

Juvenile Delinquency Of Youth And Role Of Yoga As A Remedial Measure

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ABSTRACT

This study explores the effectiveness of yogic practices in removing delinquent problem of youth. The purpose of the study was to find out the effect of yoga to remove delinquent problem among the youth. In the present study the researcher want to observe the effect of yoga on the delinquent problem of the Adolescence. Adolescent are the future of our country. It also a complex and multifaceted period of development and understanding. It begins to feel isolated from society. This negligence leads to antisocial behavior. The necessity is to change negative perception among youth. Youth engaging in criminal activities due to various underlying factors such as family dynamics, socio-economic challenges, peer influence, and exposure to violence, etc.

Juvenile delinquency also a significant social issue. It encompasses a range of behaviors by minor that violate laws or social norms. This problem can lead to social isolation, educational consequences and psychological harm for the individual involved. Therefore a researcher must make a study on this crucial topic. Despite a recent decline in juvenile crime rates, the need for effective prevention and rehabilitation strategies persists till date.

In the context of this problem, Yoga acts as a preventive medicine. This paper explores the potential of yogic practices, as a holistic development to address juvenile delinquency. Yoga with its structured Astanga Yoga, offers a framework for cultivating self- discipline, emotional regulation and ethical behavior in adolescent. It plays transformative roles in mitigating delinquent behaviours. Thus, discusses how Yoga can support juveniles in overcoming their dangerous nature and empowering them to make positive behavioural changes and reintegrate into society.

Keywords: Juvenile delinquency, Adolescence, Antisocial behavior and Astanga Yoga.

Introduction

Violation of law by a youth is called Juvenile Delinquency. The term “delinquency” is derived from the Latin word “delinquer”, which means ‘omit’. Juvenile delinquency refers to the involvement of young people in illegal, antisocial activities and criminal behavior committed by a person, typically under the age of 18. It encompasses a range of actions, from minor offenses like truancy to more serious crimes like theft, assault, and even violent offenses. Understanding the causes and consequences of juvenile delinquency is crucial for developing effective prevention and intervention strategies. When a person reaches adulthood, antisocial and criminal behavior done by him can be said as a crime. Thus, we can say that juvenile delinquency is the child and adolescent version of the crime. The term "juvenile delinquent" was established in the United States in the late 1800s to describe young lawbreakers.

The definition of a juvenile delinquent is a person who has not attained their eighteenth birthday and commits an act that would be considered a crime if they were an adult.

Objectives:

- To explore and study about the Juvenile Delinquency.
- To study and explores the effectiveness of yogic practices in removing delinquent problem of youth.

Need of the study

Recent years have seen sustained public and academic interest in criminality and mental health, with attention often focused on antisocial behavior by children and adolescents. The scale of the problem of juvenile delinquency has provoked mixed responses from governments and the media across the world, with calls for improved rehabilitation and support for juvenile offenders competing with voices advocating more punitive approaches. Meanwhile, decades of rigorous academic scrutiny have shed light on the complex and diverse needs of children who come into conflict with the law. Much of the growing body of literature on juvenile offenders shows considerable overlap between criminological, social and biomedical research, with a consensus emerging around the significance of a developmental understanding of the emergence of juvenile delinquency. Importantly, juvenile offenders have consistently been identified as a population that suffers from a markedly elevated prevalence and severity of mental disorder compared with the

general juvenile population. Meeting the needs of these young offenders presents practical and ethical challenges concerning treatment and management.

Materials and Methods

The present study will be based on Qualitative Method. The researcher is used analysis based on logic. The investigator is used the two main sources: Primary Sources: Books (textual source) and Secondary Sources: Websites, Research Journal, etc.

Who counts as juvenile?

Juvenile delinquency is a term commonly used in academic literature for referring to a young person who has committed a criminal offence, although its precise definition can vary according to the local jurisdiction. A 'juvenile' in this context refers to an individual who is legally able to commit a criminal offence owing to being over the minimum age of criminal responsibility, but who is under the age of criminal majority, when a person is legally considered an adult. Behaviors may include cruelty to people or animals, truancy, frequent and severe temper tantrums, excessive fighting or bullying and fire-setting.

Delinquent's characteristics

Some children are restless, highly energetic, and uninhibited, with a strong adventurous streak and an eagerness to constantly stay active. They thrive on excitement. On the other hand, there is a contrasting group that is shy, quiet, vindictive, and extremely self-centered. These children show little to no sense of shame or guilt and are indifferent to the feelings and thoughts of others.

Types of Offenses

Delinquency can range from status offenses (acts that are illegal only for minors, like truancy or curfew violations) to more serious crimes like theft, assault, and drug offenses.

Juvenile delinquency shows two general types of behaviors:

1. Status offense
2. Delinquent offense

Status offenses are not considered to be good for children and adolescents. Because of the age of the offender, these behaviors are proscribed. If these offenses are committed by adults,

behaviors are not illegal. Drinking or possessing alcohol, consuming tobacco, running away from home, truancy or not attending school without any good reason, and violating curfew. Delinquent offense: These offenses also include incorrigibility, waywardness, idleness, and being ungovernable. The juvenile justice system has devised formal labels for adolescents that are in need, which is depending on the jurisdiction.

Causes of Juvenile Delinquency:

Individual Factors:

These include impulsivity, aggression, substance use, mental health issues, and developmental delays.

Family Factors:

A lack of parental supervision, inconsistent discipline, family conflict, and substance abuse within the family can increase the risk of delinquency.

Peer Influence:

Peer pressure, especially from delinquent peers, can lead young people into harmful behaviors.

Socioeconomic Factors:

Poverty, lack of educational opportunities, and unemployment can create an environment where delinquency is more likely.

Community Factors:

Exposure to violence, lack of positive role models, and inadequate community resources can contribute to delinquency.

Advancement of Technology:

With the advancement of technology, there has been a change in the thinking process. There is a high influence of westernization modernization on the lifestyle of people.

Neurological Factors:

Individual psychological or behavioral risk factors that may make offending more likely include low intelligence, inability to delay gratification, aggression, lack of empathy, lack of emotional control and restlessness.

Consequences of Juvenile Delinquency:**Legal Consequences:**

Juveniles who commit offenses may face arrest, detention, and involvement in the juvenile justice system.

Social Consequences:

Delinquency can lead to social stigma, strained relationships with family and peers, and difficulty finding employment or housing in the future.

Psychological Consequences:

Delinquency can negatively impact a young person's self-esteem, mental health, and overall well-being.

Long-Term Effects:

Juvenile delinquency can increase the likelihood of future criminal behavior and involvement in the adult criminal justice system.

Prevention and Intervention:**Early Intervention Programs:**

Targeting at-risk youth with programs focused on improving parenting skills, academic performance, and social skills can be effective in preventing delinquency.

Community-Based Programs:

Providing safe spaces for recreation, mentoring programs and opportunities for community involvement can create a positive environment for young people.

Restorative Justice:

Programs that focus on repairing the harm caused by delinquent acts and involving victims, offenders, and the community can be effective in addressing delinquency.

Family Support:

Providing support and resources to families can help create a more stable and nurturing environment for young people.

Policies:

Education promotes economic growth, national productivity and innovation, and values of democracy and social cohesion.

Yoga as a Remedial Measure

The science of Yoga has its origin some thousands of years ago long before any religion and belief system were born. The practice of yoga is belief to have started with the very dawn of civilization. In the yogic legend Shiva is viewed as the main yogi of Adiyogi and the principal Guru or Adiguru. A few thousand years back, on the bank of the lake Kantisarovor in the Himalayas, Adiyogi poured his significant knowledge into the legendary Saptarishis or 'seven sages'. The sages took this effective yogic science to various parts of the world, including Asia, the Middle East, Northern Africa and South America. Interestingly, present day researcher have noted and wondered about the nearby parallels found between ancient scientist over the globe. However, it was in India that the yogic framework discovered its complet expression. Agastya the Saptarishi who travelled across the Indian subcontinent, made the culture around a core yogic lifestyle.

Role of Yoga to develop Positive and ideal self-concept plays an important role in making a successful nation, if the youth of any nation suffers with juvenile delinquency, then there will be corruption and crime in that nation. It will increase laziness, corruption, indiscipline which is extremely harmful for any nation. In juvenile delinquents, arises due to negative feedback and wrong family perception. At this point, any remedy or technique should be discovered as soon as possible to develop positivity in youth. Yoga plays a very important role in solving this problem. Great thinker and eminent Acharya Shriram Sharma express that, in ancient India, children were not made useless by giving them too much love, but instead they were sent under the guidance of qualified Yoga gurus. Staying in the Guru Ashram, those children

and youth used to develop ideal self-concept within them, such children and youth used to get an excellent place in the society and also build a civilized society.

According to Maharishi Patanjali, control of mental modifications can be achieved by the steps or limbs in Astanga yoga. Yama is for social well-being. *Yama*, the first limb of *Astanga Yoga*, lays the groundwork for restraint, self-control, ethical and moral behaviours.

Practicing *Ahimsa* upholds kindness and compassion, reduces hostility and violent inclinations, and encourages harmonious conflict resolution.

Satya cultivates truthfulness and sincerity, minimizing dishonest or manipulative tendencies.

Asteya nurtures respect for other's possessions, curbs desires for theft and excessive materialism.

Brahmacharya emphasizes discipline and moderation, helping to control impulsive actions such as risky behaviour such as committing rape, molestation or substance misuse.

Aparigraha diminishes envy and greed in at-risk youth, lowering the likelihood of criminal tendencies and helping them to resist societal pressures related to materialism and social standing.

Niyama is for self discipline. The second limb *Niyama* refers to a set of ethical observances or personal disciplines.

Soucha promoting physical cleanliness, verbal purity and also purifies the mind, fostering a clear, focused, and positive mindset in delinquents. It clears mental clutter; reduce stress, and calms negative emotions like anger or frustration which often trigger disruptive behaviour in adolescents.

Santosha practice of contentment involves accepting what one has, regardless of external circumstances. This sense of satisfaction diminishes the longing for material possessions.

Tapa promotes self-discipline, self-control and perseverance. Potentially aiding in behaviour modification and emotional regulation as part of rehabilitation.

Swadhaya focuses on the practice of reflecting on one's actions and their impact on others. It involves introspection, gaining an understanding over the outcomes of one's behaviour, and ensuring that their actions are in line with socially accepted norms and values.

Ishwara Pranidhana surrenders all your negativity to God.

Then comes Asana, such as Sarvangasana - benefits for nervous system, strengthening and blood circulation in brain. Sasankasana to activate spinal cord, Dhanurasana (Bow-curve pose) for fresh blood supply. Ustrasana (camel pose) develops strength and confidence. Gomukhasana (cow pose), alleviates tiredness, tension and anxiety. Sukhasana (easy pose) facilitates mental and physical balance without causing strain and pain.

Then comes Pranayama, Nadisodhan (Alternate nostril breathing) to create a balance between sympathetic and parasympathetic system. Bhastrika strength the whole solar plexus area, build stamina, cleanses organs Kapalbhati, dyanamic technique that enables to break out of the deep depression by creating a sense of activation. Bhramari pranayama, work towards creating an inner harmony that results in the attainment of a state of mental calmness.

Pratyahara, the fifth limb of Astanga Yoga, connects Bahiranga Yoga with the Antaranga Yoga.

By practicing *Pratyahara*, individuals learn to withdraw their senses & mind from external distractions, & supervising & controlling their actions which are catastrophic for themselves & society. This is beneficial for those at risk of delinquency, helping them to avoid exposure to violent media & antisocial influences. Ultimately, *Pratyahara* teaches detachment from sources of agitation, inculcating self-awareness & self-control.

Sixth limb *Dharana* is nothing but fixing one's concentration or focus on any point, through senses, mind & action which are withdrawn from state of bewilderment & controlled during *Pratyahara* are redirected towards positive pursuits, such as education or skill-building, art-creative expression., encouraging thoughts, constructive choices, Volunteering Community Service, environmental conservation efforts which all promotes personal growth, essential for emotional & moral development, harmonious relationships & social reintegration in juveniles.

Next limb *Dhyana* offers continuous flow of thoughts on focused point which is achieved through *Dharana*. Meditation helps individuals to observe their thoughts, emotions,

sensations, & feelings without judgment. It leads to reduced emotional outbursts, improved emotional control, better anger management, & enhanced ability to handle anxiety. For adolescents, regular mindful

meditation practice can boost self-regulation, improved memory, increased efficacy, creativity, cognitive, emotional, & behavioural flexibility. It has been shown that Meditation decreases sympathetic overstimulation (stress, trauma, & substance abuse) & leading to improvements in impulsivity, anger, depression, suicidal behaviour, self-harm. Also helps to withdraw smoking.

Last limb *Samadhi*, a profound meditative state, is an indeed challenging for juveniles to achieve, but with daily, consistent meditation practice, it can gradually lead to a state of heightened awareness or super consciousness. In this state, delinquents can gain deeper insight into their thought patterns and emotional responses.

By observing their thoughts without judgment, they begin to break the cycle of reactive behaviours, recognizing the root causes of their actions. Over the time, this self-realization empowers them to make more thoughtful choices, manages stress more effectively, and cultivates a sense of accountability towards their actions. As they progress in their practice, they may develop a stronger sense of purpose, lasting to personal transformation and rehabilitation.

Apart from this, the bandha trayam as well as the ashwini mudra are both a God send for those suffering from mental disorders since; it revitalizes the entire psycho-neuro endocrine system. Ideal self-assertion raises high aspiration level of the person. The person's thoughts and feelings are elevated.

According to Acharya Shriram Sharma, aspiration is the element through which many wealth, properties and abilities of the world are attained. Lord Krishna also says the same fact in Bhagavad Gita that I give success to the contemplative subject to the contemplator with a unique sense. The development of youth occurs as a result of the person's interaction with the society. Often the praise, stories received from other people movies, TV and radio are work as a tool to develop positivity among youth. According to Acharya Shriram Sharma, self-realization means that man should consider himself as the representative of God and contemplation should excel in character and behavior. Self-realization practice is a type of meditation in which a person experiences himself with ideal qualities.

Conclusion

Juvenile delinquency is a way for minors to get involved in adult crime since a large percentage of criminal activity has its roots in childhood and causes major problems around the world. Today, it has become a major topic of concern and needs to be discussed on a more serious note. A person becomes delinquent when society deals with it strangely. When a Juvenile sees great inequalities in society, his mind responds to the same in a bad way. Juvenile delinquency is a multifaceted issue influenced by biological, social, and psychological factors, necessitating comprehensive approaches for both prevention and rehabilitation. Integrating *Yoga* practices, particularly the eightfold path of *Astanga Yoga*, offers a well-rounded solution by promoting discipline, emotional balance, and self-awareness among at-risk youth. The practices of *Yama* and *Niyama* address social causes and enhance social health dimension, while *Asana* and *Pranayama* support physical, mental, and emotional well-being. *Pratyahara* fosters self-control, and *Dharana*, *Dhyana*, and *Samadhi* elevates spiritual and mental health, which in turn positively impacts on social health. Thus, suggesting that incorporating *Astanga Yoga* into juvenile justice interventions can provide long-term benefits, promoting peace, discipline, and self-control, & thus reducing propensity for delinquency.

Therefore, yoga is a powerful tool for the development of the positivity among youth.

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