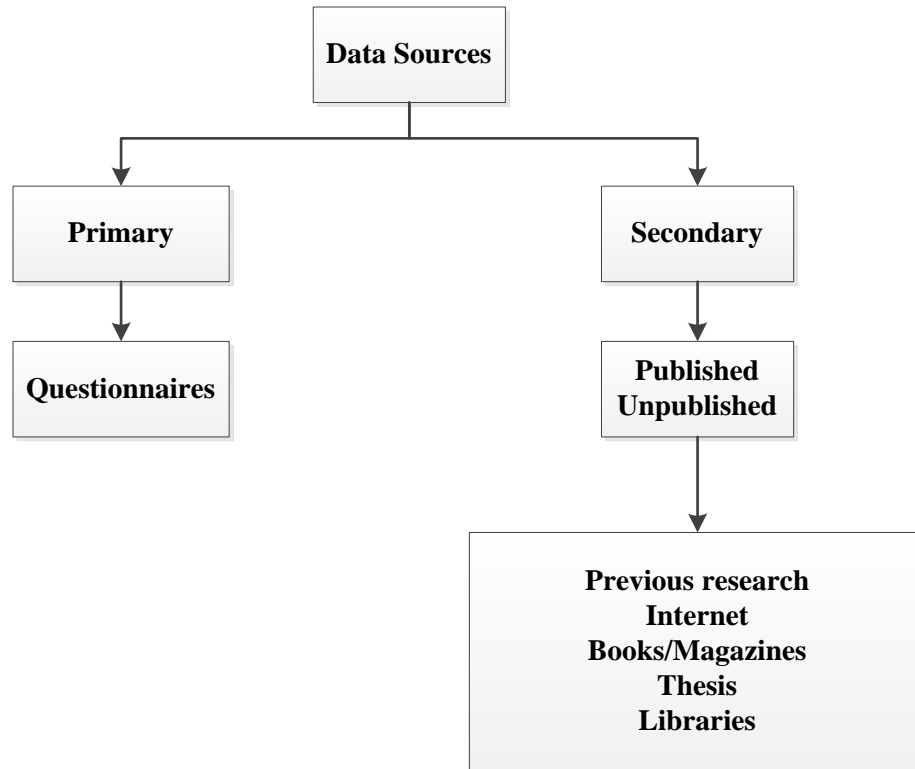


Figure 5.4. Diagrammatic representation of data collection methods.

### 5.5.1. Scoring details of PANAS scale

**Scale :**

- PANAS (Positive & negative affect schedule) (Watson, Clark, Tellegen, 1988)

**Items:**

- 20-item

**5-point scale :**

- 1-Very Slightly or Not at All , 2-A Little , 3-Moderately , 4-Quite a Bit, 5-Extremely

**Reliability :**

- 0.86 to 0.96 for positive affect and 0.84 to 0.87 for negative affect

**Scoring of affectivity:**

Response	Score
Very Slightly or Not at All	1
A Little	2
Moderately	3
Quite a Bit	4
Extremely	5

Positive Affect Score: Add the scores on items 1, 3, 5, 9, 10, 12, 14, 16,17, and 19.

Scores can range from 10 – 50, with higher scores representing higher levels of positive affect.

Negative Affect Score: Add the scores on items 2, 4, 6, 7, 8, 11, 13, 15, 18, and 20.

Scores can range from 10 – 50, with lower scores representing lower levels of negative affect.

***Earlier Usage in India:***

- Narasimhan, L., Nagarathna, R., & Nagendra, H. (2011). Effect of integrated yogic practices on positive and negative emotions in healthy adults. *International Journal Of Yoga*, 4(1), 13-19.
- Pandey, R. & Shrivastava, N. (2008). Psychometric evaluation of a hindi version of positive-negative affect schedule. *Industrial Psychiatry Journal*, 17(1), 49-54.
- Rajesh, S., Pradhan, B., Deshpande, S., Ilavarasu, J., Singh, R., & Singh, M. (2015). Hindi version of Vedic Personality Inventory-reliability and construct validity. *International Journal of Yoga - Philosophy, Psychology and Parapsychology*, 3(1), 1-4.

### 5.5.2. Scoring details of BPAQ scale

**Scale :**

- *The Buss Perry Aggression* (Buss & Perry, 1992)

**Items:**

- 29-item; 1-9 Physical Aggression; 10-14 Verbal Aggression; 15-21 Anger; 22-29 Hostility

**5-point scale :**

- 1 (extremely uncharacteristic of me) to 5 (extremely characteristic of me)

**Reliability :**

- Physical Aggression at 0.85, Verbal Aggression at 0.72, Anger at 0.83, Hostility at 0.77, and the total BPAQ score at 0.89

**Scoring of workplace aggression:**

<b>Response</b>	<b>Score</b>
Extremely uncharacteristic of me	1
Somewhat uncharacteristic of me	2
Neither uncharacteristic nor characteristic of me	3
Somewhat characteristic of me	4
Somewhat characteristic of me	5

The Aggression scale consists of 4 factors, Physical Aggression (PA), Verbal Aggression (VA), Anger (A) and Hostility (H). The total score for Aggression is the sum of the factor scores.

**Earlier Usage in India:**

- Sharma, M. & Marimuthu, P. (2014). Prevalence and psychosocial factors of aggression among youth. *Indian Journal of Psychological Medicine*, 36(1), 48-53.
- Rohtash, S. (2011). Family environment and personality as predictors of aggression. *Indian Journal Of Psychological Science*, 2(2), 19-28.
- Gupta, A. (2016). Sociodemographic characteristics and aggression quotient among children in conflict with the law in India: A case–control study. *The national medical journal of India*, 28(4), 172-175.

### **5.5.3. Scoring details of CWB-C scale**

#### ***Scale :***

- *Counterproductive Work Behavior Checklist (CWB-C) (Paul E. Spector, 2006)*

#### ***Items:***

- 45-item, CWB-Org: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 13, 14, 15, 16, 17, 18, 19, 22, 23, 24, 25 ; CWB-Person: 11, 20, 21, 26-44

#### ***5-point scale :***

- 1-Never, 2-Once/Twice, 3-OnceOrTwice/Month, 4-OnceOrTwice/Week, 5-EveryDay

#### ***Reliability :***

- Abuse at 0.85, Production deviance at 0.63, Sabotage at 0.55, Theft at 0.63 , Withdrawal at 0.64, CWB-Organization at 0.86, CWB-Person at 0.86, CWB-Total at 0.90

#### ***Scoring of CWB:***

Response	Score
Never	1
Once/Twice	2
OnceOrTwice/Month	3
OnceOrTwice/Week	4
EveryDay	5

To score the CWB-C, sum responses to items shown below for each subscale (organizational versus person), or all the items for the total score.

CWB organization: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 13, 14, 15, 16, 17, 18, 19, 22, 23, 24, 25.

CWB person: 11, 20, 21, 26-44.

***Earlier usage in India and Indian subcontinents:***

- Rishipal, & Jain, N. (2016). Employee Obsolescence and Counterproductive Work Behavior among Employees of Government Organizations and Departments. *European Journal Of Business And Management*, 2(27), 82-86.
- Rana, H. & Punia, B. (2014). Management Mechanisms and Implications of Workplace Deviance for Green Organisational Behavior, 2(8), 1-8.
- Sharma, A. & Thakur, K. (2016). Display of Counter Productive Work Behavior in Relation to Person-Organization Fit. *Global Journal of human-social science: Arts & Humanities - Psychology*, 16(1), 1-9.

## 5.6. DATA ANALYSIS

The analysis of the data was done in SPSS (Statistical Package for Social Sciences) (version 21). The results pertaining to the analysis was done and the graphical representation of relevant results was presented [Figure 5.5].

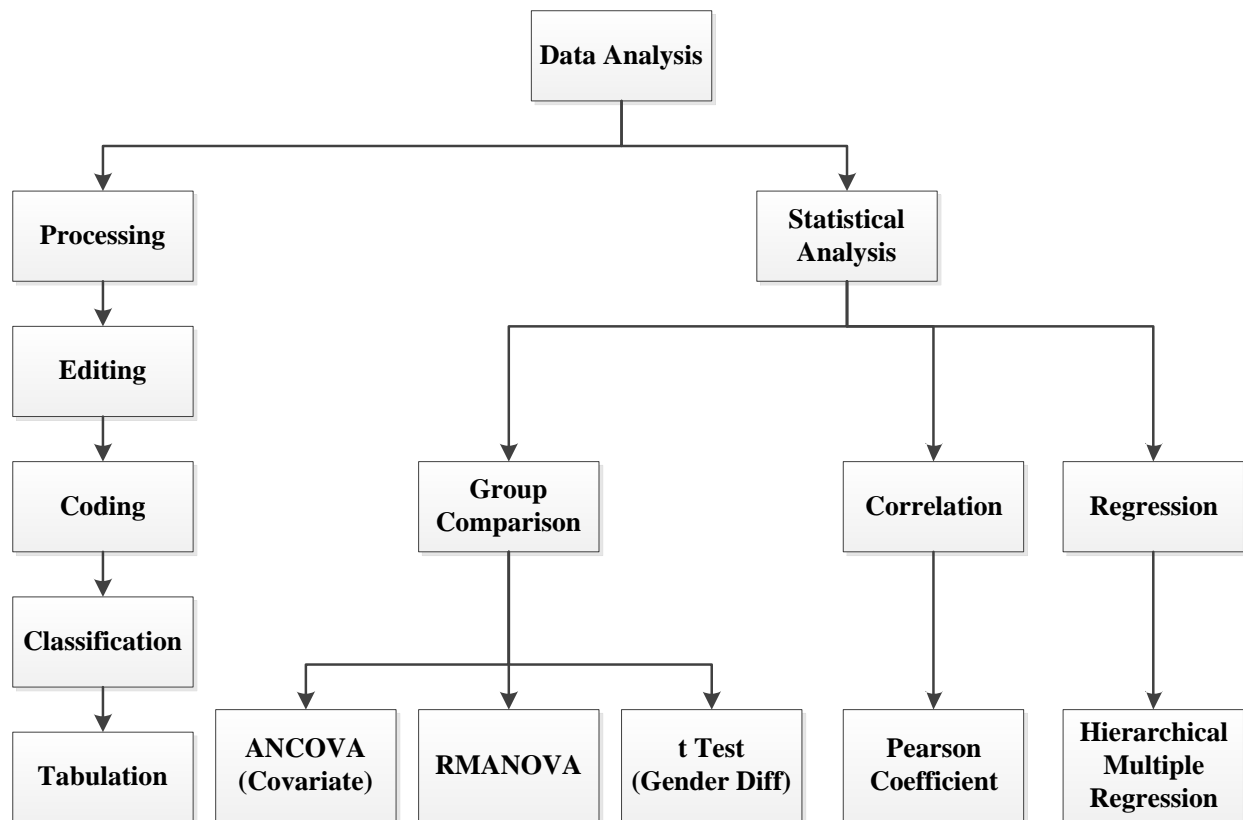


Figure 5.5. Diagrammatic representation of analytical methods.

### 5.6.1. Parametric tests

Following statistical tests that were used to analyze the data to test the hypotheses.

Data was coded in Excel and imported to SPSS for analysis.

#### 1) Statistical tests (For Correlation):

The Pearson product-moment correlation coefficient is a measure of the strength of the linear relationship and it was used to evaluate the association of demographic variables, CWB, NA, PA, and aggression [Figure 5.6].

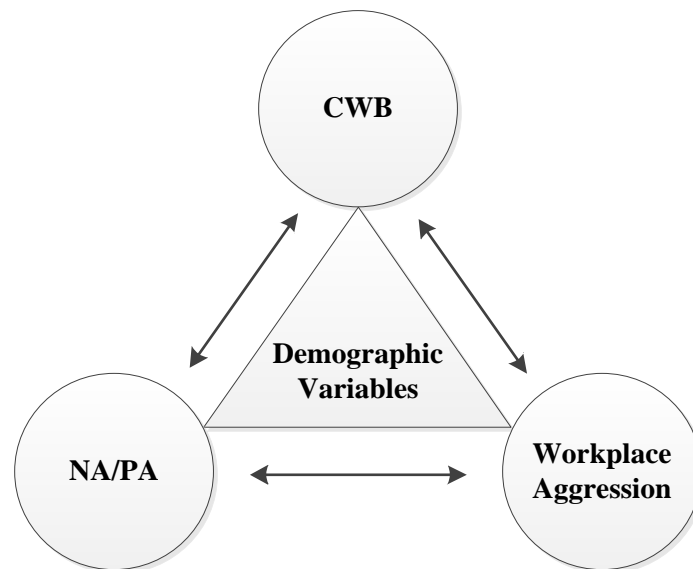


Figure 5.6. Diagrammatic representation of correlation.

Following guidelines were followed:

- A correlation coefficient of 0.0 indicates that there is no relationship.
- A correlation coefficient of -1.0 (inverse relationship) or + 1.0 (direct relationship) indicates a perfect relationship.
- As a rule of thumb,  $r$  values of 0 to .2 are generally considered weak, .3 to .6 moderate, and .7 to 1 strong

This test will provide following information:

- Direction of the relationship
- Strength of the relationship ( $r$ )
- Coefficient of determination ( $r^2$ )
- Significance level

## **2) Statistical tests (For group comparison):**

The data presented in Repeated Measures ANOVA (RMANOVA) design includes a measure repeated over time, a measure repeated across more than one condition or several related and comparable measures. Filtering of error variance was performed by means of Analysis of covariance (ANCOVA) test, using baseline scores as covariate. In the current study, two groups were present those were yoga and control group for two conditions that is pre and post interventions. Differences between groups in demographic variables were analysed using chi-squared as appropriate. Gender difference was analyzed using independent  $t$ -test.

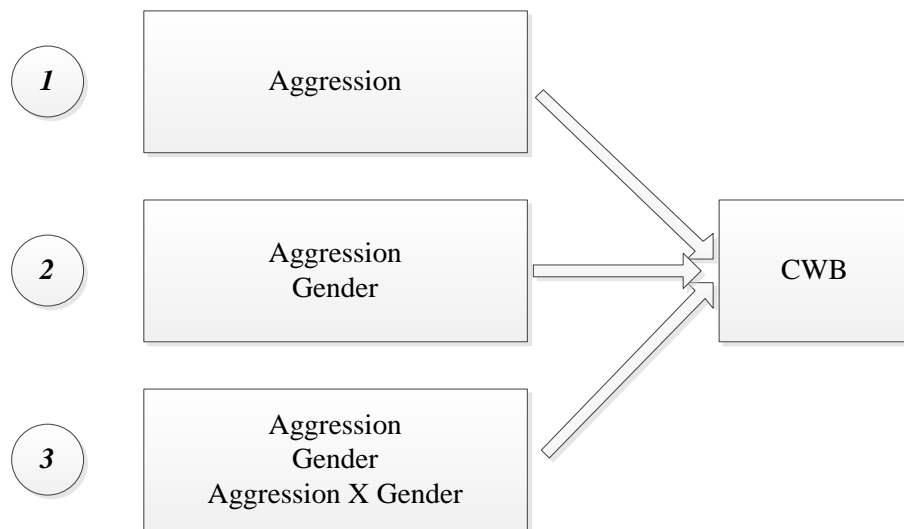
## **3) Statistical tests (For Regression):**

Hierarchical Multiple linear regression was used to evaluate how well aggression, gender and interaction of aggression and gender predicted the outcome of CWB. In the first step aggression was entered and Gender was entered in the second step. Finally aggression and gender interaction product was tested [Figure 5.7].

This test provides following information:

- Multicollinearity: This will be calculated by formula  $1 - R$  Square for each variable
- R Square to measure variances  $R, R^2, \Delta R^2$

- $R$  : R is a measure of the correlation between the observed value and the predicted value of the criterion variable.
- $R^2$ : measure of how good a prediction of the criterion variable we can make by knowing the predictor variables
- $\Delta R^2$ : variance in the criterion variable.
- Standardized regression coefficients ( $\beta$ ) - how strongly each predictor variable influences the criterion variable. The gradient (beta) tells us how outcome values change for every unit change in the predictor. Higher the beta value the greater the impact of the predictor variable.
- $t$  value is used to test if predictor makes a meaningful contribution to the variance. whether the gradient is 'significantly greater than 0.



*Figure 5.7. Stages of hierarchical multiple regression.*

### 5.6.2. Assumptions of parametric tests

In statistical analysis, all parametric tests assume some certain characteristic about the data, also known as assumptions. Violation of these assumptions changes the conclusion of the research and interpretation of the results. Depending on the parametric analysis, the assumptions vary. Current study verified violation of these assumptions for accurate and precise interpretation.

**Independence of observation:** There was no relationship between the observations in each group or between the groups themselves because there were different participants in each group with no participant was involved in more than one group. each participant responded to their own survey without any interaction with any other participant who was completing a survey at the same time. Thus, there is no reason to expect that the assumption of independence was violated for this data.

**Normal Distribution:** The populations from which the samples are taken are normally distributed. With large sample size (e.g. 30+) violation of sample size should not cause any major problem (Pallant, 2013, p 198). According to central limit theorem, the sample is large enough where the sample size is greater than 40 and the distribution must have no outliers and a common suggestion is that the Kolmogorov–Smirnov test should be used in samples greater than 50, while the Shapiro–Wilk test is better for samples smaller than that (Mayers, 2013).

Following numerical and visual outputs were investigated to ensure sample is normally distributed (Mayers, 2013).

- 1) z-scores for skew and kurtosis were within limits of +1.96 and -1.96

2) The Kolmogorov–Smirnov test showed  $P > 0.05$

3) Graphical Methods:

- a. Histograms were bell shaped,
- b. Normal Q-Q plots were linear and plotted values did not vary from plotted value vary more from a straight line
- c. Box Plots were symmetrical both the sides.

**Homoscedasticity - Homogeneity of variance:** Variability of scores for each of the groups was similar. Since Levene’s test is a diagnostic statistic that tests the null hypothesis that the variance is homogeneous or equal across all cells . In the current study, Levene’s test value was greater than 0.05.

**Type 1 Error/ Type 2 Error:** Type 1 error (reject Null hypothesis when it is true) was avoided by using  $\alpha = 0.05$ . Type 2 error (fail to reject Null hypothesis when it is false) was avoided by taking power = 0.8 (80%) . Power is also affected by sample size. When sample size is large ( $N=100$  or more), “power is not an issue” (Pituch & Stevens, 2016).

**Random Sampling:** Random allocation is a procedure in which identified sample participants are randomly assigned to a treatment and each participant has the same probability of being assigned to any particular treatment. Sample observations in the current study were obtained using computer generated random allocation.

**Effect Size:** An effect size is a quantitative measure of the difference between two groups. Eta squared ( $\eta^2$ ) calculation was done to report the effect size. The meaning of effect size varies by context, but the standard interpretation as given by Mayers (2013) is:

- .4 to  $\infty$  = large

- .25 to .4 = moderate
- <.25 = small

Effect size value ( $d = .6$ ) was assumed to calculate the sample size of the study.

**Influence of treatment on covariate measurement:** Covariate was measured prior to intervention. This was done to avoid covariate also being influenced by the treatment.

**Reliability of covariate:**

ANCOVA assumes that covariates are measured without error and to ensure that, current study used scales which have high internal consistency and reliability.

**Linear relationship between dependent variable and covariate:** There is a relationship between the dependent variable and each covariate is linear (straight line). Violations of this assumption are likely to reduce the power (sensitivity) of the test. Scatter plots were used to validate it graphically. General distribution of scores for each of the groups appeared to be a linear in the study and no curvilinear indicator was observed.

**Homogeneity of regression slopes:**

This assumes that the correlation between the covariate and dependent variable does not differ significantly across the independent variable groups This was verified by similar slopes on the regression line for each group. Equal slopes indicated that there is no interaction between the covariate and the treatment. Slopes were parallel in current study. Also tested by means of interaction variables (*Group \* Baseline Score*) using custom univariate model and it was greater than 0.05, that means current study has not violated the assumption of homogeneity of regression slopes.

**Level of measurement:**

It is concluded that parametric tests can be performed on Likert scale data and they do not affect the conclusions drawn from the results (Norman, 2010). We have also compared similar other studies and found them using Likert scale.

**Multicollinearity:**

Multicollinearity exists whenever two or more of the predictors in a regression model are moderately or highly correlated. In multiple regression, the variance inflation factor (*VIF*) is used as an indicator of multicollinearity. Computationally, it is defined as the reciprocal of tolerance:  $1 / (1 - R^2)$ . All other things equal, researchers desire lower levels of *VIF*, as higher levels of *VIF* are known to affect adversely the results associated with a multiple regression analysis. In fact, the utility of *VIF*, as distinct from tolerance, is that *VIF* specifically indicates the magnitude of the inflation in the standard errors associated with a particular beta weight that is due to multicollinearity. Various recommendations for acceptable levels of *VIF* have been published in the literature. To satisfy the criteria to avoid multicollinearity, we need the '*Tolerance*' data not to be too close to 0. Scores below .1 are of serious concern; scores below .2 might cause some concern (Menard, 1995). In the current study multicollinearity was examined through "collinearity diagnostics" of regression calculation. Tolerance in the given study was above that, so it was good. The *VIF* figure performs a similar check on collinearity between the predictor variables and is the reciprocal of tolerance. *VIF* scores above 10 indicate a problem (Myers, 1990). The *VIF* scores found in the study were within the required range.

**Sphericity:**

Sphericity is the condition where the variances of the differences between all combinations of related groups (levels) are equal. The violation of sphericity is serious for the Repeated Measures ANOVA, with violation causing the test to become too liberal (i.e., an increase in the Type I error rate). Therefore, determining whether sphericity has been violated is very important. Mauchly's Test of Sphericity tests the null hypothesis that the variances of the differences are equal. In the current study there were only two groups and Sphericity was confirmed as 1.000 (maximum), which is highly non-significant. Mauchly's Test of Sphericity indicated that the assumption of sphericity had not been violated.

## 6. RESULTS

Table 6.1 shows socio-demographic outlines of yoga and control group. Chi squared tests was used for baseline equivalence determination of the yoga and control groups relative to socio-demographic variables.

*Table 6.1. Socio-demographic data of the study subjects.*

<b>Variables</b>	<b>Yoga Group (n=80)</b>	<b>Control Group (n=80)</b>	<b>P Value</b>
Mean age (SD) (years)	28.29 (5.21)	27.20 (4.14)	0.309
Mean tenure (SD) (years)	4.84 (4.23)	4.03 (3.69)	0.421
Education (SD) (years)	16.18 (0.78)	15.94 (0.49)	0.045*
Job Profile			
Managers	9	5	
Team Leads	16	11	0.253
Team Members	55	64	
Food Habits			
Mixed	53	43	
Vegetarian	27	37	0.107
Male	46	42	
Female	34	38	0.525

*Statistical significance: \* $p < 0.05$*

### 6.1. RECAPITULATION

#### *Correlations of study variables:*

The relationship between demographic variables and CWB was examined using Pearson correlation coefficient by taking baseline scores of both the groups [see Table 6.2]. There was a strong, positive correlation between the gender and CWB variables,  $r = .34$ ,  $n = 160$ ,  $p < .01$ . Age was negatively correlated with CWB. Among other predictor variables, there was a strong, negative correlation between PA and CWB,  $r = -.33$ ,  $n = 160$ ,  $p < .01$ ,

with low PA was found to be linked to elevated CWB. Strong positive correlation was found between aggression and CWB,  $r = .23$ ,  $n = 160$ ,  $p < .01$ , with elevated level of aggression associated with elevated perceived CWB. Strong positive correlation was found between NA and CWB,  $r = .44$ ,  $n = 160$ ,  $p < .01$ , that means elevated NA was linked to higher score of CWB. All in all, these positive relationships suggest that employees with higher rate of aggression and NA commit more CWB whereas employees high in PA are less engaged in CWB. In summary, gender, CWB, NA and aggressions were positively correlated to each other whereas PA was negatively correlated to these variables [Table 6.2].

*Table 6.2. Correlations for Study Variables.*

<b>Variables</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
1. Gender	--						
2. Age (years)	.25**	--					
3. Tenure (years)	.23**	.97**	--				
4. PA	-.19*	.2*	.21**	--			
5. NA	.34**	-.41**	-.41**	-.28**	--		
6. Aggression	.16*	-.25**	-.24**	-.26**	.57**	--	
7. CWB	.34**	-.25**	-.27**	-.33**	.44**	.23**	--

*Note: (0 = female, 1 = male). N = 160 ; Statistical significance: \* $p < .05$ ; \*\* $p < .01$*

### ***Gender difference in aggression and CWB:***

Table 6.3 shows gender differences in CWB scores. There was significant difference in scores for males ( $M = 76.18$ ,  $SD = 9.22$ ) and females ( $M = 69.63$ ,  $SD = 8.63$ );  $t(158) = -4.56$ ,  $p < .001$ ,  $\eta^2 = .12$ . This shows men reported engaging in higher levels of CWB than did women [see Figure 6.1].  $\eta^2$  was calculated based on  $t$  value. Cohen (1988) suggested the

guiding principle for inferring this value is: .01=small effect, .06=moderate effect, .14=large effect.

Table 6.3. Gender differences in CWB scores.

Men (n = 88)		Women (n = 72)		Mean Difference		P
Mean	SD	Mean	SD	t	Cohen's $\eta^2$	
76.18	9.22	69.63	8.63	-4.56	0.12	< 0.001***

Statistical significance: \*\*\*  $p < .001$

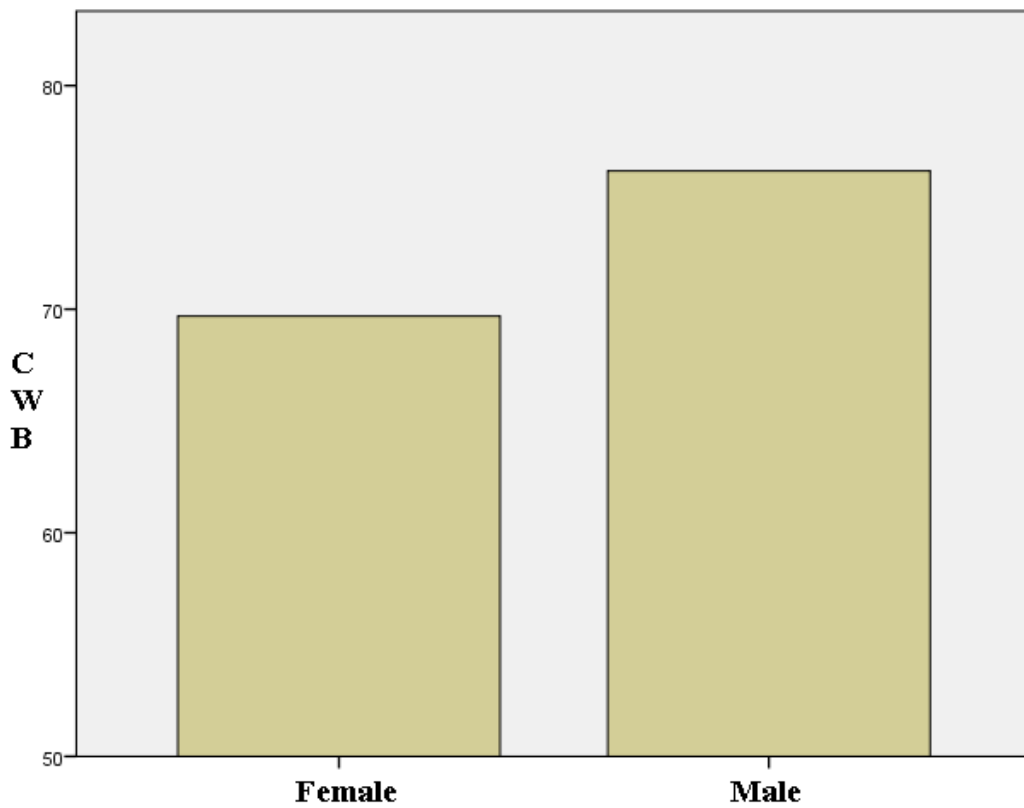


Figure 6.1. Gender mean difference in CWB scores.

**Regression analysis of aggression and CWB:**

Hierarchical multiple regression was performed to investigate the ability of aggression to predict levels of CWB, after controlling for gender [Table 6.4]. Hierarchical

multiple regression requires that the minimum ratio of valid cases to independent variables be at least 15 to 1 (Pituch & Stevens, 2016). The ratio of valid cases (160) to number of independent variables (3) was 53.33 (160/3) to 1, which was greater than the minimum ratio.

This model was statistically significant  $F(1, 158) = 8.82; p < .01$  and explained 5 % of variance in CWB. Gender was entered in the second step and model suggested that total variance changed by 15%. The introduction of gender explained additional 10 % variance in CWB ( $\Delta R^2 = .1; F(1, 157) = 17.57; p < .001$ ). In the final step of the regression analysis, the interaction term of aggression x gender was entered and it was also significant ( $\Delta R^2 = .025; F(1, 156) = 4.67; p < .05$ ). It provided additional 3% to the explanation for the variance in CWB, suggesting that the effect of aggression on CWB depended on gender. What this means is that adding interaction to the model results in accounting for significantly more variance in CWB (even though the difference was only 3%).

Table 6.4. Hierarchical Regression Analysis Predicting CWB.

Predictors	R	R <sup>2</sup>	Δ R <sup>2</sup>	Δ F	SE	B	T
<b>Step 1</b>	.23	.05	.05	8.82**			
Aggression					.08	.23**	2.97
<b>Step 2</b>	.39	.15	.1	17.57***			
Aggression					.08	.18*	2.43
Gender					.08	.31***	4.19
<b>Step 3</b>	.42	.17	.03	4.67*			
Aggression					.07	.18*	2.39
Gender					.07	.32***	4.32
Aggression X Gender					.07	.16*	2.16

Statistical significance: \*  $p < .05$ ; \*\*  $p < .01$ ; \*\*\*  $p < .001$

The *t*-test indicates the predictors that significantly contribute to the outcome variance. We have three: ‘Aggression’ ( $t = 2.970, p < .01$ ), ‘Gender’ ( $t = 4.191, p < .001$ ) and ‘Aggression X Gender’ ( $t = 2.161, p < .05$ ). They all played an important part in determining CWB.

***Comparison of mean scores of NA, PA, aggression and CWB:***

Pre-to post-test comparisons in the current study revealed that there was no significant difference in the variable scores between the yoga and control groups at the baseline [Table 6.5]. This showed that the sample in both the groups were comparable at the same variable score level during initiation of the study. RMANOVA was conducted to assess variable scores across the groups over the period of time. The results of the RMANOVA showed that there was a statistically significant ( $P < 0.001$ ) reduction in aggression [Figure 6.2], NA [Figure 6.3], and CWB [Figure 6.5]. Also there was statistically significant ( $P < 0.001$ ) enhancement in PA [Figure 6.4] among the participants in the yoga group as compared with the control group following intervention.

Moreover, the Repeated Measures ANOVA for aggression revealed an effect of intervention  $F(1, 158) = 82.177, p < .001, \eta^2 = 0.342$ . In case of PANAS scale, for NA it was  $F(1, 158) = 161.731, p < .001, \eta^2 = 0.50$ , while for PA  $F(1, 158) = 68.040, p < .001, \eta^2 = 0.301$ . CWB reported change of similar significant result and it was  $F(1, 158) = 85.071, p < .001, \eta^2 = 0.350$ .

Table 6.5. Comparisons of pre- and post-test scores of aggression, NA, PA, and CWB between the yoga and control group.

Variables	Time	Group		Significance		
		Yoga (n=80)	Control (n=80)	<i>F</i>	<i>Df</i>	<i>P</i>
		Mean (SD)	Mean (SD)			
<b>Aggression</b>	<b>Baseline</b>	69.83 (14.36)	68.45 (13.57)	0.387	1, 158	0.535
	<b>10-week</b>	60.16 (13.63)	64.50 (13.76)	82.177	1, 158	< 0.001***
<b>NA</b>	<b>Baseline</b>	28.29 (5.68)	28.71 (6.14)	0.207	1, 158	0.650
	<b>10-week</b>	22.10 (4.82)	26.55 (5.63)	161.731	1, 158	< 0.001***
<b>PA</b>	<b>Baseline</b>	28.26 (4.48)	27.84 (4.19)	0.384	1, 158	0.536
	<b>10-week</b>	35.91 (4.49)	32.05 (4.22)	68.040	1, 158	< 0.001***
<b>CWB</b>	<b>Baseline</b>	73.91 (10.16)	72.61 (8.81)	0.747	1, 158	0.389
	<b>10-week</b>	62.76 (10.12)	67.20 (9.59)	85.071	1, 158	< 0.001***

Statistical significance: \*\*\*  $p < .001$

### **Power Analysis of RMANOVA**

Power analysis using G\* Power showed that effect sizes of the variables were in the range from .66 to 1 and as per Cohen's *d* value (Mayers, 2013, pp. 82), effect size is large between .4 to  $\infty$ . Power calculated was 1.

### **Filtering out error variances with covariate:**

Analysis of covariance [Table 6.6] was conducted to expel the factors that might influence the results of the experiment because of any pre-existing differences between groups. For this reason, covariate was set using baseline scores. Results showed that there was significant difference between both the groups when measured after post intervention scores on all variables.

Post-intervention of aggression scores showed that there was significant difference once pre-intervention scores were adjusted,  $F(1, 157) = 82.184, p < 0.001, \eta^2 = 0.345$ . Similarly for NA,  $F(1, 157) = 216.850, p < 0.001, \eta^2 = 0.580$ . For PA,  $F(1, 157) = 77.248, p < 0.001, \eta^2 = 0.330$ . Finally, for CWB,  $F(1, 157) = 83.443, p < 0.001, \eta^2 = 0.347$ . All  $\eta^2$  showed large effect size.

*Table 6.6. Analysis of covariance analysis of aggression, NA, PA, and CWB.*

<b>Variables</b>	<b>SS</b>	<b>MS</b>	<b>F</b>	<b>P</b>	<b><math>\eta^2</math></b>
<b>Aggression</b>	1264.565	1264.565	82.184	< 0.001*	.345
<b>NA</b>	669.761	669.761	216.850	< 0.001*	.580
<b>PA</b>	492.711	492.711	77.248	< 0.001*	.330
<b>CWB</b>	1281.883	1281.883	83.441	< 0.001*	.347

*Statistical significance: \* $p < 0.001$ ; Note: NA= Negative Affectivity, PA=Positive Affectivity, CWB=Counterproductive Work Behavior; SS=Sum of squares, MS=Mean square*

### ***Power Analysis of ANCOVA***

Power analysis using G\* Power showed that effect sizes of the variables were in the range from .70 to 1.2 and as per Cohen's  $d$  value (Mayers, 2013, pp. 82), effect size is large between .4 to  $\infty$ . Power calculated was 1.

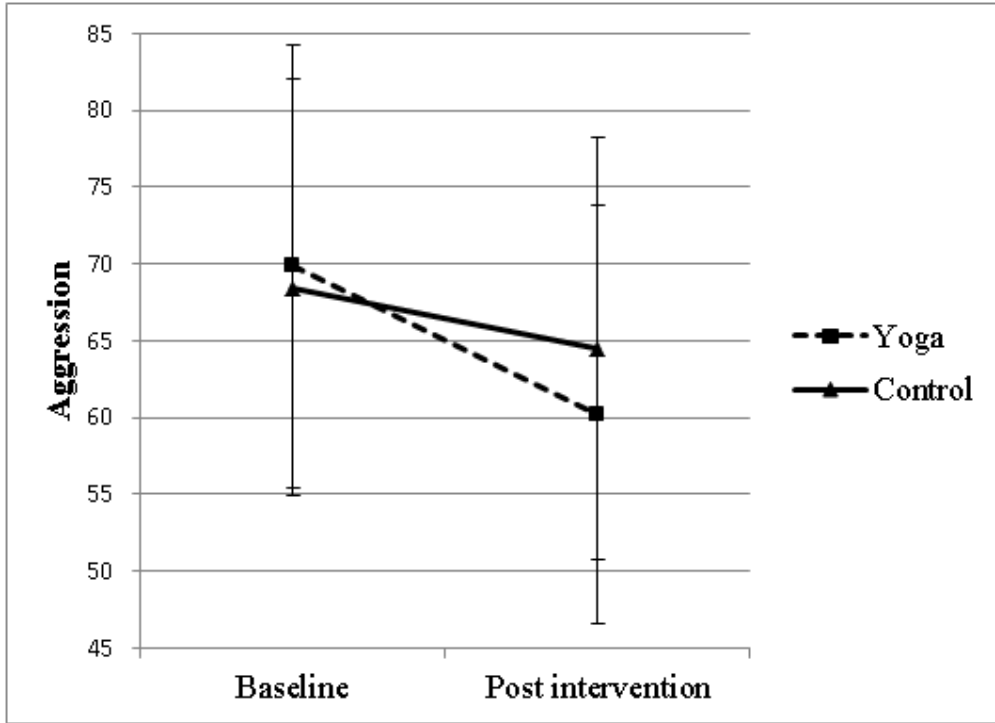


Figure 6.2. Mean Aggression scores at baseline and post-intervention.

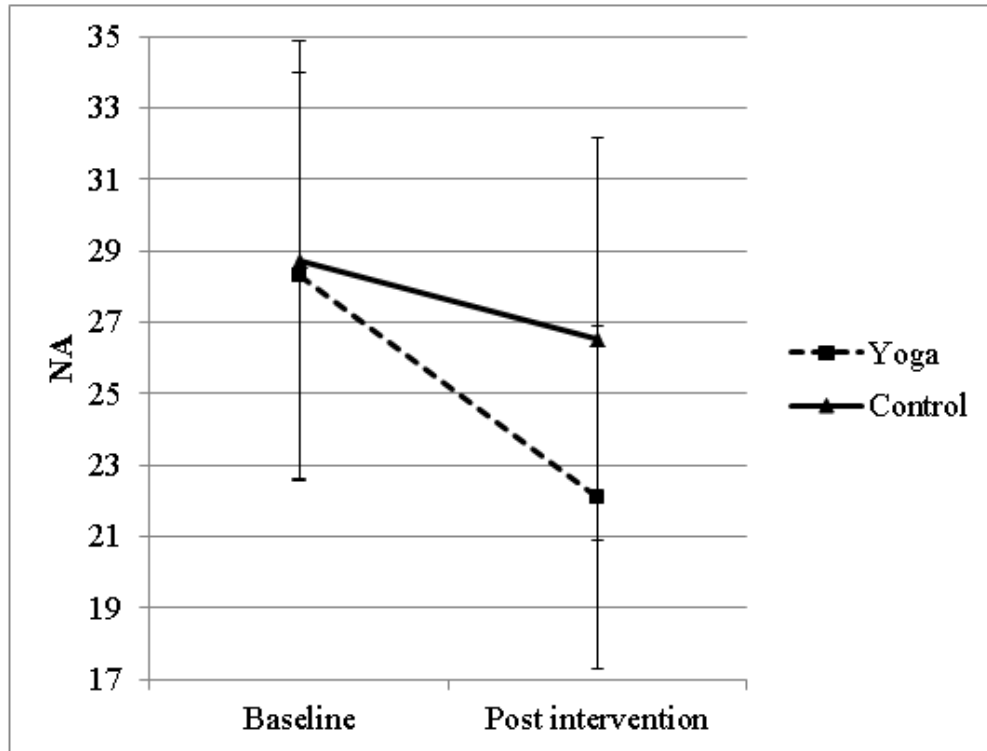


Figure 6.3. Mean NA (Negative Affectivity) scores at baseline and post-intervention.

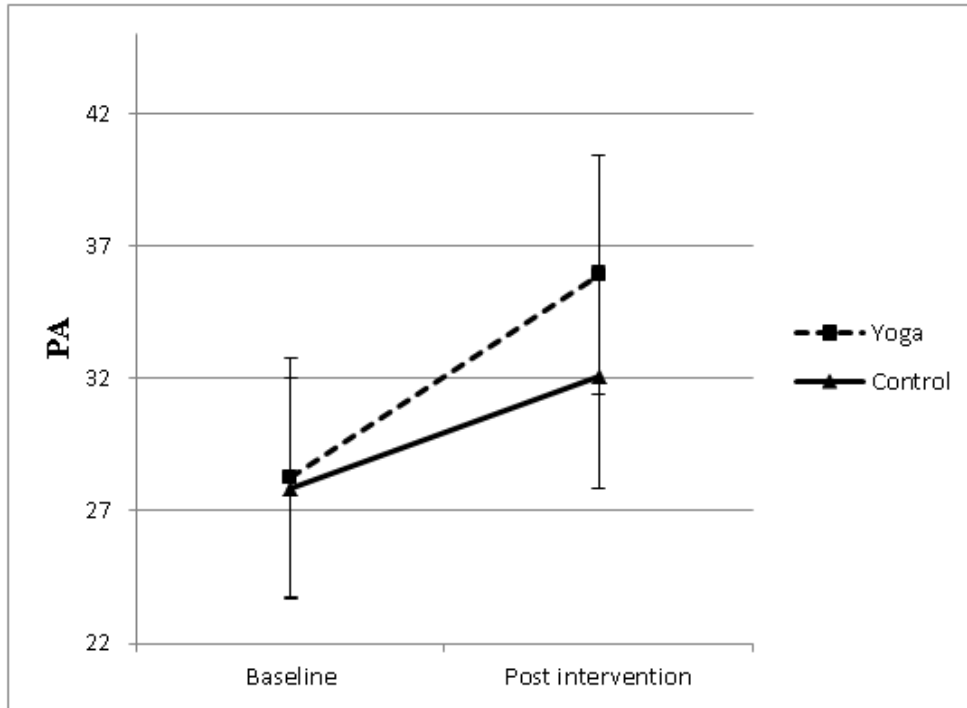


Figure 6.4. Mean PA (Positive Affectivity) scores at baseline and post-intervention.

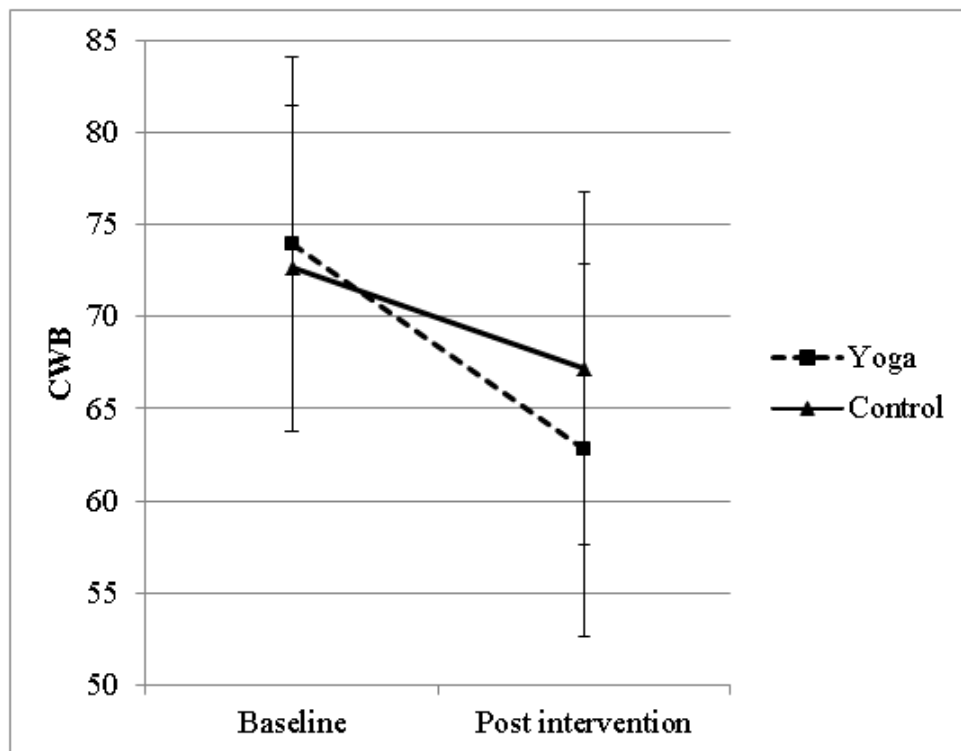


Figure 6.5. Mean CWB scores at baseline and post-intervention.

## 7. DISCUSSIONS

The outcomes demonstrated that ten week intervention of yoga resulted into significant reduction in aggression, NA, CWB and increase in PA among randomized groups of subjects. This study attempted essentially to investigate the impact of yoga on CWB and its indicators; for the most part aggression and NA. Four regions were inspected: aggression, NA, PA, and CWB. This study speaks to a little step toward improved comprehension of the impact of yoga on such deviant behavioral patterns, furthermore to observe that gender orientation also has an important part in CWB research to study. The yoga group practiced postures, different breathing methods, and meditation with yogic lectures. The control group practiced loosening stretches, normal breathing and resting activities respectively along with management lectures.

The absence of statistical differences at baseline in the variables scores between the yoga and control groups outlines the advantages of this methodology and subsequent differences at post-intervention between the two groups could be credited to changes created by the yoga intervention only. There are few published researches of yoga and CWB examined independently. This is the principal yoga trial that inspected the effect of yoga at work settings to reduce CWB.

Moreover, the effect sizes of the variables were in the range from .70 to 1.2 indicating large change in the effect size between both the groups. And this change of effect size makes current study viable solution on the practical application ground.

## 7.1. COMPARISON WITH EARLIER STUDIES

Results have shown that this yoga study of ten week duration demonstrated significant changes in the scores of study variables between the yoga and the control groups. The authors of the previous study observed that in comparison to the control group, participants in the yoga group showed statistically significant (For example the yoga group reported  $59.77 \pm 7.51$  to  $57.36 \pm 6.20$  and the control group reported  $58.71 \pm 9.25$  to  $59.93 \pm 8.63$ ) improvement from the baseline performance in aggression (Raghuram, Deshpande, & Nagendra, 2008). Results of present study are consistent with earlier researches on the effect of yoga in reducing aggression and hostility, for example yoga group reported significant difference of  $69.83 \pm 14.36$  to  $60.16 \pm 13.63$  for yoga group and the control group reported  $68.45 \pm 13.57$  to  $64.50 \pm 13.76$  only. Earlier study on youth indulgence in various aggressive behaviors revealed that males experienced more verbal aggression, physical aggression (For example 4.6% vs. 2.0%), and anger than females and these practices were related to substance mishandle, for example, liquor and tobacco usage, negative influence to other, mood change influence, and negative perception (Sharma & Marimuthu, 2014). Current study also observed similar results on employees in case of gender difference (For example, mean of men was  $76.18 \pm 9.22$  and for women it was  $69.63 \pm 8.63$ ). Study conducted by Hartfiel et al. (2012) and West et al. (2004) illustrated that a workplace yoga intervention can reduce NA and enhance PA. For example, Hartfiel et al. (2012) reported overall well-being of PANAS scale difference of  $210.20 \pm 4.72$  to  $233.40 \pm 4.88$  for yoga group and  $203.10 \pm 6.98$  to  $205.80 \pm 6.40$  for the control group and West et al. (2004) reported  $31.5 \pm 10.7$  to  $25.7 \pm 8.9$  for NA and  $67.4 \pm 12.6$  to  $70.5 \pm 11.8$  for PA. Present

study supported similar effect of yoga in the reduction of NA (For example, the yoga group reported significant mean difference of  $28.29 \pm 5.68$  to  $22.10 \pm 4.82$ ) and the control group reported  $28.71 \pm 6.14$  to  $26.55 \pm 5.63$ ) and enhancement of PA (For example, the yoga group reported significant mean difference of  $28.26 \pm 4.48$  to  $35.91 \pm 4.49$ ) and the control group reported  $27.84 \pm 4.19$  to  $32.05 \pm 4.22$ ) by yoga practices and thus current study is consistent or fit in with previously published understanding of influences of yoga on NA and PA.

As far as yoga practice methodology and its proficiency in benefiting diminishment in CWB, results of current study is hard to compare with earlier studies because the influences of yoga practice approaches have not been investigated specifically on CWB. Yet, our yoga intervention results on CWB run parallel to the findings of Dalal (2005) that PA has a negative relationship with CWB and NA has a positive relationship with CWB. Similarly trait anger has been associated with an overall measure of CWB and anger temperament and angry reaction were related to an overall measure of CWB (Fox & Spector, 1999). Moreover, the employees who are high on NA experience high levels of distressing emotions such as anger, frustration, fear, hostility, and anxiety when confronted with stressful conditions (Raman, Sambasivan, & Kumar, 2016). This way, we can see that aggression, NA, PA are related to CWB and we have also witnessed above that yoga has positive improvement over aggression, NA, PA. Moreover, current study has shown that the yoga group reported statistical significant different ( $p < .001$ ) in CWB from  $73.91 \pm 10.16$  to  $62.76 \pm 10.12$  and the control group reported from  $72.61 \pm 8.81$  to  $67.20 \pm 9.59$ . This was also the basis of the hypothesis of the current study that yoga might result positive improvement in CWB and this hypothesis has been proven true in the current study.

## 7.2. MECHANISMS (Probable mode of action)

Various underlying mechanisms for the effect of yoga on psychological health have been projected which may be playing crucial role in control of negative behavioral patterns. West et al. (2004) showed that different postures and breathing techniques show differences in physiological and psychological results such as decreased NA, increased PA, and improved vital capacity. Under physical or mental stress, neurobiological mechanism is activated but if stress is chronic then this mechanism becomes dysfunctional leading to psychosocial functioning decline such as deteriorating coping behaviors; however yoga has positive impact on executive function of the prefrontal cortex involved in self-regulating behaviors to aid coping mechanism (Kinsler, Goehler, & Taylor, 2012). Positive improvement in the disorders of affect regulation is seen through meditation techniques because meditation has shown relief in stress on emotional resilience, regulation and control of mood swings because there is fronto-limbic neural networks that controls emotion regulation as per the evidence of neurobiological research (Rubia, 2009).

Yoga practice optimizes hormones such as catecholamine and cortisol which are basically sympathetic hormones by means of reducing metabolic rate and enhancing parasympathetic activity (Sengupta, 2012). Salivary cortisol indicates stress and yoga session has proven to be useful in reducing salivary cortisol (West et al., 2004). Change in salivary cortisol along with changes in blood pressure, rate of heart beats and urinary catecholamines have been reported in earlier study (Granath et al. 2006). CRH that is *corticotrophin-releasing hormone* is associated with positive mood changes (Shapiro, Schwartz, & Santerre, 2005). In the study on the effect of meditation, conducted by Harte, Eifert and Smith (1995),

it is reported that there was elevation in the CRH level. Expansion of chest in all backbend postures may leverage deep breathing and possibly linked to improvement in the body's sympathetic responses to stressful stimuli. Yoga has potential to control negative behavior by modulating psycho-neuro-endocrine and immune mechanism to restore balanced mind and body (Singh, Sherpa, & Khandelwal, 2015)

One hour of yoga practice can result in elevated level of GABA (gamma-aminobutyric acid) levels among subjects (Streeter et al., 2007). Gamma-aminobutyric acid is very crucial inhibitory neurotransmitter and its elevated level indicates stress level, therefore yoga could be a useful alternative treatment on psychological issues such as depression and nervousness, which is indication of declined GABA levels. Meditation may be responsible for changing the structure of the brain because it is found that that experienced meditative people have thicker cerebral cortexes (Kaufman, 2005). Likewise in another study, it is found that greater activation was found in the left cortex as compared to the right and this indicates improvement in mood and enhanced defense mechanism of the body (Davidson et al., 2003). Davidson et al. (2003) also found that individuals with more activation in the left prefrontal cortex reported better control of life, good relationships, sense of purpose, and accepting the self as it is. Siegel (2007) proposed that awareness of each breath activates resonance circuits along with superior temporal areas including insula and middle prefrontal regions of the brain. These areas are linked to connecting internally to self and others, self-enquiry, and empathy.

Practice of Asana, Pranayama and meditation leads to tranquility of the mind, lowered irritability, increased attentiveness, feelings of relaxation, and a sense of well-being (Arora,

& Bhattacharjee, 2008). Moreover, these practices are proven to be helpful in sleep quality, total number of hours of slept, and feeling of being relaxed in the morning (Manjunath, & Telles, 2005). Postures may be more somatically activating which may affect emotional states. Meditation also encourages an individual to accept the situation as it is and helps developing awareness to remain detached without getting mentally involved (Marlatt, 2002).

The examples mentioned above, indicate that the mind and the body both work in synchronicity. Without conscious awareness, the body and the mind are always in the state of stress response instead of facing the situation in matured and steady state. But with relaxed and healthy state of the physique and the mind, experience of well-being often arises spontaneously. Postures help us to stay in line to our body and meditation helps us stay in line with self.

## **8. APPRAISAL**

### **8.1. SUMMARY OF FINDINGS**

Results have illustrated that this yoga study of ten week duration demonstrated statistically significant ( $p < 0.001$ ) changes in the scores of study variables (NA, PA, Aggression, CWB) between the yoga and the control groups. The relationship study among demographic variables, aggression, NA, PA, and CWB illustrated that there was a strong, negative correlation between PA with Aggression, NA, and CWB. Strong positive correlation was found between aggression with NA and CWB. Gender correlation also showed that gender was significantly related to CWB measures. Role of gender difference on CWB revealed that men were more engaged in CWB than women.

The current study performed hierarchical regression of CWB on aggression and gender of the employees. It was found that the effect of aggression on CWB depended on the gender.

Aftereffects of the present study exhibited that few parameters of behavior connected with CWB were significantly changed in yoga members toward the completion of the yoga intervention recommending clear advantages of intervention on the yoga group over the control group. More precisely, the aftereffects of current trial demonstrated that at the baseline there was no critical distinction in the variable scores between both the groups.

Results of the analysis illustrated that yoga group participants have shown significant reduction (that is  $p < 0.001$ ) in aggression, NA and CWB when they were compared against control group. Similarly, in case of PA, there was significant (that is  $p < 0.001$ ) enhancement

observed in the yoga group when compared against the control group. Overall quantum of improvement in terms of effect size of the variables was in the range from .70 to 1.2 indicating large effect change.

Overall results indicate that yoga can be used as a viable and cost-effective practice to overcome deviant behaviors in the corporate world.

## 8.2. CONCLUSIONS

Results have shown that this yoga study of ten week duration demonstrated significant changes in the scores of study variables between the yoga and the control groups. Findings of this study additionally expand current analysis as a result of significant differences were found between the yoga and the control groups within the positive enhancements of aggression, NA, PA and CWB. The effect sizes of the variables were in the range from .70 to 1.2 indicating large effect size change. Therefore this yoga study of ten week duration demonstrated significant changes in the scores of study variables between the yoga and the control groups. Managements of organizations can utilize potential of yoga to create a foundation for larger cost-effective preventive measures in combating and controlling CWB at the workplace assertively. This will help management to develop and reinforce positive workplace environment at the same time. Positive perception of employees can help management facilitate success and adeptness in the organization to ensure organization integrity and reliability of the employees. This could bring about the twin advantages of considerable financial saving for organization by reducing losses due to CWB and well-being changes for workers by diminishing aggressive nature. Findings encourage the practice of yoga in the work setting to develop well-being by reducing hostile behaviors and creating positive environment. Quality of yoga is that it can be utilized as a self-administration strategy where an individual does not have to go to the healing center or specialist. Constant monitoring and mentoring in this direction shall lead to stronger synergy among working professionals which will lead to much higher productivity.

By and large, results of current study encourages the usage of a yoga practices

considering right amount of frequency of practice, intensity, and time to produce best possible benefit employees can take leverage of at the work place.

In summary, present study has shown the effectiveness of yoga, that management of any organization can adopt in reducing aggression, NA, and CWB and enhancing PA to achieve the organizational aims and objectives efficiently.

### **8.3. IMPLICATIONS OF THE STUDY**

CWB is responsible for massive loss on financial and personal fronts to both the organizations and the employees respectively. Research indicates that NA and aggregation are predictors of CWB. Moreover other factors like organizational constraints, policies, working environment also play important role in predicting CWB.

In the light of the current study, following implications are inferred based on the results found.

- NA is directly related to CWB indicating that individual high in NA can commit more CWB. Therefore organization should try to create awareness and positive affectivity among employees.
- Aggression is directly associated with CWB and more aggression leads to more hostile behavior. Organization can arrange training and activities like yoga that can help employees have better tolerance to the adverse situations.
- NA, aggression and CWB are related to each other positively and negatively with PA. More importance should be given to develop positive affectivity at work place so that it can help reducing other deviant factors.
- It is found that men are more engaged into deviant act as compare to women. Management should keep these factors in mind while dealing in day to day activities with both the genders.
- It is found that more experienced employees basically behave more wisely and engage less in deviant acts, therefore seniors can play role of mentors for juniors to guide them when they are victim of predictors of CWB.

- It is observed that mindfulness based activities such as yoga helps reduce deviant behavior and enhance positive emotions. Therefore management can focus on implementation of such activities.
- Deviant acts are result of personal and organizational factors, therefore organizations should promote activities such as yoga in the work setting and leaders and managers should also contribute by sending and encouraging their respective team members to take part in it. Individual participant should also practice it willingly and sincerely because it is win-win situation for him or her and the organization.

#### **8.4. APPLICATIONS OF THE STUDY**

CWB remains long standing employer concern and it is widely spread too. In the event that these practices are not being taken care of properly by the higher authorities, an organization may confront a more serious issue that could possibly have negative effects to their business.

On the other hand CWB and its predictors impact physical and mental health of the employees as well. Current study can help both employers and employees in mitigating CWB in a very cost effective manner because yoga intervention does not involve as such any cost.

Employers may see benefit in the following ways:

- Saving of the loss involved in CWB and other damages because of deviant acts
- Better productivity because of better time management
- Reduced substance abuse in the office area
- Yoga sessions can be arranged within office premises itself
- Since yoga has potential to reduce CWB along with negative emotions such as aggression and the reduction of these parameters may help in better performance in the office.
- Strong team building because of the reduction of interpersonal conflicts
- Reduced absenteeism of the employees

Employees may see benefit in the following ways:

- Improvement in psycho-neuro-endocrine system and immune system may keep employees fresh, energetic and attentive always.

- Cognitive behavioral therapy side of yoga may improve psychological states
- Employees may find easy to achieve Work-Life balance
- Burden of the cost involved in medical treatment may be reduced
- Improved emotional intelligence may help experience less perceived stress
- Overall well-being by improvement in anxiety, depression, mood, emotion regulation
- Better time management may help employees do other extracurricular activities also

## **8.5. STRENGTH OF THE STUDY**

A quality of this model is that it is parsimonious, as it tests associations among four imperative elements of concepts in applied psychology and those are aggression, NA, PA, and CWBs, yet we perceive that the incorporation of perceptual and situational variables might be valuable and could change the path estimates that this study has gotten. Utilization of reliable and valid scales for the purpose of gathering feedback was another strong point in the study. This study is randomized control trial to dispense with the selection predisposition. This study also analyzed effect of covariates to minimize error portion in the results. Another quality is that the study included intervention protocol for the control group as well, unlike numerous studies that included no intervention for control group. Current study showed large effect size and high power for the statistically significant positive improvement.

Results demonstrated that the proposed hypothesized model is a conceivable clarification for the combined association of CWB and its predictors and role of yoga towards making positive improvement in it.

## **8.6. LIMITATIONS OF THE STUDY**

The present study used strong methodology but it contained a few noticeable limitations that might have reduced the true outcomes. This study was constrained in that the measures used were self-reported. There may be a possibilities that hidden confounding variables such as organizational constraints, workload or adverse situation in personal lives of few subjects could have impacted result in negative direction. Few individuals take longer time to react to genuine advantages of yoga and these distinctions would likely have been diminished if the span of whole intervention would be lengthy in terms of total intervention

period. In spite of these impediments, present study findings revealed that yoga may offer safe and useful practices for employees towards mental and physical wellbeing.

### **8.7. SUGGESTIONS FOR THE FUTURE STUDY**

The findings of this investigation may advantage future yoga research from multiple point of views. More research is needed to establish the true directionality of the relationships between the variables explored in this study. Future studies could implement longitudinal type of research to get detailed and refined conclusions on the benefits of yoga among working professionals. Future research should study the mediating paths through which personality influences CWBs with more fine-grained analyses to understand other benefits of yoga on various personality traits. Moreover, the relationship of personality, job satisfaction, and CWB can be influenced because of circumstantial variables and would be useful for future researcher to examine and these variables include leadership style, organization culture, presence of electronic monitoring, and reward systems (e.g., Marcus & Schuler, 2004; Martinko et al., 2002).

More research in terms of large sample size and enrolling employees from various organizations is required to get better projection of employees involvement with respect to work sectors. It should be noted that, most of the studies related to CWB have been undertaken by western scholars. Only few studies on CWB were conducted by Asian researchers. Therefore, more empirical evidence on the effect of yoga on CWB needs further investigations especially in the Asian context.

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## **B. CONSENT FORM**

**This Informed Consent Form has two parts:**

- Part I: Information Sheet (to share information about the study with you)**
- Part II: Certificate of Consent (for signatures if you choose to participate)**

**You will be given a copy of the full Informed Consent Form**

### **Part I: Information Sheet**

#### **Introduction**

I am Umesh Dwivedi, currently undertaking Ph. D in yoga at SVYASA, Bangalore. I am doing study on the effect of mind and body activities such as yoga and other moderate exercise on body and mind. I invite you to be part of this study. You do not have to decide today whether or not you will participate in the study. Before you decide, you can talk to anyone you feel comfortable with about the study.

This consent form may contain words that you do not understand. Please ask me to stop as we go through the information and I will take time to explain. If you have questions later, you can ask them of me or of another researcher

#### **Purpose of the research**

Negative affectively (NA) is defined as the extent to which individuals experience aversive emotional states. Positive affect (PA) has been related to social interest and sociability, while NA has been associated with psychosomatic symptoms, anxiety, poor role adjustment and worries. Aggressiveness and anger is a high-arousal state that diminishes over time, dissipation of anger may cause a cognitive residual of hostility. Both aggression and NA are linked to counterproductive work behavior (CWB) as well. Purpose of the study is to study the usefulness of mind and body activities such as yoga and moderate exercise on these parameters.

#### **Type of Research Intervention**

Participants in this research study will be divided into the yoga group and the control group. Yoga and physical activity practices will be provided free of cost and, it is a randomized controlled trial; every individual has equal chances to be recruited in either of the groups. The control group shall be a wait-list control group.

## **Participant Selection**

You are being invited to take part in this research because we feel that your experience as an employee can contribute much to our understanding and knowledge of different variables mentioned above at workplace setting. You will be asked questions based on the questionnaires which are to be rated on 5 -point scales. To elucidate understanding, we have following examples of questions for your reference:

1) CWB questions example: (How often have you done? )

Rating: Never , Once/ Twice , OnceOrTwice/Month , OnceOrTwice/Week , EveryDay

- Daydreamed rather than did your work

2) Aggression questions Examples: (What extent you feel you are?)

Rating : Extremely uncharacteristic of me , Somewhat uncharacteristic of me , Neither uncharacteristic nor characteristic of me , Somewhat characteristic of me , Extremely characteristic of me

- Distressed
- Excited

3) NA/PA questions Examples: (How characteristic they are of you?)

Rating: Very Slightly or Not at All , A Little , Moderately , Quite a Bit , Extremely

- I have trouble controlling my temper.
- I wonder why sometimes I feel so bitter about things.

## **Voluntary Participation**

Your participation in this research is entirely voluntary. It is your choice whether to participate or not. The choice that you make will have no bearing on your job or on any work-related evaluations or reports. You may change your mind later and stop participating even if you agreed earlier.

## **Procedures**

We are inviting you to take part in this research project. If you accept, you will be asked to participate in the study that has following procedure:

### *Screening:*

Screening will help to figure out if you qualify for this study. First, we will ask you to sign this consent form before we do anything else. Here you will be asked to provide some demographic information like age, gender, tenure, designation, health history etc. We would also be interested in any comments you may wish to share with us. If you do not qualify for this study, you will be informed of this.

### *Baseline:*

You will begin with pre-study evaluation by filling up questionnaires. These questionnaires are to be rated on 5 -point scales.

### *Practice:*

Practice will cover daily practice of yoga / physical activity from Monday to Friday for ten weeks. It will take daily one hour. Groups will be divided into yoga and control groups. Yoga and physical activity practices will be provided free of cost and, it is a randomized controlled trial; every individual has equal chances to be recruited in either of the groups. The control group shall be a wait-list control group.

### *Post intervention data:*

You will do the end-study evaluation by filling up the similar questionnaires. It will be very similar to the pre-study evaluation. You may not respond to the questions that you do not wish to respond to. All questions will be explained in details to you in case of any query.

### **Duration**

It will take you ten weeks to complete this research study. Yoga and other exercise session will be from Monday to Friday, daily one hour.

### **Risks**

The study has a minimal risk. All the physical activities are mild ones and sufficient relaxation time will be provided. The primary risk associated is that you will be asked anonymously to rate the likelihood of counterproductive behaviors, negative affectivity and aggression related questions.

### **Benefit**

There may be no direct benefit to you for your participation in this study. It is possible that the yoga and physical treatment may eliminate or reduce physical and mental stress. Lastly, your participation is likely to help us find out more about how mind-body activities help on the parameters we discussed above.

### **Reimbursements**

You will not be provided any incentive to take part in the research.

### **Confidentiality**

The study being done in the organization may draw attention and if you participate you may be asked questions by other people in the organization. We will not be sharing information about you to anyone outside of the study team. The information that we collect from this study project will be kept private. Any information about you will have a number on it instead of your name. Only the researchers will know what your number is and we will lock that information up with a lock and key. It will not be shared with or given to anyone except. In the database identity will be represented as a number, and no attachment will be associated with name. Your name will not be used in the reporting of information in publications or presentations. Only the researcher will review and analyze the data collected. Individual information will not be shared outside the research team and results will be reported in aggregate (group level) form only. We ensure that all information obtained in this study will be kept strictly confidential.

We will ask you and others in the group not to talk to people outside the group about what was said in the group. We will, in other words, ask each of you to keep what was said in the group confidential. You should know, however, that we cannot stop or prevent participants who were in the group from sharing things that should be confidential.

## **Sharing the Results**

Nothing that you tell us today will be shared with anybody outside the study team, and nothing will be attributed to you by name. The knowledge that we get from this research will be shared with you and your organization before it is made widely available to the public. Each participant will receive a summary of the results. Later, we will publish the results so that other interested people may learn from the study.

## **Right to Refuse or Withdraw**

You do not have to take part in this study if you do not wish to do so, and choosing to participate will not affect your job or job-related evaluations in any way. You may stop participating in the discussion/interview at any time that you wish without your job being affected. I will give you an opportunity at the end of the interview/discussion to review your remarks, and you can ask to modify or remove portions of those, if you do not agree with my notes.

**Part II: Certificate of Consent**

**I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study**

**Print Name of Participant**\_\_\_\_\_

**Signature of Participant** \_\_\_\_\_

**Date** \_\_\_\_\_

Day/month/year

**I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily. A copy of this ICF has been provided to the participant.**


**Print Name of Researcher/person taking the consent**\_\_\_\_\_

**Signature of Researcher /person taking the consent**\_\_\_\_\_

**Date** \_\_\_\_\_

Day/month/yea

## C. INSTITUTIONAL ETHICS COMMITTEE APPROVAL



# स्वामी विवेकानन्द योग अनुसंधान संस्थान

## Swami Vivekananda Yoga Anusandhāna Samsthāna

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)  
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RES/IEC-SVYASA/35/2014 October 09, 2014


To,  
Dr. Sony Kumari  
Assistant Professor,  
S-VYASA, Yoga University,  
Bangalore

Reference:  
"Effect of Yoga On counterproductive Work Behavior." - Committee Approval of the above mentioned study.

Dear Dr. Sony Kumari,  
We have received from you the following study related documents vide your letter dated June 17, 2014

1	Project Proposal
2	Informed consent form

Ethics committee meeting was held on July 20, 2014 at 10 am to 1:00 pm at Eknath Bhavan, Bangalore. Above documents were examined and discussed in the meeting. After due consideration, the committee has decided to approve conducting the aforementioned study.

<b>APPROVED</b>

<b>INSTITUTIONAL ETHICS COMMITTEE</b> SVYASA, BANGALORE

## D. INTERVENTION PROTOCOL

### ***Yoga Group:***

- d) Theory and postures (35 minutes): Yogic theory on *Rāja-Yoga*, *Bhakti-Yoga*, *Karma-Yoga*, *Jñāna-Yoga*, and *Sattvik* diet. *Asana* covered were *Sūrya Namaskāra* (Sun Salutations), *Trikoṇāsana* (Triangle Pose), *Vīrabhadrāsana* (Warrior Pose), *Pārśvakoṇāsana* (Sides Angle Pose), *Vṛkṣāsana* (Tree Pose), *Ardhamatsyendrāsana* (Half Twist Pose), and *Bhujangāsana* (also known as Cobra Pose).
- e) Breathing (15 minutes): *Bhastrikā* (Bellows breathing), *Kapālabhāti* (Skull shining breathing), *Anuloma-Viloma* (nostril breathing- alternate), *Bhrāmari* (Bee breathing)
- f) Meditation (10 minutes): *Dhyāna*, *Yoganidrā*

### ***Control Group:***

- d) Physical activity and theory (35 minutes): Theory on project management. Physical activities covered were *Spot Jogging*, *Loosening exercises*, *Strengthening exercise*, *Wrist movement and rotation*, *Neck movement and rotation*, *Head movements and rotations*.
- e) Breathing (15 minutes): *Normal slow breathing*
- f) Rest (10 minutes): *Resting*

**E. COUNTERPRODUCTIVE WORK BEHAVIOR CHECKLIST (CWB-C)**

How often have you done each of the following things on your present job?	Never	Once or Twice	Once or Twice per month	Once or twice per week	Every day
1. Purposely wasted your employer's materials/supplies	1	2	3	4	5
2. Daydreamed rather than did your work	1	2	3	4	5
3. Complained about insignificant things at work	1	2	3	4	5
4. Told people outside the job what a lousy place you work for	1	2	3	4	5
5. Purposely did your work incorrectly	1	2	3	4	5
6. Came to work late without permission	1	2	3	4	5
7. Stayed home from work and said you were sick when you weren't	1	2	3	4	5
8. Purposely damaged a piece of equipment or property	1	2	3	4	5
9. Purposely dirtied or littered your place of work	1	2	3	4	5
10. Stolen something belonging to your employer	1	2	3	4	5
11. Started or continued a damaging or harmful rumor at work	1	2	3	4	5

12. Been nasty or rude to a client or customer	1	2	3	4	5
13. Purposely worked slowly when things needed to get done	1	2	3	4	5
14. Refused to take on an assignment when asked	1	2	3	4	5
15. Purposely came late to an appointment or meeting	1	2	3	4	5
16. Failed to report a problem so it would get worse	1	2	3	4	5
17. Taken a longer break than you were allowed to take	1	2	3	4	5
18. Purposely failed to follow instructions	1	2	3	4	5
19. Left work earlier than you were allowed to	1	2	3	4	5
20. Insulted someone about their job performance	1	2	3	4	5
21. Made fun of someone's personal life	1	2	3	4	5
22. Took supplies or tools home without permission	1	2	3	4	5
23. Tried to look busy while doing nothing	1	2	3	4	5
24. Put in to be paid for more hours than you worked	1	2	3	4	5
25. Took money from your employer without permission	1	2	3	4	5
26. Ignored someone at work	1	2	3	4	5
27. Refused to help someone at work	1	2	3	4	5

28. Withheld needed information from someone at work	1	2	3	4	5
29. Purposely interfered with someone at work doing his/her job	1	2	3	4	5
30. Blamed someone at work for error you made	1	2	3	4	5
31. Started an argument with someone at work	1	2	3	4	5
32. Stole something belonging to someone at work	1	2	3	4	5
33. Verbally abused someone at work	1	2	3	4	5
34. Made an obscene gesture (the finger) to someone at work	1	2	3	4	5
35. Threatened someone at work with violence	1	2	3	4	5
36. Threatened someone at work, but not physically	1	2	3	4	5
37. Said something obscene to someone at work to make them feel bad	1	2	3	4	5
38. Hid something so someone at work couldn't find it	1	2	3	4	5
39. Did something to make someone at work look bad	1	2	3	4	5
40. Played a mean prank to embarrass someone at work	1	2	3	4	5
41. Destroyed property belonging to someone at work	1	2	3	4	5
42. Looked at someone at work's private mail/property without permission	1	2	3	4	5

43. Hit or pushed someone at work	1	2	3	4	5
44. Insulted or made fun of someone at work	1	2	3	4	5
45. Avoided returning a phone call to someone you should at work	1	2	3	4	5

#### CWB-C 45-Item Scoring

To score the CWB-C, sum responses to items shown below for each subscale (organizational versus person), or all the items for the total score.

**CWB organization:** 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 13, 14, 15, 16, 17, 18, 19, 22, 23, 24, 25.

**CWB person:** 11, 20, 21, 26-44.

## F. BUSS-PERRY AGGRESSION QUESTIONNAIRE (BPAQ)

Please rate each of the following items in terms of how characteristic they are of you. Use the following scale for answering these items.

<b>Response</b>	<b>Score</b>
Extremely uncharacteristic of me	1
Somewhat uncharacteristic of me	2
Neither uncharacteristic nor characteristic of me	3
Somewhat characteristic of me	4
Somewhat characteristic of me	5

- 1) Once in a while I can't control the urge to strike another person.
- 2) Given enough provocation, I may hit another person.
- 3) If somebody hits me, I hit back.
- 4) I get into fights a little more than the average person.
- 5) If I have to resort to violence to protect my rights, I will.
- 6) There are people who pushed me so far that we came to blows.
- 7) I can think of no good reason for ever hitting a person.
- 8) I have threatened people I know.
- 9) I have become so mad that I have broken things.
- 10) I tell my friends openly when I disagree with them.
- 11) I often find myself disagreeing with people.
- 12) When people annoy me, I may tell them what I think of them.
- 13) I can't help getting into arguments when people disagree with me.
- 14) My friends say that I'm somewhat argumentative.

- 15) I flare up quickly but get over it quickly.
- 16) When frustrated, I let my irritation show.
- 17) I sometimes feel like a powder keg ready to explode.
- 18) I am an even-tempered person.
- 19) Some of my friends think I'm a hothead.
- 20) Sometimes I fly off the handle for no good reason.
- 21) I have trouble controlling my temper.
- 22) I am sometimes eaten up with jealousy.
- 23) At times I feel I have gotten a raw deal out of life.
- 24) Other people always seem to get the breaks.
- 25) I wonder why sometimes I feel so bitter about things.
- 26) I know that "friends" talk about me behind my back.
- 27) I am suspicious of overly friendly strangers.
- 28) I sometimes feel that people are laughing at me behind me back.
- 29) When people are especially nice, I wonder what they want.

1-9 Physical Aggression; 10-14 Verbal Aggression; 15-21 Anger; 22-29 Hostility

**G. POSITIVE AND NEGATIVE AFFECT SCHEDULE (PANAS)**

This scale consists of a number of words that describe different feelings and emotions. Read each item and then list the number from the scale below next to each word. Indicate to what extent you feel this way right now, that is, at the present moment OR indicate the extent you have felt this way over the past week (circle the instructions you followed when taking this measure)

<b>Response</b>	<b>Score</b>
Very Slightly or Not at All	1
A Little	2
Moderately	3
Quite a Bit	4
Extremely	5

\_\_\_\_\_ 1. Interested

\_\_\_\_\_ 11. Irritable

\_\_\_\_\_ 2. Distressed

\_\_\_\_\_ 12. Alert

\_\_\_\_\_ 3. Excited

\_\_\_\_\_ 13. Ashamed

\_\_\_\_\_ 4. Upset

\_\_\_\_\_ 14. Inspired

\_\_\_\_\_ 5. Strong

\_\_\_\_\_ 15. Nervous

\_\_\_\_\_ 6. Guilty

\_\_\_\_\_ 16. Determined

\_\_\_\_\_ 7. Scared

\_\_\_\_\_ 17. Attentive

\_\_\_\_\_ 8. Hostile

\_\_\_\_\_ 18. Jittery

\_\_\_\_\_ 9. Enthusiastic

\_\_\_\_\_ 19. Active

\_\_\_\_\_ 10. Proud

\_\_\_\_\_ 20. Afraid

Positive Affect Score: Add the scores on items 1, 3, 5, 9, 10, 12, 14, 16, 17, and 19. Scores can range from 10 – 50, with higher scores representing higher levels of positive affect.

Negative Affect Score: Add the scores on items 2, 4, 6, 7, 8, 11, 13, 15, 18, and 20. Scores can range from 10 – 50, with lower scores representing lower levels of negative affect.

## H. LIST OF PUBLICATIONS FROM THIS DOCTORAL THESIS

- Dwivedi, U., Kumari, S., & Nagendra, H. (2015). Model of yoga intervention in industrial organizational psychology for counterproductive work behavior. *Industrial Psychiatry Journal*, 24(2), 119-124. <http://dx.doi.org/10.4103/0972-6748.181730>
- Dwivedi, U., Kumari, S., & Nagendra, H. (2016). Effect of yoga practices in reducing counterproductive work behavior and its predictors. *Indian Journal Of Psychiatry*, 58(2), 216-219. <http://dx.doi.org/10.4103/0019-5545.183778>
- Dwivedi, U., Kumari, S., Akhilesh, K., & Nagendra, H. (2015). Well-being at workplace through mindfulness: Influence of Yoga practice on positive affect and aggression. *AYU (An International Quarterly Journal Of Research In Ayurveda)*, 36(4), 375-379. <http://dx.doi.org/10.4103/0974-8520.190693>

