

Analysis of Methods to Mitigate Aggression Among Youth by Leveraging Indian Tradition and Culture

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Abstract

Aggression among youth in today's world has become an important item of concern for the society. Prevention of aggression among youth can aid the realisation of the following Sustainable Development Goals (SDGs): No Poverty (SDG 1), Good Habits and Well-being (SDG 3), Quality Education (SDG 4), Gender Equality (SDG 5), Reduced Inequalities (Goal 10), and Peace, Justice and Strong Institution (Goal 16). This paper provides the details of the bibliometric analysis of the literature on aggression to identify the researchers and their research themes. The salient messages and practices from Indian scriptures such as Vedas, Itihasas, Puranas and Dharma Sastras that outline the causes of aggression and the means to prevent aggression are highlighted. Indian scriptures emphasise the significance of inner strength and outer strength of a human being in leading a healthy and productive life with self-control. The case studies reported in the literature on implementing the practices derived from the Indian Knowledge System (IKS) underline the importance of IKS for preventing aggression among youth. It is evident that the application of IKS in facilitating a vibrant environment for the young population of the world still remains largely unexplored.

Keywords: Aggression, Aggression Prevention, Indian Knowledge System, Indian scriptures, Intervention, Meditation, Violence, Yoga, Youth.

1. Introduction

The term aggression denotes the intentional behaviour of an individual that leads to the experience of pain, physical or mental, by another individual. The origin of the word aggression is the Latin word 'aggređi', meaning 'to attack'. Aggression consists of three components, namely the intention of a person to harm another person, the propensity to act and actual harm

perpetrated on another person. Aggressive behaviour includes howling, wounding, bullying and name-calling. In some cases, aggression results in anti-social activities such as ragging, stealing and lynching. Winia et al. [1] state that the youth (*yauvana*) stage involves a transition from childhood to adulthood. This is the period of habit formation and the habits thus formed persist in adulthood. According to Aurobindo [2], parenting begins in the mother's womb and concludes in adulthood. It was reported in the 2011 census that every fifth individual is an adolescent in India [3]. Generally, aggressive behaviour advances from lesser to increased severity during the development period of adolescence. Aggression among youth today has become an important matter of concern for the society. Several educational institutions are facing the problem of aggression and violence among students. Violent behaviour is also encountered in public places such as traffic junctions/signals, bus stations/railway stations, parks, sports arena, etc. Even though aggression entails harming others, not all occurrences of harm to another person can be considered aggression. For instance, when a person sets ablaze bonfire and it falls on a pedestrian, thereby injuring him/her, this action cannot be termed as aggressive behaviour since it is unintentional [4]. Sharma and Marimuthu [5] describe several factors that lead to aggression. The sources of aggression can be summarised as follows:

- ❖ Improper parenting
- ❖ Influence of media
- ❖ Peer influence
- ❖ Socio-economic background
- ❖ Substance use and Alcohol use
- ❖ Provocation
- ❖ Frustration
- ❖ Low self-esteem
- ❖ Violent movies and games
- ❖ Extended viewing of television

Parenting has a significant impact on the developmental stages of a child. Improper parenting is characterized by parental dominance, unreasonably stern disciplining, little regard for the views of the child, and rendering severe punishments [6]. A Subhasitam says "सर्पस्य पुत्रः सर्प एव भवति।" (*sarpasya putra: sarpa eva bhavati*) i.e., child of a snake is a snake. Print media, television and digital media (mobile, internet, etc.) influence the behaviour of the youth. Digital violence is found to be on the rise due to aspects such as accessibility, convenience, speed and anonymity of the digital media. As per Maslow's hierarchy of needs, individuals are driven by the need for belongingness to the group [7]. Youth may succumb to peer pressure and may learn to exhibit aggressive behaviour. Socio-economic background is reported to influence aggression among youth [8]. Substance use and alcohol use lead to inadequate and inharmonious sleep that induces aggressive behaviour [3, 9].

Provocation, either physical or verbal, leads to anger and, hence, aggression. Provocation affects self-esteem, and the provoked person reacts with aggressive gestures. Teasing or ridiculing, as in the case of ragging, can also result in aggression. Frustration occurs when an individual is unable to achieve the goals set, thus causing dejection and depression. Healthy self-esteem of an individual influences the individual's mental well-being. However, too high self-esteem or too low self-esteem is a concern and is characterised by aggressive behaviour of youth. Acquaintance with media such as the internet, films, video games and television with violent content has been found to be associated with violent behaviour and aggression among youth. Research studies reveal that aggressive behaviour is found among youth when they devote more than four hours a day to viewing violent content programmes [10]. Self-harm is a type of violence wherein an individual hurts himself/herself [11].

Recent research studies observe that aggressive behaviour/violence has become a community health problem. In the literature, several methods have been proposed to deal with aggression. Built on the foundational pillars of access, equity, quality, affordability and accountability, The National Education Policy (NEP) is aligned with the 2030 agenda for sustainable development (SD) [12]. The Sustainable Development Goal 4 (SDG4) of the 2030 agenda for SD adopted by India in 2015 seeks to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" by 2030. Prevention of aggression among youth can aid the realisation of the following SDGs: No Poverty (SDG 1), Good Habits and Well-being (SDG 3), Quality Education (SDG 4), Gender Equality (SDG 5), Reduced Inequalities (Goal 10), and Peace, Justice and Strong Institution (Goal 16). The present paper focuses on the methods based on the Indian knowledge system for preventing and handling aggression among youth.

The rest of the paper is organised as follows. Section 2 provides the details of the bibliometric analysis of the literature on aggression to identify the researchers and their research themes. Section 3 presents the salient messages and illustrations from Indian scriptures that outline the causes of aggression and the means to prevent aggression. Section 4 deals with case studies reported in the literature on the implementation of Indian traditional knowledge for preventing aggression among youth. Section 5 provides the conclusion.

2. Bibliometric Analysis of Academic Literature on Youth Aggression in the Indian Context

Bibliometric analysis is a family of quantitative techniques to study academic literature. The technique is primarily used to explore the evolution of research in a particular field and to identify prominent contributions in the domain. The analysis employs statistical tools on

bibliometric data of published articles to understand how the research progressed over time. Articles for analysis are often selected following a systematic literature review procedure, thus minimizing inclusion/exclusion errors and bias. In this research, bibliometric analysis is conducted to map the state of research in youth aggression from an Indian context. An extensive keyword-based search and retrieval exercise was conducted in two stages to spot relevant papers published on this topic from the Scopus database. In fact, the Scopus abstract and citation platform was chosen due to its wider coverage and established quality standards.

Initially, keywords such as 'aggression', 'violence', 'youth', 'adolescent', and 'India' were combined appropriately using Boolean operators to ensure comprehensiveness. The search was conducted using the advanced search option in Scopus, which fetched 784 articles. In the second stage, the title and abstract of each of these articles are manually examined to refine the results further. Research papers that are found to focus predominantly on supplementary themes, such as intimate partner violence, gender studies, marital studies, political studies, feminism, etc., were removed from further analysis. The papers that discuss topics such as youth behavioural characteristics, family atmosphere, parenting, school/college atmosphere, youth development, mental health, dietary preferences, and online engagement characteristics are selected for further bibliometric analysis.

The process ultimately resulted in the identification of 212 relevant articles. The bibliometric details of these 212 papers are exported from Scopus as a single comma-separated values (CSV) file, and analysis was conducted on the Biblioshiny tool in the *R* programming platform, BibExcel and the Pajek application for network visualisation. The exercise yielded intriguing revelations regarding the present study trajectory and the subjects explored thus far. Firstly, a country-wise contribution-cum-collaboration map is created to understand the status of global research, as shown in Figure 1. It can be inferred from Figure 1 that academicians in India have collaborated significantly with scholars across the globe, particularly with the US, UK, China, Australia, Canada, Nigeria, South Africa, and Japan, among others. The pattern signifies the presence of global research enthusiasm on this topic, which is primarily focused on Indian youth. To understand further, a three-field plot as shown in Figure 2, is developed to gain a bird's-eye view of the research domain. The three-field plot illustrates the top 20 prominent authors who contributed to this field, the research themes they investigated, as evidenced by the important keywords retrieved from their articles and the journals in which they published their papers. It can be noted that scholars have analysed issues such as bullying, substance use, sexual abuse and victimization and how these issues influence character development among Indian youth. Furthermore, the keyword co-occurrence as shown in Figure 3 highlights the research themes and their interrelationships in addition to what was revealed in the three-field plot.

It is interesting to note that past research has investigated myriad aspects related to youth aggression. A majority of the keywords can be peripherally categorised into three groups, namely, (1) factors that cause/facilitate aggression, (2) behavioural traits and (3) the strategies to minimize aggression. Firstly, the factors that cause/facilitate aggression among youth include alcohol, substance use, domestic violence, gender-based violence, gender differences, sexual abuse, the internet and cyberspace, adverse childhood experiences, COVID-19, victimization, and discrimination. Secondly, the behavioural traits include aggression, depression, anxiety, stress, bullying, individualism, suicidal ideation, juvenile delinquency, self-harm, resistance, and social withdrawal. Finally, the aspects that hold the key to ensuring youth well-being include peer attachment, culture, family support, proper enforcement of the Pocso Act, coping, nutritional diet, resilience, and collectivism, among others. Apart from these, it was observed that scholars have also examined themes like selfie obsession, sports, cinema, sleep patterns, parents' drinking habits, dietary preferences, etc., and their influence on character formation among youths in India.

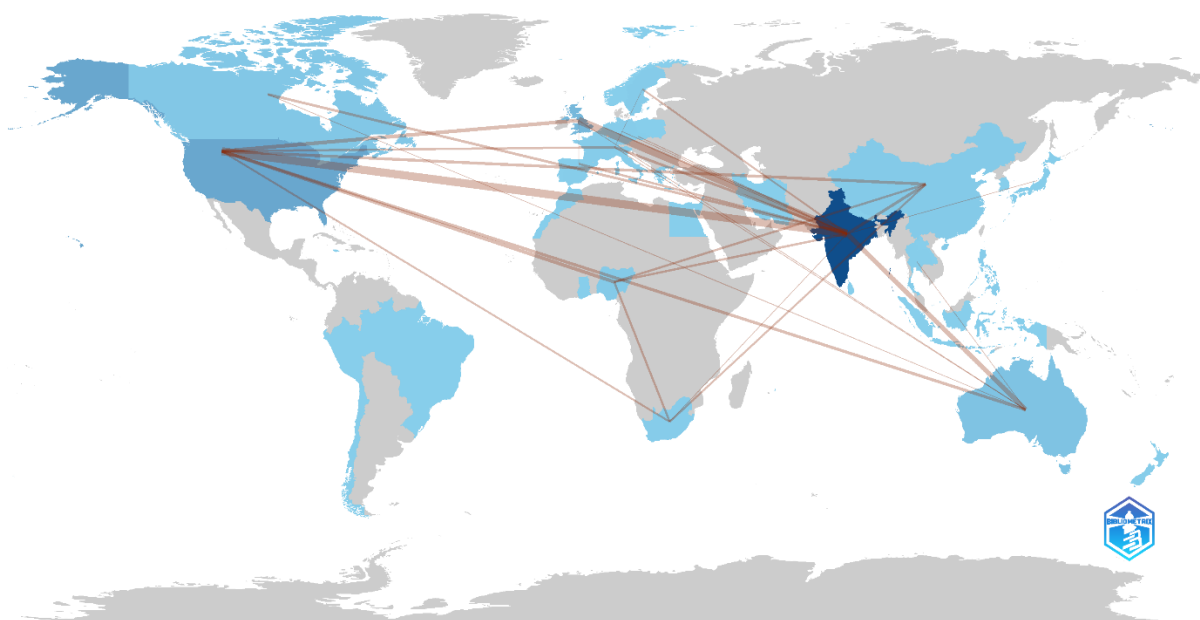


Figure 1: Country contribution cum collaboration map

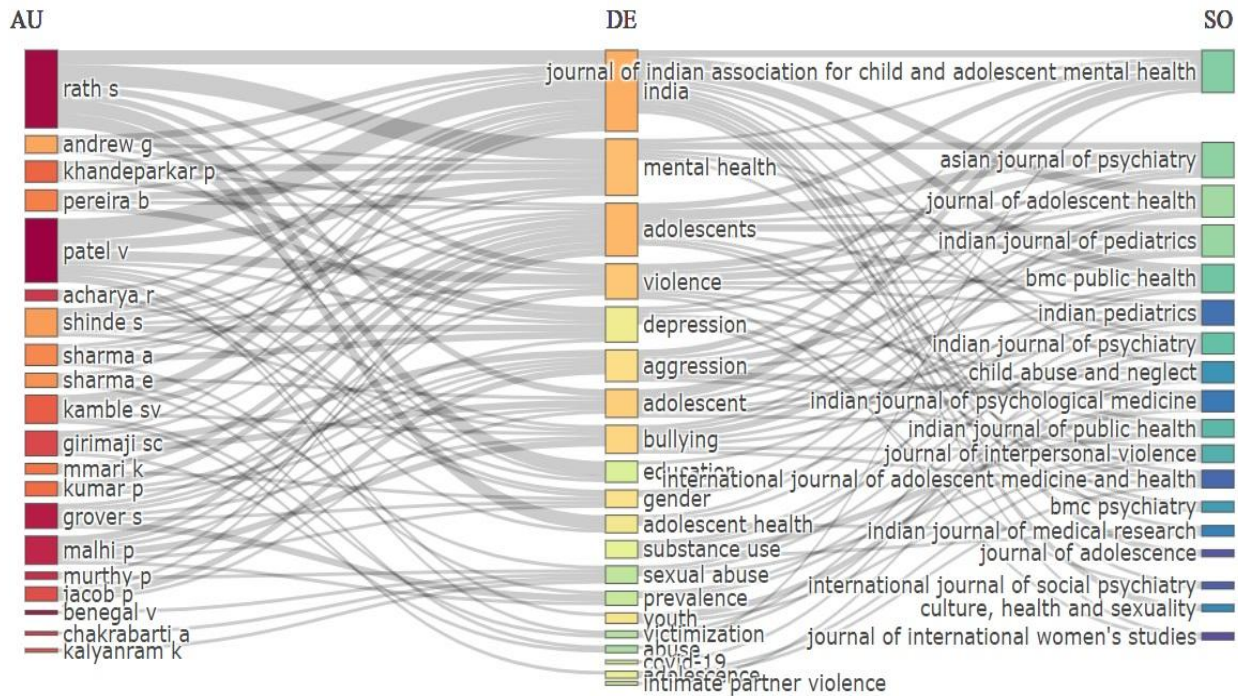


Figure 2: Three-field plot

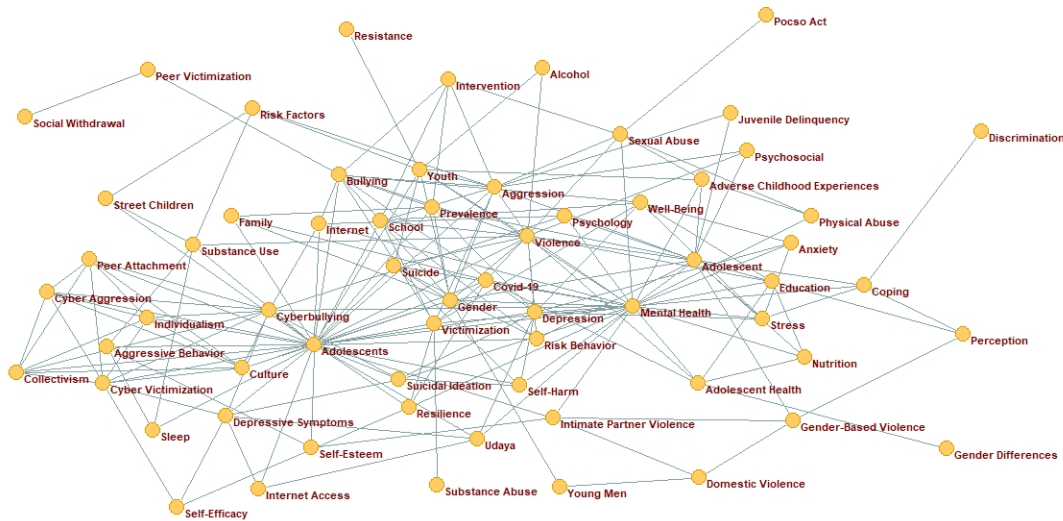


Figure 3: Keyword co-occurrence analysis

3. Methods from Indian Traditional Knowledge to Prevent Aggression

Indian scriptures such as vedas itihāsā (rāmāyaṇa, mahābhārata) purāṇās, dharmasāstrās, and darśanās (Indian philosophical systems, especially Patanjali's Aṣṭaṅga Yoga) have clearly incorporated several messages and illustrations for righteous conduct and behaviour. The

various stages of a man are classified as babyhood, childhood, adolescence (kaumāra), youth, (yauvana) and old age (vārdhakya). This classification is not based on age alone but on the four orders of life (brahmacarya, gr̥hastha, vānaprastha, and sanyāsa) and the four goals (puruṣārtha such as dharma, artha, kāma, mokṣa). Indian scriptures highlight the significance of parenting and the reasons for the aggressive behaviour of people [13].

Srimad Bhagavatam (Canto 5, Chapter 26, Verse 22) describes the condition of a person who neglects his prescribed duties as follows [14].

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून् भिन्दन्ति ते सम्परेत्य वैतरण्यां निपतन्ति भिन्नमर्यादास्तस्यां
निरयपरिखाभूतायां नद्यां यादोगणैरितस्ततो भक्ष्यमाणा आत्मना न । वियुज्यमानाश्चासुभिरुह्यमानाः स्वाधेन
कर्मपाकमनुस्मरन्तो विष्मूत्रपूयशोणितकेशनखास्थिमेदोमांसवसावाहिन्यामुपतप्यन्ते ॥

ye tv iha vai rājanyā rāja-puruṣā vā apākhaṇḍā dharma-setūn bhindanti te samparetya
vaitaraṇyām nipatanti
bhinna-maryādās tasyām niraya-parikhā-bhūtāyām nadyām yādo-gaṇair itas tato
bhakṣyamāṇā ātmanā na ।
vīyujyamānāś cāsubhir uhyamānāḥ svāghena karma-pākam anusmaranto
viṣ-mūtra-pūya-śoṇita-keśa-nakhāsthī-medo-māṁsa-vasā-vāhinyām upatapyante ॥

ye — persons who; tu — but; iha — in this life; vai — indeed; rājanyāḥ — members of the royal family, or kṣatriyas; rāja-puruṣāḥ — government servants; vā — or; apākhaṇḍāḥ — although born in responsible families; dharma-setūn — the bounds of prescribed religious principles; bhindanti — transgress; te — they; samparetya — after dying; vaitaraṇyām — named Vaitaraṇī; nipatanti — fall down; bhinna-maryādāḥ — who have broken the regulative principles; tasyām — in that; niraya-parikhā-bhūtāyām — the moat surrounding hell; nadyām — in the river; yādaḥ-gaṇaiḥ — by ferocious aquatic animals; itaḥ tataḥ — here and there; bhakṣyamāṇāḥ — being eaten; ātmanā — with the body; na — not; vīyujyamānāḥ — being separated; ca — and; asubhiḥ — the life airs; uhyamānāḥ — being carried; sva-aghena — by his own sinful activities; karma-pākam — the result of his impious activities; anusmarantaḥ — remembering; viṣ — of stool; mūtra — urine; pūya — pus; śoṇita — blood; keśa — hair; nakha — nails; asthi — bones; medaḥ — marrow; māṁsa — flesh; vasā — fat; vāhinyām — in the river; upatapyante — are afflicted with pain.

Meaning: A person who is born into a responsible family — such as a kṣatriya, a member of royalty or a government servant — but who neglects to execute his prescribed duties according to religious principles and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitaraṇī. This river, which is a moat surrounding hell, is full of ferocious

aquatic animals. When a sinful man is thrown into the river Vaitaraṇi, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat. The Ayodyākāṇḍa of Rāmāyaṇa (35th sarga, 28th śloka) describes how a child develops his/her characteristics as follows:

सत्याशचात्र प्रवादोऽयं लौकिकः प्रतिभाति मा ।
पितृन् समनुजायन्ते नरा मातरमङ्गनाः ॥

satyāśacātra pravādo'yaṃ laukika: pratibhāti mā ।
pitṛn samanujāyante narā mātaramaṅganā: ॥

नराः(narā) – men; पितृन् (pitṛn) – fathers; अङ्गनाः (aṅganāḥ) – women; मातरम् (mātaram) – mother; समनुजायन्ते (samanujāyante) - are born similar to them; अयम् (ayam) – this; लौकिकः (laukikaḥ) - generally accepted; प्रवादः (pravādaḥ) – saying; सत्यः (satyaḥ) – truth; अद्य (adya) - now, मा (mā) - about (to) me; प्रतिभाति (pratibhāti) - appears.

Sumantra tells Kaikeyi on her wish to send Rama to exile - The generally accepted saying in this world that 'sons resemble the father and, daughters the mother' appears true to me today.

Meaning: The son acquires the characteristics of the father, whereas the daughter acquires that of the mother. Parents need to be role models and guide their children to tread the right path.

In the Adi Parva (68th chapter, 54th śloka) of Mahabharata, the following verse poses a query about unwise parenting:

अण्डानि बिभ्रति स्वानि न भिन्दन्ति पिपीलिकाः ।
न भरेथाः कथं नु त्वं धर्मज्ञ सन्स्वमात्मजम् ॥

aṇḍāni bibhrati svāni bhindanti pipīlikāḥ ।
na bherethā: katham nu tvaṃ dharmajña sansvamātmajam ॥

अण्डानि (aṇḍāni) – eggs; बिभ्रति (bibhrati) – bears; स्वानि (svāni) – own; न (na) – not;

भिन्दन्ति (bhindanti) – break; पिपीलिकाः (pipīlikāḥ) - ants; न (na) – not; भरेथाः (bherethāḥ) - should you carry or support; कथं (katham) – how; नु (nu) - indeed; त्वं (tvaṃ) – you; धर्मज्ञ

(dharmajña) - one who knows righteousness; सन्स्वमात्मजम् (samsvamātmajam) - your own child.

Meaning: Ants carry their own eggs and do not break them. How can you, who know righteousness, not support your own child? This verse emphasizes the significance of the parents' responsibility and care.

Lord Krishna describes the source of anger in Bhagavad Gita chapter 3, verse 37 as given below:

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 3.37 ॥

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ |
mahāśano mahāpāpmā viddhyenamiha vairiṇam ॥ 3.37 ॥

kāmaḥ - lust; eṣaḥ - this; krodhaḥ - wrath; eṣaḥ - this; rajaḥ-guṇa - the mode of passion; samudbhavaḥ - born of; mahā-aśanaḥ - all-devouring; mahā-pāpmā - greatly sinful; viddhi - know; enam - this; iha - in the material world; vairiṇam - greatest enemy.

Meaning: It is lust only, which arises due to the contact with the material modes of passion and later transformed into anger, and which is the all-devouring, sinful enemy of this world.

In the following verses of Bhagavad Gita, chapter 2, verses 62 to 65, Lord Krishna describes how anger progresses to aggression [15].

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥2.62॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥2.63॥
रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥2.64॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥2.65॥

dhyāyato viṣayānpuṃsaḥ saṁgasteṣūpajāyate |
saṁgātsaṁjāyate kāmaḥ kāmātkrodho'bhijāyate ॥2.62॥

krodhādsammohaḥ sammohātsmṛtīvibhramaḥ |
smṛtibhramśād buddhināśo buddhināśātpraṇāsyati ||2.63||
rāgadveṣaviyuktaistu viṣayānindriyaiścaran|
ātmavaśyairvidheyātmā prasādamadhigacchati ||2.64||
prasāde sarvaduḥkhānāṃ hānirasyopajāyate |
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate ||2.65||

dhyāyataḥ - while contemplating; viṣayān - sense objects; puṃsaḥ - of a person; saṅgaḥ - attachment; teṣu - in the sense objects; upajāyate - develops; saṅgāt - from attachment; sañjāyate - develops; kāmāḥ - desire; kāmāt - from desire; krodhaḥ - anger; abhijāyate - becomes manifest.

krodhāt - from anger; bhavati - takes place; sammohaḥ - perfect illusion; sammohāt - from illusion; smṛti - of memory; vibhramaḥ - bewilderment; smṛti-bhramśāt - after bewilderment of memory; buddhi-nāśaḥ - loss of intelligence; buddhi-nāśāt - and from loss of intelligence; praṇāsyati - one falls down.

rāga - attachment; dveṣa - and detachment; vimuktaiḥ - by one who has become free from; tu - but; viṣayān - sense objects; indriyaiḥ - by the senses; caran - acting upon; ātma-vaśyaiḥ - under one's control; vidheya-ātmā - one who follows regulated freedom; prasādam - the mercy of the Lord; adhigacchati - attains.

prasāde - on achievement of the causeless mercy of the Lord; sarva - of all; duḥkhānām - material miseries; hāniḥ - destruction; asya - his; upajāyate - takes place; prasanna-cetasāḥ - of the happy-minded; hi - certainly; āśu - very soon; buddhiḥ - intelligence; pari - sufficiently; avatiṣṭhate - becomes established.

Meaning: While contemplating the objects of the senses, a person develops an attachment for them, and from such attachment, lust develops, and from lust, anger arises. From anger, delusion arises, and from delusion, bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down. One who can control his senses by practising the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion. Thus, the following sequence emerges for a misguided person.

Attachment → Lust → Anger → Delusion → Bewilderment of memory → Loss of intelligence → Aggression/Violence

Srimad Bhagavatam (Canto 4, Chapter 8, Verses 3 and 4) describes the origin of anger and harsh speech leading to fear and death (Srila Prabhupada, 1980).

तयोः समभवल्लोभो निकृतिश्च महामते ।
ताभ्यां क्रोधश्च हिंसा च यद्दुरुक्तिः स्वसा कलिः ॥
दुरुक्तौ कलिराधत्त भयं मृत्युं च सत्तम ।
तयोश्च मिथुनं जज्ञे यातना निरयस्तथा ॥

tayo: samabhavallobho nikṛtiśca mahāmate ।
tābhyāṃ krodhaśca hiṃsā ca yaddurukti: svasā kali: ॥
duruktau kalirādhatta bhayaṃ mṛtyuṃ ca sattama ।
tayośca mithunaṃ jajñe yātanā nirayastathā ॥

tayoḥ - those two; samabhavat - were born; lobhaḥ - Greed; nikṛtiḥ - Cunning; ca - and; mahā-mate - O great soul; tābhyāṃ - from both of them; krodhaḥ - Anger; ca - and; hiṃsā - Envy; ca - and; yat - from both of whom; duruktiḥ - Harsh Speech; svasā - sister; kaliḥ - Kali.

duruktau - in Durukti; kaliḥ - Kali; ādhatta - produced; bhayaṃ - Fearfulness; mṛtyuṃ - Death; ca - and; sat-tama - O greatest of all good men; tayoh - of those two; ca - and; mithunam - by combination; jajñe - were produced; yātanā - Excessive Pain; nirayaḥ - Hell; tathā - as well.

Meaning: Maitreya told Vidura: O great soul, from Dambha and Maya, were born Greed and Nikṛti, or Cunning. From their combination came children named Krodha (Angre) and Himsa [Envy], and from their combination were born Kali (quarrel) and his sister Durukti (Harsh Speech). O greatest of all good men, by the combination of Kali and Harsh Speech, were born children named Mṛtyu (Death) and Bhiti (Fear). From the combination of Mṛtyu and Bhiti came children named Yatana (Excessive Pain) and Niraya (Hell).

In the light of the messages described above, Bhagavad Gita (Chapter 14, Verse 16 and Chapter 3, Verse 35, respectively) exhorts people to act in the mode of goodness and perform the prescribed duties as follows [15]:

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥14.16॥

karmaṇa: sukṛtasyāhu: sāttvikam nirmalam phalam ।
rajasastu phalam du:khamajñānam tamasa: phalam ॥14.16॥

karmaṇaḥ — of work; su-kṛtasya — pious; āhuḥ — is said; sāttvikam — in the mode of goodness; nirmalam — purified; phalam — the result; rajasah — of the mode of passion; tu — but; phalam — the result; duḥkham — misery; ajñānam — nonsense; tamasaḥ — of the mode of ignorance; phalam — the result.

Meaning: By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥3.35॥

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt।
svadharme nidhanam śreyaḥ paradharmo bhayāvahaḥ ॥3.35॥

śreyān — far better; sva-dharmaḥ — one's prescribed duties; viguṇaḥ — even faulty; para-dharmāt — than duties mentioned for others; su-anuṣṭhitāt — perfectly done; sva-dharme — in one's prescribed duties; nidhanam — destruction; śreyaḥ — better; para-dharmaḥ — duties prescribed for others; bhaya-āvahaḥ — dangerous.

Meaning: It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties because following another's path is dangerous.

Out of the six Vedic schools of Indian philosophy (दर्शन - darśana), the Yoga school of philosophy established by Patanjali asserts the significance of the mind. It emphasises the various aspects associated with the mind such as understanding it, its different states, its cognisable activities and means of controlling it [16]. Through yoga sutras, Patanjali has formulated an eight-step method for mind control. These steps are यम (yama - control over body, mind and articulation), नियम (niyama - observances), आसन (āsana - physical fitness and posture, प्राणायाम (prāṇāyāma - breath control), प्रत्याहार (pratyāhāra - withdrawal of cognitive senses from their objects), धारणा (dhāraṇā - fixing the mind on an object), ध्यान (dhyāna - continuous meditation without interruption) and समाधि (samādhi - enlightenment, i.e., liberated state). It can be noted that the first two steps, यम (yama) and नियम (niyama) are to be followed by a person at all times. यम (yama) consists of five aspects, such as अहिंसा (ahiṃsā - avoiding harming), सत्या (satyā - speaking truth), अस्तेय (asteya - abstain from stealing), ब्रह्मचर्य

(brahmacharya - avoiding lust) and अपरिग्रह (aparigraha - temptation to amass wealth). नियम (niyama) comprises five types of practices, such as शौच (śauca - cleanliness of body and mind), सन्तोष (santoṣa - being content and happy with one's worldly goods), तपस् (tapas - tolerance of extremes of all kinds), स्वाध्याय (svādhyaṃya - learning scriptures) and ईश्वर प्रणिधान (īśvara praṇidhāna - meditation on God).

It can be noted that यम (yama) and नियम (niyama) are the ethical guidelines for a human being. The practice of यम (yama) and नियम (niyama) aids the development of positive characteristics for transforming आसुरीम् (āsurīm - demoniac nature) to दैवीम् (daivīm) - divine nature) of a human being. According to Ayurveda, the health of an individual is based on the state of the body (physical aspects) and mental well-being (psychological aspects) [16]. Both these aspects are required for leading a happy, healthy and productive/constructive life. Yoga provides a method to control anger and aggressive behaviour by controlling the senses and the mind. Once the senses and mind are under control, an individual will be able to apply his/her intellect for decision-making so that the individual's thoughts, words and actions will not result in any harm to others (no aggression) as well as to the individual (no self-harm).

4. Application of IKS for Preventing Aggression: Case Studies from Literature

A few case studies on the implementation of Indian traditional knowledge for preventing aggression among youth are reported in the literature. Some of these case studies are described in this section. Sharma et al. [17] investigates the effectiveness of mindfulness-based meditation programs for handling aggression. The sample comprised 50 people from Bengaluru city in the 18-25 years age. These people were found to experience difficulty in dealing with aggression. A questionnaire-based study was conducted before and after one month of conciliation. The conciliation exercise involved eight one-hour sessions for a period of one month. In each session, the participants were provided with documents related to the causes and consequences of aggression. Positive changes were observed among the participants. The practice of mindfulness meditation revealed reduced aggressive behaviour.

Setty et al. [18] present the details of a study conducted to determine the effectiveness of yoga practice in comparison with physical exercises. The evaluation metric was the attitude towards violence. A set of 158 healthy adolescents formed the sample. The participants were prescribed a yoga module consisting of आसन (āsana postures), प्राणायाम (prāṇāyāma) yoga way of life that included food intake, congregational prayers, chanting of

Vedic mantras and meditation. Statistical analysis of the results revealed that the participants of the yoga group demonstrated significant improvements in the adoption of non-violent strategies. The researchers suggest the inclusion of yoga in the curricula of schools and colleges.

Sumati and Karmarkar [19] state that “Heartfulness Meditation based on Sahaj Marg” can be used to improve characteristics such as empathy, compassion and selflessness. The researchers conducted a study with 374 college students drawn from colleges in Guwahati, Hyderabad and Indore. A total of 15 parameters were used to measure emotional and mental well-being by implementing a self-development program based on heartfulness meditation. By comparing the parameters before and after the implementation of the self-development program, it was found that heartfulness meditation had a positive impact on the participants.

Sharma et al. [20] report on a pilot study conducted using a violence prevention program based on social-emotional learning called Setu (सेतु), meaning a bridge to cross a violent river with each skill modelling a plank in the bridge. The study was conducted in two public schools in Delhi. One school was used as a conciliation school (with 95 student-participants of eighth grade) and the other as a comparison school (with 108 student-participants of eighth grade). The violent behaviour was measured at three instants, such as the start and end of the one-month intervention period and at the end of a six-month follow-up period. The analysis of results showed a significant reduction in all three categories of aggression, such as physical, nonphysical and victimisation. The study also demonstrated the feasibility and acceptability of a social-emotional learning program.

Sijwali and Sharma [21] compare the variations in mindfulness, self-compassion and aggression of young people who practice meditation with those who do not practice meditation. A questionnaire-based study was conducted with 68 young adults in the 18-25 age group. Analysis of the results of the study reveals that people with meditation practice demonstrate high levels of mindfulness and self-compassion when compared to those who do not practice meditation. High levels of aggression were also found in people who do not practice meditation. Including meditation in the everyday schedule is recommended for mitigating aggressive behaviour and for nourishing self-compassion and mindfulness.

5. Conclusion

In recent years, the aggressive behaviour of young adults has become a matter of serious concern for parents, teachers, administrators and the general public. The present study has identified the various sources of aggression. Several researchers have investigated the aggression problem with children and young adults as subjects of study. The questionnaire-

based survey method has been widely adopted. Both descriptive and inferential statistical techniques are employed for the analysis of results. Indian scriptures highlight the significance of inner strength and outer strength of a human being to lead a healthy and productive life with self-control. Indian scriptures prescribe the continuous practice of āsana, breathing exercises, meditation, and prayer in combination with a nutritious diet and moderate sleep that aid in developing and adopting a positive attitude.

Although a variety of dimensions related to youth aggression has been investigated and reported in the popular literature (indexed in Scopus), it is evident that the scholarship on the role of the traditional Indian Knowledge System in facilitating a vibrant environment for the young population of the world still remains largely unexplored. The current paper is intended to fill this gap by highlighting how we can leverage the traditional Indian Knowledge System to develop stakeholder counselling and training modules to ensure a bright future for our youth.

Since aggressiveness prevention can assist in the realisation of sustainable development goals (SDGs) such as SDG1, SDG3, SDG4, SDG5, SDG10, and SDG16, further research is required on the application of the Indian knowledge system. At the outset, the effect of parenting and methods of interventions can be an interesting area for research. Substance abuse and drug addiction are areas of concern for parents, educational institutions, society and the government. Different types of media exert substantial influence on human behaviour. Future research can be directed towards the effect of print media, television and digital media on aggressiveness. The aggressive behaviour of drivers of vehicles forms another prospective area of research. In addition to questionnaire-based methods, in-depth interviews and focus group studies can be adopted for data collection. The behavioural traits that lead to aggressiveness can be explored using the body-mind-intellect framework of Indian psychology.

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