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Effect of yogic practices on state anxiety among secondary school students

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Abstract

Yoga opens the gate of wonderful world and healthy nation. Yogic light is the remedy to cure the man social, mental and physical sufferings. Yoga confers happier and healthier life. Through yoga we can make the creation more beautiful of this looking planet. The study was conducted on 80 secondary school students. The statistical result of three experimental groups (Asana, Pranayama, Dhyana) exhibited significant difference as compared to control group on state anxiety.

Keywords: Asana, pranayama, Dhyana

Introduction

Yoga opens the gate of wonderful world and healthy nation. Yogic light is the remedy to cure the man social, mental and physical sufferings. Yoga confers happier and healthier life. Through yoga we can make the creation more beautiful of this looking planet. It strengthens the ability and efficiency and eradicates the sense of greed and passion in order to make an egalitarian society in general and a responsible individual in particular. Yoga is not such a discipline, which instructs the individual to shun the liabilities of family, home and society and to become dysfunctional in order to live a life without any purpose and direction. Yoga teaches to live a life more productive and meaningful by remaining in the society. Therefore it enlightens the internal potential or strength to perform best and to achieve ultimate prosperity and happiness in our life. Yoga establishes integration among soul, mind and vital force. It guides our life to truth, light, cooperation, unity and from the mortality to immortality. An anxiety state reaction occurs if the individual regards the situation as dangerous. The complex of responses that is known as anxiety – state reaction involves a set of psychological responses and a conscious preoccupation with these psychological changes and with the stressor. It also includes feeling of distress, helplessness and worry about inability to do well, and sometimes a feeling of self- depression and shame. (Seiber, J. E. O’Neil, Jr. Sigmund, 1977) [2]. A transitory emotional state or condition of the human organism that is characterized by subjective consciously perceived feeling of tension and apprehension, and heightened autonomic nervous system activity. (Saini, Namita 1993).

Statement of the problem

Objective of the study

To assess the effect of Yogic practices on state anxiety among secondary school children.

Hypothesis

There exit significant effect of yogic practices on state anxiety among senior secondary school children.

Methodology

Sample: The present study was conducted on male subjects of 16 to 19 years of age, studying in XI and XII grades in Government Senior Secondary School, Sector 23, Chandigarh. To ensure the selection of subject having normally sound mind in sound body, the investigator checked the health records maintained by the school with the help of a small team of physical instructors and eliminated (20) subjects finally selecting (80) students.

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Further the selected subjects were assigned the following four (4) groups.

1. Experimental Group I (Asana)
2. Experimental Group II (Pranayama)
3. Experimental Group III (Dhyana)
4. Control Group

Due emphasis was laid on aspects like age, height, weight, past game / sports experience / participation and health records before allocating the groups to ensure homogeneity. Prior to the administration of pre-test; a meeting of all the selected subjects were held in which the principal and the teachers of physical education of the said school were present. The purpose of the study along with various testing procedures and training program were explained to them in detail. Later on the selected subjects were also explained the same so that, they could grasp the importance and should suffer from no confusion what-so-ever regarding the hard work and interest they would have to put in. All the subjects agreed to co-operate whole heartedly.

Experimental design: A simple random group design was adopted for this study as it seemed to be the most appropriate one. The eighty (80) subjects were classified into four equal groups with twenty (20) subjects in each group. Three experimental groups (Asana, Pranayama, Dhyana) and fourth as a control group.

Training design: The training lasted twelve weeks. There were three sessions of one hour for each group in a week. Time was controlled for each group and the sessions commenced at 7.00 A. M. sharp. The training design was broadly classified as follows.

1. Experimental Group I (Asana): Following exercises short listed & administered on experimental group-I :
Surya Namaskara
Paschimotianasana

Sarvangasana
Halasana
Pavan Muktasana
Uthit Padmasana
Shavasana

2. Experimental Group II (Prayanama): Following was practiced by experimental group-II

Surya Bhedana
Kapalbhati
Sitali
Sitakari

3. Experimental Group III (Dhyana): Following was administered to Experimental Group III.

Dot Trataka
Candle Trataka

Statistical Analysis

To find out the significance of the differences among the groups as a result of training, the analysis of covariance (ANCOVA) was applied since the study employed the random group design and the four group were not equal with reference to the factors examined through the analysis of covariance, the final means and the adjusted final means were listed for significance. In the case of variables where the F-ratio (ANCOVA) was found significant with regard to paired adjusted means post-hoc test was applied. The level of significance chosen to test the hypothesis was chosen as .05 which was recognized as appropriate in relation to the research process adopted and the equipment used in the study. Finally to find out the significance of the differences between pre-test and post-test means of the two experimental groups and control group ‘t’ test was applied.

Psychological variable

1. State anxiety scale (SAS)

Table 1: Analysis of covariance for three experimental and control groups on state anxiety

| | Asana | Pranayama | Dhyana | Control | Ss | DF | MS | F |
|--------------------------|-------|-----------|--------|---------|------------------------|---------|---------------|--------|
| Pre test means | 51.50 | 49.80 | 49.30 | 50.10 | A: 53.3 W: 928.2 | 3 76 | 17.8 12.2 | 1.46 |
| Post test means | 40.50 | 37.25 | 36.05 | 49.25 | A: 2138.5 W: 2171.0 | 3 76 | 712.8 28.6 | 24.92* |
| Adjusted post test means | 39.84 | 37.34 | 36.26 | 49.27 | A: 2099.4 W: 2119.9 | 3 75 | 699.8 28.3 | 24.73* |

P < .05 = 2.73

Table 11 (a) Presented the pre-test, post-test and adjusted post-test means of asana group, Pranayama group, dhyana group and control group. The pre-test means (Asana, Pranayama, Dhyana) and control groups are 51.50, 49.30 and 50.10 respectively. The resultant ‘F’ ratio 1.46 is not significant at P < .05. The post test means for the same groups are 40.50, 37.25,

36.05 and 49.25 respectively. The resultant ‘F’ ratio 24.92 is statistically significant at p < .05.

The adjusted post-test means for Asana, Pranayama, Dhyana and Control groups are 39.84, 37.34, 36.26 and 49.27 respectively. Hence the analysis of covariance resulted in ‘F’ ratio of 24.73 which is found statistically significant at the end of twelve weeks Yogic practices on State Anxiety.

Table 2: Paired Adjusted Final means and differences between the means for three experimental groups and control group on State Anxiety.

| Adjusted Means | | | | Differences Between Means | Scheffe’s Post-hoc |
|----------------|-----------|--------|---------|---------------------------|--------------------|
| Asana | Pranayama | Dhyana | Control | | |
| 39.84 | 37.34 | - | - | 2.5 | 4.80 |
| 39.84 | - | 36.26 | - | 3.58 | 4.80 |
| 39.84 | - | - | 49.27 | 9.43 | 4.80 |
| - | 37.34 | 36.26 | - | 1.08 | 4.80 |
| - | 37.34 | - | 49.27 | 11.93 | 4.80 |
| - | - | 36.26 | 49.27 | 13.01 | 4.80 |

From the description presented in this table it has been found that there is no significant difference in the adjusted means between groups of Asana and Pranayama, Asana and Dhyana, Pranayama and Dhyana. However, Asana, Pranayama and

Dhyana group recorded significant differences in comparison to control group as the adjusted means 9.43, 11.93 and 13.01 of these groups were found greater than the obtained critical ratio.

Table 3: Significance of the Differences between Pre-test and Post-test of experimental groups and Control group on Yogic Practices (State Anxiety).

| Groups | Pre-Test | | Post-Test | | Paired 't' Value |
|-----------|----------|------|-----------|------|------------------|
| | Mean | S.D. | Mean | S.D. | |
| Asana | 51.50 | 3.59 | 40.50 | 4.15 | 13.18* |
| Pranayama | 49.80 | 2.78 | 37.25 | 4.78 | 12.54* |
| Dhyana | 48.30 | 4.38 | 36.05 | 7.48 | 6.36* |
| Control | 50.10 | 3.01 | 49.25 | 4.28 | 1.12 |

*t .05 (df .38) = 2.02

In this table significance of the differences between the pre-test and post-test means of three experimental (Asana, Pranayama, Dhyana) and Control group are shown. The pre-test mean values of Asana group, Pranayama group, Dhyana group and Control group were 51.50, 49.80, 49.30 and 50.10 respectively. Whereas, the post-test mean values of the above same groups were 40.15, 37.25, 36.05 and 49.25 respectively.

The 't' values were 13.18, 12.54, 6.36 and 1.12 respectively. The 't' values of Asana, Pranayama, Dhyana groups in relation with the Control group were found statistically significant at .05 (df .38) level. The intra-group differences between the means of pre-test and post-test on State Anxiety are presented in figure.

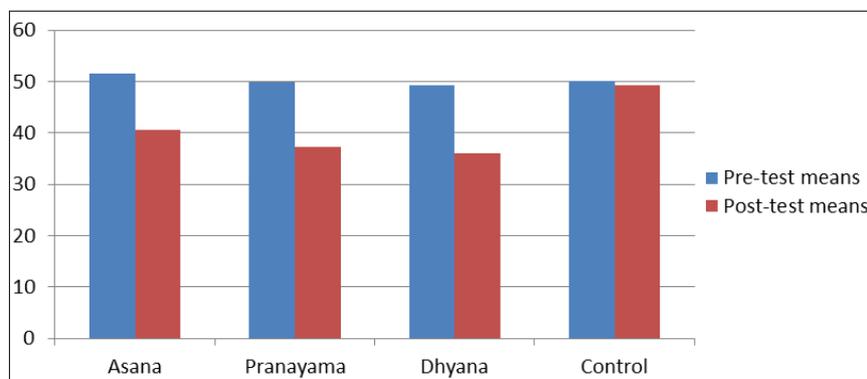


Fig 1: Pre-test and post-test means of Asana group, Pranayama group, Dhyana group and Control groups on State Anxiety

The result of covariance demonstrates significant differences among the groups at the post-stage. Adjusted post-test means were also found with significant differences. Since the adjusted post-test means were significant post-hoc analysis was conducted to find out the direction of differences. The treatment groups exhibit significant difference with the control group. However, in the dhyana group state anxiety was lesser than the other three groups. The above finding confirms that the treatment which indicates Asana, Pranayama and Dhyana help in lowering the State Anxiety level of the subjects. A look at the bar diagram demonstrates that post-test means are less compared to pre-test mean scores on state anxiety among the treatment groups. While the control group fluctuated around the same level. It appears that the controlling thoughts and directing them to the most appropriate influences anxiety to the advantage of the individual.

Conclusion

The statistical result of three experimental groups (Asana, Pranayama, Dhyana) exhibited significant difference as compared to control group on state anxiety. Significant differences were found on the said variable between pre-test and post-test results indicating positive effect of yogic practices in lowering the state anxiety of the subjects.

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