



# REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631(UIF)

UGC APPROVED JOURNAL NO. 48514

VOLUME - 8 | ISSUE - 9 | JUNE - 2019



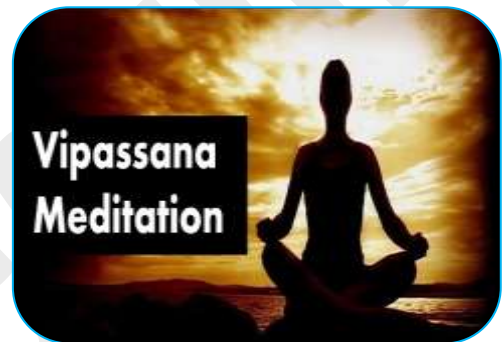
## “THE IMPACT OF VIPPASANA MEDITATION ON EGO STRENGTH OF ADOLESCENTS”

**Ms. Poonam Jagdish Varma**

**Research scholar, Dept of Psy, Dr. BAMU A'Bad  
School Psychologist, School of Scholar, Koulkhed, Akola(M.S)**

### ABSTRACT:

*“The basic aim of study is assess the impact of Vipassana Meditation on ego strength of Adolescents. There are 200 meditors was selected by Purposive sampling method. The data collection was done by ego strength scale. Two way ANOVA and ‘t’ test were applied for data analysis, Results indicated that the mean scores in pre-test and post-test conditions on Ego strength dimensions are 17.79 and 22.88 respectively( $F_{295.87}$ ). First hypothesis stating that, “There would be significant impact of vipassana meditation on ego strength” is accepted. Mean scores of male and female subjects on ego strength are 18.52 and 22.16 respectively( $F_{151.19}$ ), Female subjects scoring higher than their counter parts. Second hypothesis stating that, “Male subjects possess more ego strength than Female subjects” is rejected. Further discussion highlights in full length of paper.”*



**KEYWORDS:** Ego strength, Meditation and Adolescents.

### INTRODUCTION :

In Adolescence is a cross-road during the process of development It is regarded as a turbulent period between playful childhood and responsible adulthood Perhaps no period of life span is more important to the development of self than adolescence Most of the adolescents live with their parents but spend increasing amount of time with peers and friends. During this phase of intimate relationship, advices are given, interests are raised, goals are negotiated, solutions are compared and out comes

are evaluated.

Vipassana Meditation means “Insight” i.e. observation of reality with in oneself. The technique of Vipassana meditation involves the systematic and dispassionate observation of sensation within one self. This observation unfolds the entire reality of mind and body. Sensations occur at all times throughout the body, Every contact, mental or physical, produce a sensation. In Vipassana meditation, the meditator simply observes bodily sensations. He / She moves attention systematically

throughout the body “from head to feet and feet to head” from the extremities to the other , but while doing so he/she does not search for a particular type of sensation nor tries to avoid sensations of another type. the efforts only to observe objectively sensations throughout the body. The sensation may be of any type :- heat, cold heaviness , lightness, pressure , pain. The meditator tries to observe ordinary physical sensations as they naturally occur. Whether the sensations are pleasant or unpleasant, intense or subtle is

irrelevant in Vipassana meditation. The task is simply to observe objectively. This awareness of sensations and equanimity bring many Positive changes in the Personality of the meditator.

### EGO STRENGTH:-

In Sigmund Freud's psychoanalytic hypothesis of character, inner self quality is the capacity of the sense of self to manage the requests of the id, the superego and reality. Those with little sense of self quality may feel torn between these contending requests while those with an excess of conscience quality can turn out to be excessively steadfast and unbending. Sense of self quality encourages us keep up passionate security and adapt to inside and outer pressure.

• **Defining "Inner self STRENGTH":** A person's ability to look after his/her own character regardless of mental agony, misery, unrest and struggle between inward powers just as the requests of the real world.

### Ego-Strength: Concept:-

Both the idea of inner self and personality quality have been a worry in the conventional psychoanalytic way of thinking. Freud was the first to declare that the self image had qualities just as shortcomings (Volksdorf, 1969). Symonds (1951), in his exchange of the amplex of personality working, accepted that individual conduct varied in the level of adequacy exhibited by the self image. The capacity to adapt to life's issues, in Symond's view, meant that the quality or shortcoming of the self image's exhibition. Cattell (1950) guessed that the inner self was made up for lost time in the contention between the id and the superego. He considered the to be as the beneficiary of the battle between these two powers that would accept a defenseless job, now and again, in the structure of character. Be that as it may, Freud expressed that when the inner self worked intimately with the id and superego, the conscience would have quality (1936). Hartmann (1958) built up the idea of the contention free inner self circle in response to psychoanalytic scholars' propensity to see the conscience just in terms of contentions which included either evading perils or fulfilling instinctual needs. He accepted that the individual had circles 36 in his or her life in which no contention is available that could hamper the conscience's working. Two lines of idea concerning self image quality were created in the late 1930s. One depended on Hartmann's intuition, concentrating on the personality's capacity to adjust under distressing conditions. This versatile limit was viewed as characteristic of the dimension of solidarity shown by the personality. The other line of idea was initially introduced by Nunberg (1931), who stressed the capacity of the sense of self to integrate. This view bolstered the possibility that inner self quality was a component of the general quality of the life and passing intuition. Explicit pointers of conscience quality have been recognized. Cumm.ing and Gummung (1962) noticed that egostrength was a develop that can be deduced from perceptions of conduct. Freud (1927) recommended commonplace sense of self related practices. Two of these practices incorporate reality-testing, which alludes to the procedure where the sense of self tests its impression of this present reality through acti^ity, and full of feeling resilience, which alludes to the capacity of a person to work enough while under pressure (Volksdorf, 1969). Hartmann (1958) and Freud (1936) saw two markers of self image quality as: (a) the capacity of an individual to postpone drive delight, and (b) the capacity to utilize the component of restraint to safeguard against dangers of this present reality. Fenichel (1937) felt that drive control demonstrated inner self quality. Symonds (1951) additionally considered the capacity to control driving forces as an indication of inner self quality. He characterized egostrength as the "effectiveness of the sense of self in directing driving forces and acing nature" (Symonds, 1951, p. 121). Symonds (1951) included that it is the "limit with respect to continuing passionate balance while sitting tight or working for later satisfaction" (p. 121). Symonds (1951) very eloquently described the value of ego-strength in the following passage: Ego-strength gives an individual a capacity to take the rebuffs of experience successfully without becoming submerged by them. As the ego develops, the individual is able to master new, dangerous and painful experiences. Ego-strength enables a person to deal successfully with calamity, loss, failure, physical incapacity or even the death of a loved one.

## REVIEW OF LITERATURE:-

**Kundu and Maiti (1980)** studied ego strength and its impact on interpersonal attraction. The purpose of this study was to evaluate the strength of the children and to determine its relationship with the respective sociometric status. The findings indicate that ego-strength of a person has an effect on his social acceptance. **Freeman (2003)** investigated the extent to which measures of ego strength contribute to the prediction of academic achievement of high school students. A positive significant relationship was found between total ego-strength and academic achievement. Thus, total ego-strength was found to be significant predictor of academic achievement. **W Woren & H J Sobel ( 2006)** investigated a patients ego strength (ES) at the time of an initial cancer diagnosis and its relationship, over time, to mood disturbance, vulnerability, self-reported physical symptom totals, current concerns, coping strategies, and effectiveness in the resolution of problems. The subjects were 163 newly diagnosed male and female cancer patients representing five primary tumor sites. All patients were seen for an initial evaluation, at which time they completed Barron's ES scale, the Profile of Mood states, the Inventory of Current Concerns, and a semi structured interview. Ratings on patient vulnerability, coping strategies, and problem resolutions were made at each of the five follow-ups. Results showed that psychosocial adaptation to cancer was related to a patient's ego strength. Es correlated positively with a patient's use of effective coping strategies. The concept of Es and problem with Es assessment were discussed within a cognitive-ego analytic frame of reference. **Waugh, L, V (2010)** Studied ego strength of psychosomatic patients and normal people significant difference between psychosomatic patients and Normal people on Ego strength and there was also significant difference between male and female on Ego strength. **Rana, S,M,(2009)** Studied Ego strength and Aggressiveness of different religious people and significant difference among them on Ego strength and there was also significant difference between male and female on Ego strength. The male mean score was higher than female mean score.

**Problem: -** To assess the impact of Vipassana Meditation on ego strength of Adolescents.

## OBJECTIVE OF THE STUDY:-

The main objectives of the present study are :-

- To investigate the impact of Vipassana Meditation on Adolescent's ego strength
- To find out gender difference in ego strength of the Adolescents.

## HYPOTHESES:-

Following hypotheses are tested in this study:-

- 1) There would be significant impact of vipassana meditation on ego strength.
- 2) Male subjects possess more ego strength than Female subjects.

## METHODOLOGY

### i) Sample:-

A Purposive sample consists of 200 adolescents with Vipassana meditation training from **Akola District** Meditation centers. The age group of the subjects is from 16 to 19 years . The sample consists of both male and female . (100 male and 100 female ).

### ii) Tools used for Data collection:-

Ego strength scale was used for data collection. This scale is constructed and standardized by Dr. Q. Hasan. It contains 32 statements. The original Ego- Strength Scale (E.S.S.) was developed by Barron (1963) to predict the responses of psychoneurotic patients to psychotherapy. It comprises those 68 of 550 items of M.M.P.I. pool which were found to be correlated with the rated improvement in 33 psychoneurotic patients who had been treated for six months in a clinic. Keeping in view the psychological homogenizes of the items, Barron divided them in the following categories : (1) physical functioning and physiological stability : (2) Psychasthenia and elusiveness; (3) Attitudes towards

religion ; (4) Moral postures; (5) Sense of reality; (6) Personal adequacy; (7) Phobias, infantile anxieties and (8) Miscellaneous functions. Sixty-seven out of the sixty-eight items of the E-S scale were translated into Hindi. One of the items belonging to the category of " miscellaneous" items was dropped because it was difficult to make it suitable for Indian population, The Hindi, version of the Scale was administered to 162 undergraduate students out of which 165 were males and 57 were females.

The odd even reliability of the adapted scale having 32 items was found to be .78. The test-retest reliability coefficient of the adapted scale were found to be .86 and .82 respectively. The validity of the adapted scale as a predictor of chances of improvements in the psychological health following psychotherapy is yet to be determined. However, the adapted scale was found to be significantly correlated with such meaningful personality as neuroticism (Measured by M.P.I.) External - internal control and Security- Insecurity. In a factor analytical study, the adapted E-S scale was found to have a loading of .619 on a factor fabled as psychological Health (Hasan, 1970; 1974).

**ACTUAL PROCEDURE OF DATA COLLECTION**

The researcher visited five meditation centers in Akola district and explained the purpose of his visit. After taking prior of the Directors of the respective meditation centers, he selected twenty subjects (10 male and 10 female) from each centre, who have registered their names for two months Vipassana Meditation course. Data collection schedule was prepared with the consent of each director of centre. As per the schedule, the researcher again visited the respective centre and started data collection. These selected subjects were supposed to take part in Vipassana Meditation course of two months. They attended two mediation sessions morning (6:00am to 9:00am) and evening (5:00pm to 8:00pm) per day for two months. Thus the intervention phase involved two months of meditation course. Such training was given by trained personnel of each centre. After completion of this course, the selected subjects were again re-administered the same three psychological test and their responses were recorded. Thus data was collected in two conditions Pretest and Posttest. Scoring of the test was done as per the guideline given the manuals.

**Research Variables under study: -**

- A – Independent variables are:- i) Vipassana meditation training ii) Gender
- B – Dependent Variable:- Ego strength.

**Research design:-**

One group Pre-test, post-test research design was employed in this study. The intervening variables is two months Vipassana meditation course.

**Research design:-**

Pre-test		Intervention (Vipassana meditation course)	Post-test	
Male	100		✓	Male
Female	100	Female		100
<b>Total</b>	<b>200</b>	➔	<b>Total</b>	<b>200</b>

**Statistical Analysis of Data:-**

The Sample of the present data was divided in to four groups: 1. Pre-test group 2. Post-test group 3. Female mediators, 4. Male mediators. The data were carefully scrutinized separately for four main groups as well as for the entire sample by employing descriptive statistics, Means, and Standard Deviations which are reported for emotional intelligence, Ego strength and mental health. The

comparison of pretest and post-test mean scores was made. To evaluate impact of Vipassana meditation training and gender on three dependent variable Ego strength. ANOVA and ‘t’ test have been carried out.

**Table no.1:- Shows Descriptive statistics for Ego Strength.**

Gender	N	Pre-test		Post-test		Total	
		Mean	SD	Mean	SD	Mean	SD
Male	100	15.44	3.97	21.60	2.45	18.52	4.51
Female	100	20.15	2.94	24.16	2.14	22.16	3.26
<b>Total</b>	<b>200</b>	<b>17.79</b>	<b>4.21</b>	<b>22.88</b>	<b>2.63</b>	<b>20.34</b>	<b>4.33</b>

**Table no.2 Shows two-way ANOVA for Ego strength.**

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Squared	Eta
Corrected Model	4022.607	3	1340.869	153.427	0.01	0.538	
Intercept	165445.562	1	165445.562	1897	0.01	0.980	
Schedule of Meditation	2585.723	1	2585.723	295.867	0.01	0.428	
Gender	1321.322	1	1321.322	151.190	0.01	0.276	
Schedule Of Meditation X Gender	115.562	1	115.562	13.223	0.01	0.032	
Error	3460.830	396	8.739				
Total	172929.000	400					
Corrected Total	7483.437	399					
a. R Squared = .538 (Adjusted R Squared = .534)							

Eta squared= 0.01= small effect; 0.06=moderate effect 0.14= large effect (Cohen, 1988)

In the above table univariate analysis of variance it is shown that the first main effect of Schedule of Meditation i.e. pretest group and posttest group. The value f (df=1,396) is 295.867, which is significant on 0.01 level. Hence it indicates that pretest group and posttest group are shows significant the difference for ego strength, its shows the significantly impact of schedule of meditation on ego strength that and eta squared value is 0.428 and it shows largest effect of sample size and variance is 4.28.

Second main effect is Gender of subjects i.e male and female, the F (df=1,396) value is 151.190, Which is significant on 0.01 level. Hence male and females shows significant difference for ego strength and gender significantly impact on ego strength with reference to treatment of pretest and posttest Here eta squared value is 0.276 and it shows largest effect of sample size and variance is 2.76. The interaction effect shows significant difference on ego strength, “F” value is 13.223. Which is significant on 0.01 level and eta squared value is 0.032 showing small effect and its variance is 3.2. Above table reveals the means and SDs of male and female subjects in Pre-test and Post-test conditions. Means of Pre-test and post-test groups on Ego strength are 17.79 and 22.88 respectively. Post test condition mean score is higher than Pre-test condition. F value is 295.87 (Table No.09), Which is significant at 0.01 level. Hence, Hypothesis No.03 stating that **“There would be significant positive impact of vipassana meditation on ego strength.”** is accepted.

**Table no.3: Shows Descriptive statistics for Ego Strength of male and female.**

Gender	N	Formula	
		Mean	SD
Male	100	18.52	4.51
Female	100	22.16	3.26
Total	200	20.34	4.33

As per Table, the means and SDs of male and female subjects on Ego strength are 18.52 and 22.16 respectively. Female scoring is higher than Male. F value is 151.19 (Table No.11), Which is significant at 0.01 level. Hence, Hypothesis No.04 stating that *“Male subjects possess more ego strength than Female subjects.”* is rejected.

**DISCUSSION AND JUSTIFICATION OF RESULTS:-**

**Hypothesis No.01:-“There would be significant impact of vipassana meditation on ego strength”**

Above results indicate mean and F-values in pre-test and post-test conditions on Ego strength. Means of Ego strength score in pre-test and post-test are 17.79 and 22.88 respectively. Mean score in post-test condition is higher than mean score of pre-test condition. The main effect of Schedule of Meditation is significant (F = 295.87, P < 0.01). Thus there is a significant impact of Vipassana meditation on ego strength of Meditators. The results support hypothesis stating that “There would be significant impact of vipassana meditation on ego strength.” Hence, hypothesis No.01 is accepted. The effect size (partial eta square) for main effect of Schedule of Meditation on ego strength is highest (0.428), meaning that Schedule of Meditation explains 4.2% variance for ego strength.

These results are consistent with the study conducted by, Berg WP, Mulder B. (1976) they reported in their study that subjects practicing the Transcendental Meditation technique ( A part of Buddhist practices) were found to increase in self-esteem, ego strength, satisfaction and self-actualization. Significant reductions in physical and social inadequacy, neuroticism, depression, and rigidity were found in short term meditators (9 weeks after learning TM), whereas no change occurred in controls. In comparison with non-meditating control subjects, long term meditators (mean time of practice one and one-half years) showed remarkably higher levels of self-esteem, satisfaction, ego strength, self-actualization, and trust in others, as well as improved self-image. Long term meditators also showed remarkably less neuroticism, depression, and sensitivity to criticism compared with non-meditating controls.

Regarding effect of meditation Aron et al. (1981) found that participation in transcendental meditation classes produced significant increases on intelligence and increased social self confidence, sociability, general psychological health, and social maturity. Brown et al. (1993) reported that students who meditated or who meditated and exercised had significantly greater inner directedness than did those who only exercised or who did neither. Rozman (1994) concluded that teaching children to meditate can improve their decision making. Gaur et al. (2003) reported that subjects who practiced the Preksha Meditation for 25 days increased their ego strength, confidence self assurance, spontaneity and they become emotionally more stable, calm and able to face their reality and reduced their jealousy. Singh et al. (2007) concluded that Shaktipat Meditation was an effective practice to improve emotional maturity. Both sexes, all the socio-economic classes, above, below and average (intelligent) and both rural and urban students were found to be equally benefited from meditation.

In their book “ Clinical studies in Transpersonal psychotherapy” Boorstein & Wilder (1997) quoted that meditation in Buddhism increases ego-strength by increasing one’s capacity to be aware of changing mind states without being overwhelming by emotional responses. Similarly Hina Aman(2012) reported in her article entitled “ Meditation: Regulating Our Own State Of Consciousness “that Meditation is a more effective means of developing ego strength and exploring unconscious conflicts, relationships issues, and so forth . Singh T. and Kaur (2008) showed that Shaktipat Meditation was an

effective practice to improve self-confidence. Further, gender was found to be significantly effect self confidence whereas religion not. Both male and female (gender); and both Hindu and Sikhs (religion) student- teachers have equally benefited from meditation when pre- self confidence and general intelligence were statistically controlled.

Finally researcher has noted that nonetheless, by honoring the developmental unfolding of every person, which goes from prepersonal to personal to transpersonal (as modern psychology has proven), we can see it's importance in developing a strong ego. Indeed, this is why the first disciplines of Yoga (the yamas and niyamas) and of the Buddha's Eightfold Path involve moral and ethical practices, for they're the necessary foundation for higher spiritual development. Only then does someone begin to transcend the ego in real spiritual enlightenment.

Western psychology deals best with ego development (Stages 1-3), while Eastern mysticism encourages ego-transcendence and devotional surrender (Stages 4-7). The integration of East-West, therefore, uses the wisdom of both views. Thus, the ego can be pictured as the "mid-point" of human development, which emerges in full strength with early adulthood, the completion of the Third Stage of Life. As Plotinus recognized: "Humanity, in reality, is poised midway between gods and beasts, and inclines now to the one order, now to the other; some men grow to the divine, others to the brute, the greater number stand neutral." Thus once a strong, balanced, and preferably healthy ego has emerged, then meditation and the practices of spirituality in the Fourth Stage of Life can appropriately and effectively be applied and practiced with the best results. Then when "ego-death" or complete self-transcendence occurs (initiating a satori), it's not such a shock to the system, so to speak, and the separate sense self (or ego-I) can stand in its enlightened position and still be functionally effective in the world.

### **Hypothesis No.02:- "Male subjects possess more ego strength than Female subjects"**

Above tables indicates means and f-values of ego strength. Means of ego strength score are 18.52 and 22.16 respectively for male and female. Female subjects scoring are higher on ego strength than male subject. The second main effect of gender is significant ( $F = 151.19, P < 0.01$ ). Thus there is a significant difference in ego strength of male and female subjects. The results do not support hypothesis stating that "Male subjects possess more ego strength than Female subjects." Hence hypothesis no.2 is rejected.

Ego Strength" refers to virtues through which "human beings steer themselves and others though life" (Erikson, 1964). In Theory of psycho social at age described by Erikson recognized strengths as result of successful stager solutions. Erik Erikson suggested that ego virtues/ strengths are instinctual, inherent, and internal strengths of healthy individuals. He has further reported that all ego strengths are existing throughout every stage of life. The potential for every solidarity to turn out to be completely realized elevates close to the finish of the comparing life arrange and showed effective stager arrangements. Erikson (1964) declared that there are eight ego strengths. Each ego-strength demonstrates an ascendance in association with positive resolution of its corresponding psychosocial crisis. The eight strengths are Hope, Will, Purpose, Competence, Fidelity, Love, Care, and Wisdom.

This obtained results revealed that the mean score of the female group is higher than their counterpart male on their ego-strength scale. This difference in ego-strength was further confirmed by computed F- value for gender which was found to be significant. Overall the present result indicates that biological factor i.e. gender is more prominent for one's level of ego-strength. These results are inconsistent with the study conducted by Dr. Rambir Sharma (2012) he explored the difference between male and female college going students with regard to their ego-strength and revealed that there was no significant difference between male and female students regarding their Ego strength. In the study conducted by Stephen F. Davis, Sarah A. Bremer, Brenda J. Anderson & James L. Tramill (1983) males showed significantly higher self-esteem and ego strength scores, than females. Nayanika Singh and Anmol Anand (2015) made an attempt to study the effect of gender on self-concept and ego-strength among adolescents, aged 18-22 years and concluded that there was no significant difference in

the ego-strength among the female and male adolescents. Rana, S,M,(2009) reported that the mean score of male on ego strength is more than the female subjects.

However the results obtained in this study are consistent with the findings of Mark *et al.*, (1997; 2007) in their research, women obtained higher scores on ego strength and on the subscales love and care. They defined these subscales as feminine traits (Markstrom and Marshal, 2007). Moreover, the results of this study are in line with Carol Kilygan's conceptualization about ethics, responsibility and care that are associated with women, unlike men, who are associated with justice (Burke and Seyed, 2009). In this study too, women scored higher than men on the subscales of care and love. In Rahafar's(2010) research, women scored higher than men on components of ego strength i.e subscales of care and love. Mirshekari, Chanaq and Zahed (2014) also reported:-a) Ego-strength was higher in women as compared to men b) Components of ego's strength care, love, loyalty, competence and hope were higher in women as compared to men.

### CONCLUSIONS:-

- 1) Vipassana meditation training was found effective for enhancing ego strength of the meditators.
- 2) More ego strength was found in female subjects than their counterparts.

### Limitations and suggestions of present study:-

- 1) Locus of study was restricted to Akola district only. It can be spread in to other areas also.
- 2) The present study was conducted on adolescents (Age 16 to 19 year), Other studies on children and adults have to be carried out in future research.
- 3) In further studies, effect of other variables like family status, social relationships, social motives etc. can be studied.
- 4) Further studies should be carried out on different populations.

The practical value of the research is presented by possibility of application of its results for various programs aimed at enhance one's personality by fostering positive aspects of characteristics through mediation as the present study empirically confirmed the significance of vipassana mediation is considered as a only way to achieve insight .

### REFERENCES:-

- Berg WP, Mulder B., (1976). Psychological research on the effects of the Transcendental Meditation technique on a number of Personality variable. *Gedrag,Tijdschrift voor Psychologie*, 4, 206-218.
- Aron, Arthur et al. 1981. The Transcendental Meditation Program in the College Curriculum: A 4-Year Longitudinal Study of Effects on Cognitive and Affective Functioning. *College Student Journal*, 15(2): 140-46.
- Bidwell,Gloriap., (1969). Ego strength,Self-knowledge,and vocational planning of schizophrenics.,*Journal of Counseling Psychology*,Vol 16 (1),
- Blanck, A., & Blanck, R. (1986). *Beyond ego psychology: Developmental object relations theory*. New York: Columbia University Press.
- Blanck, G., & Blanck, R. (1974). *Ego psychology! Theory and practice*. New York: Columbia University Press.
- Brown, K. W., Ryan, R. M., & Creswell, J. D. (2007). Mindfulness: Theoretical foundations and evidence for its salutary effects. *Psychological Inquiry*, 18, 211-237.
- Brown, Lynn L. and Robinson, Sharon E. (1993). The Relationship between Meditation and/or Exercise and three measures of Self- Actualization. *Journal of Mental Health Counseling*, 15(1): 85-93.
- Burke Laura and Seyed Mohammadi Y (2009). *Developmental Psychology* (Nashre Arasbaran) Tehran, 1 90-92.
- Burke, C. (2008)"Self-esteem: Why?; Why not?", N.Y. 2008 [1]
- Dembosky, A. (2009). Classrooms adding 'M' for meditation. *McClatchy - Tribune Business News*. Retrieved from ABI Complete database.



- Dr.Rambir Sharma(2012). Ego-Strength In Relation To Adjustment Of College going Students, Indian Streams Research Journal, Vol.2, Issue.I pp.1-4 .
- Freeman, D.M.,(2003). The contribution of faith and ego-strength to the prediction of GPA among high school students. Dissertation Abstracts International : Section-B, Sciences and Engineering, Vol.64(6-B), : 2579.
- Freud, S.(1923). The ego and the id. The standard edition of the complete psychological works of Sigmund Freud, Volume XIX(1923-1925): The Ego and the Id and other Works,1-66.
- Fried, E. (1955). Ego functions and techniques of ego strengthening. American Journal of Psychotherapy, 9, 407-429.
- Gaur, B.P. and Sharma, Anshuman, (2003). Effect of Preksha Meditation on Personality variables and Psychomatic Health. *Psycho-lingua*, 33(1): 87-92.
- Markstrom Carol A and Marshal Shelia K (2007). The psychological inventory of ego strengths: Examination of theory and psycholuetric properties. *Journal of Adolcence*, Vol- 30, PP 63-79.
- Mirshekari H.R. et al (2014). The investigation of the relationship between ego's strength, self-control, and self-esteem among the students of university of shahed, *Indian Journal of Fundamental and Applied Life Sciences*, ISSN: 2231- 6345 (Online) An Open Access, Online International Journal Available at [www.cibtech.org/sp.ed/jls/2014/03/jls.htm](http://www.cibtech.org/sp.ed/jls/2014/03/jls.htm)2014 Vol. 4 (S3), pp. 1303-1308.
- Nayanika Singh and Anmol Anand(2015). Ego-Strength and Self-Concept among Adolescents: A Study on Gender Differences *The International Journal of Indian Psychology*, ISSN 2348-5396 (e), ISSN: 2349-3429 (p) Volume 3, Issue 1, No.8.
- Rana, S, M (2009). A study of Ego strength and Aggressiveness of differential religion people, unpublished thesis, department of psychology Saurashtra University Rajkot, 18- 33.
- Rozman, Deborah 1994. *Meditating with children: the Art of concentration a Dcentering*. Revised Edition, Planetary Publications, P.O. Box 66, Boulder Creek, Ed412473.
- Singh T. and Kaur (2008). Effect of Meditation on Self Confidence of Student- Teachers in Relation to Gender and Religion, *Journal of Exercise Science and Physiotherapy*, Vol. 4, No. 1: 35-43.
- Singh, Tirath and Binderjit, Kaur (2007). Effect of Shaktipat Meditation on Emotional Maturity of student- teachers. *Psycho-lingua*, 37(2).
- Sonia Sharma (2001). Effect of Yoga Exercise on the Mental Health and Anxiety at B.Ed. Level, M.Ed. Dissertation, Punjab University, Chandigarh.
- Stephen F. Davis & David L. Elsbury,(1983). Sex Differences in Adjustment Correlates of Locus of Control Dimensions. *Journal of Personality Assessment* ,Volume 47, Issue 6, 1983 pages 627-631.
- Waugh, L, V (2010). The Investigation between psychosomatic patients and normal people on Ego strength, *Journal Abnormal Psychology*, 1994; 103:18-31.s



**Ms. Poonam Jagdish Varma**

Research scholar, Dept of Psy, Dr. BAMU A'Bad , School Psychologist,  
School of Scholar, Koulkhed, Akola(M.S)