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## RESEARCH ARTICLE

# UNDERSTANDING OF SOCIO-BEHAVIOURAL PROBLEMS IN AYURVEDA

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### ABSTRACT

Behavioural issues are frequently widespread on a global scale. Early diagnosis and treatment are crucial since untreated psychiatric diseases increase the chance of developing. The goal of the current review is to provide Ayurvedic rules in the form of a code of conduct, ethical standards, and a few other things. Ayurvedic therapies correlated with recently identified psychological interventions that could be useful in prevention and treatment of children's behavioural issues. Materials and Method On data, this review is based. Compiled from old Ayurvedic texts, studies that have been published in a number of journals, and counselling experiences. Results and Observations: Behavioural issues typically have multiple root causes and develop as a result of clash between a child's personality, their parents', teachers', or their friends' opinions. counselling for family members, Adopting Ayurvedic principles helps control and stop the progression of children's behavioural issues. Achar Rasayana, Sadvritta, and SatvavjayChikitsa-SC are Ayurvedic methods to balance Satva (positive qualities of mind), Tama (laziness, lack of attention), and Vata (bad qualities of mind), which are useful for prevention of behavioural difficulties. The finest non-pharmacological modalities needed for the early detection and prevention of behavioural issues are ayurvedic principles like AR, Sadvritta, and SC. Adopting Ayurvedic principles helps control and stop the progression of children's behavioural issues. Achar Rasayana and Satvavjay Chikitsa-SC (non-drug psychotherapy) and Ayurvedic techniques for balancing include Sadvritta and Yog. Satva (excellent characteristics of mind), (Passionate, agitated), Tama (Laziness, lack of attention) applicable in preventive of behavioural difficulties. The finest non-pharmacological modalities needed for the early detection and prevention of behavioural issues are ayurvedic principles like AR, Sadvritta, and SC. Education, appropriate expressions of morality, decorum, and Ayurvedic therapies including the usage of Panchkarma procedures and Medhya (nervine tonic/nootropic) medications may show to be an effective therapeutic method for fight against behavioural problems. The usage of Panchkarma pre-procedures and Medhya (nervine tonic/nootropic) medications may show to be an effective therapeutic method for fight against behavioural problems. Key Words: Achar Rasayan, Ayurveda interventions, Behavioral problems in children, Sadvritta, SatvavjayChikitsa.

### INTRODUCTION

According to World Health Organization, mental health disorders are one of the leading causes of disability worldwide.<sup>1</sup> Mechanical and commercialized life in the modern era, significantly altered the physical, psychological, moral and spiritual attitude of the person. Meanwhile there is significant reduction in emotional and familial attachment, love, affection, gratitude, concern etc. Along with growing selfishness and self-centeredness as evidenced by down falling moral values in the society. It is quite obvious to observe that deviation from moral values, psychological satisfaction, familial concerns and culture, In the race of earning money, created lots of psychological stress related problems in family and individual. This scenario has got direct reflection on the children, as parents are unable to concentrate on children and denying the

love, concern, affection and sympathy to child due to their busy mechanical life, ignorance or due to gradually down falling of cultural and moral values. Further this scenario resulted in increasing trend of behavioural, anxiety, emotional and personality disorders in growing kids as evidenced by recent researches and studies since last few decades. Among them behavioural disorder in children is becoming more challenging to medical field as it disturbs the social, emotional, spiritual, moral values of the kid with significant academic failure, resulting in lowered quality of life. According to WHO behavioural problems of children are leading cause of psychological disturbance. Globally 6 million children are significantly affected from the same. In India 33.4% are affected by same with more pronicity in certain socio-behavioural problems like thumb sucking. Nail biting is more commonly accounted in pre-school children with prevalence of 45-60% and bruxism is observed in 5-30% children. However,

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boys having 4 times more risk than girls. Among all mental health disorders, anxiety disorders are the most frequent disorders in children affecting 7% of population worldwide. In an epidemiological study from India, 14.5% of adolescents were found to be suffering from anxiety disorders. 9.4% of children aged 3-17 years had diagnosed anxiety in 2016-17. School refusal was seen in 3.6% of children. 77.8% of the children had a psychiatric diagnosis, most common being depression (26.7%), followed by anxiety (17.7%). Ayurveda consider body and mind as a single unit and strongly proposes the interrelation of same to maintain homeostasis of the body. Disturbance of the same has been reflected by increase in psychosomatic disorders in the society. With global approach Ayurveda consider the root cause of socio-behavioural disorders as mind which further controls the physical body. Hence the primary correction of the Mind (मन) is the first step in management of the socio-behavioural problems.

**Aim:** The review aims at highlighting the concepts of prevention of behavioural problems of children through various ways of good parenting by applying the principles of Ayurveda

## MATERIALS AND METHODS

Review of different ayurveda literatures as a primary source of data along with the literature review as secondary data from reputed journal papers and other e-resources documenting the concept of Socio-behavioural disorders were done.

## OBSERVATIONS

**Role of Parental Behaviour:** The prevalence of children with behavioural problems is comparatively very less in whom good parenting is provided<sup>ii</sup>. In other words, love from parents, guidance related to high moral limits work as preventive factor in children. It is also observed that, parenting is an overwhelming process where parent has to play so many roles at a time with responsibility and care which has a direct impact on child psychology<sup>iii</sup>.

**Role of Diet:** On the basis of correlation between diet and psyche which is mentioned in classical texts of Ayurveda, it is observed that up to some extent diet is directly responsible for developing behavioural problems. *Rajas Ahara* such as spicy, fried, salty-sour food stuffs and *Tamsik Ahara* which includes stale, *Viruddha*, nonvegetarian, garlic, onion added food may result in aggressive behaviour in children<sup>iv</sup>. The ancient phrase also conveys the message of behavioural way as per diet.

**Prakriti (Constitution) & Psyche:** *Vataj* constitution persons are slim having dry hair & skin etc., while *Paittik* constitution people have medium built, short tempered and brilliant. *Kaphaj* constitution persons are overweight, slow, inactive<sup>v</sup>. In table 1 the probable relation between *Prakriti* and causes of behavioural problems which was observed in clinical practice has been summarized. In many cases, it is observed that over protection, pampering is equally responsible to cause these types of conditions. Now a day, parents have little time for their wards and it's a routine picture seen in urban as well as poor class society. Addiction, greed and impatience in young generation is increasing and affecting the psyche of parents. *Sanskar* or etiquettes adoption is a slow process to be followed by children. It is also observed that for healthy psyche of children, parents have to become a role model for their wards

as the visible way of behaviour is easily grasped by the children. In Ayurveda too, Acharya have emphasized on good peer circle, proper way of dietary, lifestyle regimen<sup>vi</sup>.

**Benefits of good parenting:** It ensures safe, assertive discipline with realistic expectations. It creates positive learning environment, provides interactive caring, unconditional love and manages mis behaviour. Parents should be a good role model and should set limits, explore talent and skills, become problem solver and responsible.

**Counselling:** It sorts out the problem with proper compliance to grievances which in turn helps in preventing psychosomatic or psychiatric illnesses<sup>vii</sup>.

## DISCUSSION

### DESCRIPTION OF SOCIO-BEHAVIOURAL DISORDERS

Socio behavioural disorders are defined as when children cannot adjust to a complex environment around them, they become unable to behave in the socially acceptable way resulting in exhibition of peculiar behaviours and this is called as socio-behavioural problems. Certain socio-behavioural problems which emerges due to disturbed or poor parental care like aggression, destructive behaviour, anxiety, academic failure etc. have shown continuous increasing trend during recent and future generation is likely to be affected very badly. In many cases, it is observed that over protection, pampering is equally responsible to cause these types of conditions. Now a day, parents have little time for their wards and it's a routine picture seen in urban as well as poor class society. Addiction, greed and impatience in young generation is increasing and affecting the psyche of parents. *Sanskar* or etiquettes adoption is a slow process to be followed by children. It is also observed that for healthy psyche of children, parents have to become a role model for their wards as the visible way of behaviour is easily grasped by the children. In Ayurveda too, Acharya have emphasized on good peer circle, proper way of dietary, lifestyle regimen<sup>viii</sup>.

### CAUSES

To mention some of the basic causes of socio-behavioural disorders are – poor parental care, disturbed family, familial disputes, single mothers, mentally and physically sick or handicapped environment, peer influence, society and media exposure, abnormal living habits, abnormal diet and regimen. Further research studies strongly suggest strong child-parent relationship, friendly familial environment, positive environment inside and outside the home, trust, belief, sympathy, affection among family members, encouraging environment are the key factors for development of optimal behaviour and positivity in the child.

### TYPES

**SOCIO-BEHAVIOURAL DISORDERS AS PER AYURVEDA:** According to Ayurveda, the fetal expressions are transformed to mother through sensory-motor path ways and expressed in the form of various desires of mothers (*Dauhrivadavastha*); if their needs are not fulfilled or use of *Garbhopghatkar bhavas* (harmful measures to fetus) then it may be a cause of these disorders. It can be interpreted that the desires of mothers towards various diet is for fulfilling the

need of proteins, vitamins and mineral supplements to facilitates efficient organogenesis and mental development too.

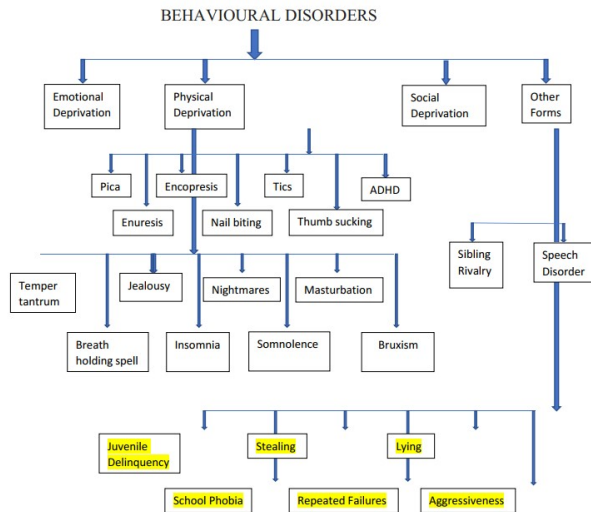


Table no.1. Relation of *Prakruti* and the causes of Behavioural Problems in Children

Type of <i>Prakruti</i>	Causes found
<i>Vataj</i>	Parental neglect due to poverty, addiction, step parents & Unawareness of behavioral way with mental health.
<i>Pittaj</i>	Above causes except step parents, intellectual blasphemy, over protection, stressful environment, quarrelling family disputes
<i>Kaphaj</i>	Genetic predisposition, delayed marital age-elderly primi, illiteracy, pampering, addiction & lower socio- economic status, poor sharing-caring of parents due to their busy schedule.
<i>Dwidoshaj</i>	Above all reasons

Thus, if mother’s desires are ignored during *Dauhrivadastha* then it may result in deficiency of vital requirements of fetus; and such deficiencies cause malformation of nervous system in the born child and may have various psychological problems.<sup>ix</sup> Ayurveda advocates *Sanskaras* or etiquettes adoption to balance *Raja* and *Tama* and boost *Satva* to remain away from mental ailments. There are so many behavioral problems occurs in childhood age if code of conduct is not adopted properly. According to Ayurveda all ailments develop due to three basic reasons

- *Asatmyendriyarth Samyoga* (incompatible contact of sense organs),
- *Pragyaparadha* (intellectual blasphemy),
- *Parinama* (time factor for chronological error).

It is the inducer of all pathological conditions of body and mind, vitiates all *Sharirik* and *ManasDoshas* (*Charak Sharir*)<sup>x</sup>. According to Ayurveda, body and mind have symbiotic association therefore, diseases of body and mind affect vice versa to each other.<sup>xi</sup> *Charak, Sushrut* classifies 16 groups of psychics built and *Kashyapa* added two more.<sup>xixiii</sup> Classification of these psychic patterns is based on the developmental complex of ego and superego. Both ego and superego are formed by difference in the extent of combination of three attributes viz *Satva, Raja, Tama*. *Satva* is responsible for mental health, while *Raja* and *Tama* are the causative factors of psychological problems. It is understood that *Satva* predominant activity i.e., work done with detachment from result can not affect individual mind hence, focus should be on accomplishment of deeds without fear of outcome.

Childhood age is the best time for development and lifelong dominance of these three attributes. Therefore, increasing *Satva* in childhood age can prove a strong preventive measure. Growing children are continuously subjected to social, cultural and parental discipline. Hence, to increase their *Satva* attribute there should be gradual withdrawal of bad habits with adopting good habits suitable for making acceptable behaviour, building patience, mental calmness and strength to overcome psychological or environmental triggers. The management in such situation consists of educating the parents to make them understand the developing psyche of the child<sup>xiv</sup>, as intellectual blasphemy

(*Pragyaparadha*) is leading cause amongst mental and physical derangements.<sup>xv</sup> *Acharyas* have described the role of *Asatmyendriyarth Samyoga, Pragyaparadha* and *Parinama* in inducing the pathological conditions in body and mind. They are accountable for vitiating for all *Sharirik Doshas* and *Manas Doshas - Pragyaparadha* means unbalanced act in less, excess or unusual way<sup>xvi</sup>. For this inducer, control over mind is necessary. It consists of preventing the mind from the desire of unwholesome objects with right understanding and spirituality of all sense organs to avert PD, BD and psychic diseases (50). Mental health is very important for child’s social and cognitive development. Unstable status of *Mind, Indriya* and *Atma* leads to many *Chitta Vikaras* and behavioural disorders can be the outcome of the same. *Satwajaya Chikitsa* which is basically aimed to correct the mind by modulating certain factors like *Vijnana, Jnana, Sheela, Harsha, Samadhana* (consolation), *Vismapana* (astonishing), *Vismarana* (forgetting), *Ashwasana* (hopes), *Dhairya, Dhyana* (meditation) may be effectively used to optimize the psychological environment of the child to yield positive effect. Behavioural problems are generally multi-factorial in origin and arise as a result of conflict between the children’s personality, attitudes of parents, teachers or peers. Counselling with family and adoption of Ayurveda principles in the management of socio behavioural problems can prevent further progress of behavioural problems in children. *Satwajaya Chikitsa*<sup>i</sup> (non-drug psychotherapy), *Achar Rasayan* and *Sadvritta, Yog* are Ayurvedic ways to balance *Satva* (good qualities of mind), *Tama* (laziness, lack of concentration) applicable in prevention of behavioural problems. As *Mana* is *Panchbhautikya, Satvika* and *Medhya Ahara* are equally important to correct the disturbed state of mind which provide the nourishment for *Mana*.

According to *ayurveda mana* (mind) and *sharee* (body) both are evolved and nourished from food. If food is unhomologous then it will cause imbalance in both *manas* and *shareerik doshas* resulting in many diseases.<sup>xvii</sup> In *Charaka Samhita*, it has been categorically mentioned that all diseases cannot be named but need to understand its basic concepts and accordingly can be treated<sup>xviii</sup> There are few guidelines in Ayurveda which can prove beneficial in prevention and management of behavioral problems. Some interventions have been advised such as *Sadvritta, Achar Rasayan AR* (good conduct) and *Satwajaya Chikitsa SC* (mind control therapy) which can be applied in prevention of psychological disorders including behavioral problems<sup>xix</sup>. *Sadvritta* and *AR* are simple tips regarding how to behave with others and considered as alternative to get rejuvenation effects; described in Ayurvedic classics.<sup>xx</sup> *SC* is psychic therapy for withdrawal of mind from harmful objects and thoughts.<sup>xxi</sup> It is the need of hour to explore the role of Ayurveda in present circumstances.

**Role of Satvavajay Chikitsa:** SC may include Ayurvedic psychotherapy, counseling, play therapy, cognitive behavioral therapy, meditation, mind control, problem solving approach, assurance and measures to boost *Satva* and minimize *Raja-tama* of mind<sup>xxii</sup> In *Satvavajaya* concept, it is clearly mentioned that for wellness of mind all sensual factors such as diet, words, visual objects, material objects etc should be within limit of tolerance. Unwholesome diet has very important role in maintenance of *Satva* dominance of mind in turn helps to preserve health<sup>xxiii</sup>

**Role of Achar Rasayan and Sadvritta:** It refers to those acts of parents which ensure safe, firm discipline with pragmatic expectations, create affirmative learning environment, provide interactive caring and unconditional love<sup>xxiv; xxv</sup>. Parenting is a skill which even some of the biological parents have failed to cultivate. Buckling under the pulls and pressures of the fast-paced modern life, most of the parents often unintentionally commit the crime of neglecting to cater various needs of their children<sup>xxvi</sup> Fulfilling only the material needs of a child and giving him/her a comfortable and luxurious life is just one part of the best child care program. On the other hand, the pre requisite component of emotional care and close bonding looks conspicuously missing in many cases. Spending time with little one and engaging in conversations with child is more important than buying digital toys. Parenting is an art, so parents must master it with care which is essential for better growth and development of their younger children. Few attributes of good parents include, a good role model who knows how to explore talent and skills to become problem solver and responsible too<sup>xxvii</sup>

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