

Influence Of Yogic Practices On Selected Psychological Variables Among None Government Working Man

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Abstract

The purpose of the study was to find out the effect of yogic practices on selected psychological variables of middle aged men. To achieve the purpose of the present study, forty middle aged men from Government working man were selected as subjects at random and their ages ranged from 30 to 45 years. The subjects were divided into two equal groups of twenty middle aged men each. The study was formulated as a true random group design, consisting of a pre-test and post-test. The subjects (N=40) were randomly assigned to two equal groups of twenty each. The groups were assigned as yogic practices and control group in an equivalent manner. The group I underwent yogic practices and group II acted as a control group. The experimental group participated the practices for a period of eight weeks and the control group did not participated in any practices programme. Anxiety was assessed by Spielbergers trait anxiety questionnaire and stress was assessed by Everly and Girdano's questionnaire. Paired 't' test was applied to test the significance of mean gains made in each of the variables by the two groups. The yogic practices group produced significant improvement in psychological variables

Keywords: Yoga Practices, Psychological variables, none government working man

Introduction

Yoga plays an important role and has made unlimited Contribution in the modern age as it caters to the biological, Sociological, Spiritual and Physiological necessities of the man. The word 'yoga' is derived from the roots of Sanskrit 'Yuj' which means to join, to attach, to bind, yoke, and a concentrate or one attention. It also means Union. Yoga is true union of our will with the will have had. The literal meaning of the word 'Yoga' is 'yoke'. It means for uniting the individual spirit with the Universal spirit, or God. Yoga means the Experience of oneness or unity with inner being. It is a science by which the individual approaches truth. Yoga is not religion it is a method by which one obtain Control of one's latent powers. It is the means to reach complete Self-Realization. Yoga is a reduction of one's mental process, along with the physical. Yoga is a discipline to improve or develop one's inherent power in a balanced manner. It offers the means to attain complete self-realization. The literal meaning of the Sanskrit word Yoga is 'Yoke'. Yoga can therefore be defined as a means of uniting the individual spirit with the universal spirit of God. According to Maharishi Patanjali, Yoga is the suppression of modifications of the mind Physical

fitness is not only of the most important keys to healthy body. It is the basis of dynamic and creative intellectual activity. The relationship between soundness of the body and the activities of the mind is subtle and complex. Much is not understood. But we do know what the Greeks knew that intelligence and skills can only function at the peak of their capacity when the body is healthy and strong; that hardly spirits and tough minds usually inhabit sound bodies. Yoga is a discipline to improve or develop one's inherent power in a balanced manner. It offers the means to attain complete self-realization. It is the basis of dynamic and creative intellectual activity. The relationship between soundness of the body and the activities of the mind is subtle and complex. Much is not understood. But we do know what the Greeks knew that intelligence and skills can only function at the peak of their capacity when the body is healthy and strong; that hardly spirits and tough minds usually inhabit sound bodies. Yoga is a science of right living and it works when integrated in our daily life. It works on all aspects of the person: the physical, mental, emotional, psychic and spiritual. The word yoga means 'unity' or 'oneness' and is derived from the Sanskrit word 'yuj' which means 'to join'. There are too many misconceptions clouding the science of Yoga. People perceive it to be some kind of black or white magic, sorcery, physical or mental debauchery through which miraculous feats can be performed. For some it is an

extremely dangerous practice which should be limited to only those who have renounced the world. Few others think it to be a kind of mental and physical acrobaticism that is compatible only to a Hindu mind. Human mind is subject to certain weaknesses which are universal. Avidya wrong notions of the external world, asmita wrong notions of oneself, raga-longing and attachment for sensory objects and affections, dweshad is like and hatred for objects and persons, and abinivesha or the love of life are the five defects of the mind that must be removed. Yoga, the constant meditation and introspection eradicate these mental flaws (Andre 1987).

Methodology

The purpose of the present study, forty middle aged men from *Government working man* were selected as subjects at random and their ages ranged from 30 to 45 years. The subjects were divided into two equal groups of twenty middle aged men each. The study was formulated as a true random group design, consisting of a pre-test and post-test. The subjects (N=40) were randomly assigned to two equal groups of twenty each. The groups were assigned as yogic practices and control group in an equivalent manner. The group I underwent yogic practices and group II acted as a control group. The experimental group participated the practices for a period of eight weeks and the control group did not participated in any practices programme. Anxiety was assessed by Spielbergers trait anxiety questionnaire and stress was assessed by Everly and Girdano’s questionnaire. Paired ‘t’ test was applied to test the significance of mean gains made in each of the variables by the two groups.

Table 1:- Significance of mean gains & losses between pre and post test scores on selected variables of yogic practices group (YPG)

S.No	Variables	Pre-Test Mean	Post - Test Mean	Mean difference	Std. Dev (±)	σ D M	‘t’ Ratio
1	Anxiety	52.40	40.90	10.52	1.25	0.62	7.80*
2	Stress	13.10	10.20	4.85	1.05	0.45	4.50*

Table I shows the obtained ‘t’ ratios for pre and post test mean difference in the selected variable

of anxiety (7.85) and stress (4.58). The obtained ratios when compared with the table value of 2.09 of the degrees of freedom (1, 19) it was found to be statistically significant at 0.05 level of confidence. It was observed that the mean gain and losses made from pre to post test were significantly improved in psychological variables namely anxiety (12.52, p<0.05) and stress (4.90, p<0.05).

Table II: - Significance of Mean Gains & Losses between Pre and Post Test Scores on Selected Variables of Control Group (CG)

S.No	Variables	Pre-Test Mean	Post - Test Mean	Mean difference	Std. Dev (±)	σ D M	‘t’ Ratio
1	Anxiety	52.15	55.65	0.50	0.75	0.10	1.22
2	Stress	13.50	14.30	0.20	0.86	0.08	0.85

Table II shows the obtained ‘t’ ratios for pre and post test mean difference in the selected variable of anxiety (1.25) and stress (0.87). The obtained ratios when compared with the table value of 2.09 of the degrees of freedom (1, 19) it was found to be statistically insignificant at 0.05 level of confidence.

Conclusion

1. The yogic practices group produced significant improvement in psychological variables. The ‘t’ values of the selected variables have reached the significant level.
2. In the control group the obtained ‘t’ value on all the variables were failed to reach the significant level.

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