



Effect of Varied Yogic Practices on Selected Psychological Variable among Obese College Students

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Abstract

The purpose of the study was to find out effect of varied yogic practices on selected psychological variables among obese men. To achieve the purpose sixty subjects were selected. The selected sixty subjects were randomly divided into three groups of twenty each, out of which Yogic Practices Group -A (n = 20) underwent Swami Satyananda Saraswati yogic training and Group -B (n= 20) underwent BKS Iyengar Yogic training. Group - C (n = 20) remained as the control group. All the subjects revealed that they had no ailments of any sort and were taking medicines for treatment after a general medical checkup done on them. The physician confirmed this and the subjects were given clearance to take part in the various packages of yogic practices. The data collected prior to and after the experimental period on self-confidence on Yogic practices group - A, Yogic practices group - B and control group are analysed through analysis of co-variance. The result of the study also shows that there is a significant improvement in self confidence after the experimental period, i.e., yogic practice group - A and yogic practice group - B, when compared with the control group. The result of the study also shows that there is a significant difference between the experimental groups on self-confidence, in which, yogic practice group - A is better improvement in self-confidence than the yogic practice group - B.

Keywords: Yogic practices, Self confidence and Obese College students.

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Introduction

Yoga is one of the most ancient cultural heritages of India. The word yoga in Sanskrit means —to unite and so yoga can be said to connote a unitive discipline. In this sense it is an exercise in moral and mental cultivation that generates good health (arogya), contributes to longevity (chirayu), and the total intrinsic discipline culminates into positive and perennial happiness and peace. Therefore, yoga is said to be indispensable of the ultimate accomplishment in life. It is a science that affects not only the conscious self but the subconscious as well. Yoga is a complete science of life that originated in India many thousands of years ago. It is the oldest system of personal development in the world, encompassing body, mind and spirit. The ancient yoga had a profound understanding of man's essential nature and of what he needs to live in harmony with himself and his environment.

Yoga is a practical physiological training, which if practiced can exalt man to the 'supra Mundane level'. Yoga asanas are Indian's unique contribution to physical education. Yoga and physical education may be compared to two bullocks hitched to shaft as they are for

the judicious blending of the education of the body and the mind. There is no denial of the fact that yoga and physical education attach importance by gaining the benefits of physical health, mental health, physical fitness and peace of mind through their regular practices. Physical education concerns with anatomical aspects of the physique with its physiological reactions for a given activity. The ultimate aim of which is to enjoy a good health and optimum fitness. Yoga is providing a multidimensional development and it has now become an adjunct to physical education.

Methodology

The purpose of the study was to find out effect of varied yogic practices on selected psychological variables among obese men. To achieve the purpose sixty subjects were selected. The selected sixty subjects were randomly divided into three groups of twenty each, out of which Yogic Practices Group -A (n = 20) underwent Swami Satyananda Saraswati yogic training and Group - B (n= 20) underwent BKS Iyengar Yogic training. Group - C (n = 20) remained as the control group. All the subjects revealed that they had no ailments of any sort and were taking medicines for treatment after a general medical checkup done on them. The physician confirmed this and the subjects were given clearance to take part in the various packages of yogic practices. The data collected prior to and after the experimental period on

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self-confidence on Yogic practices group - A, Yogic practices group - B and control group are analysed

through analysis of co-variance.

Analysis of the Data

Table I. Analysis of covariance on self-confidence of varied yogic practices groups and control group

Variables	Yogic Practices Group -A	Yogic Practices Group -B	Control Group	SOV	Sum of Squares	df	Mean Square	F ratio
Pre- test Mean	27.10	27.47	27.10	B:	1.837	2	0.918	1.00
S.D.	0.995	0.772	1.071	W:	52.346	57	0.918	
Post-test Mean	29.76	28.89	26.35	B:	127.501	2	63.751	49.006*
S.D.	1.091	0.809	1.424	W:	74.149	57	1.301	
Adjusted Post-test Mean	29.854	28.70	26.439	B:	122.803	2	61.401	78.139*
				W:	44.004	56	0.786	

*Significant at 0.05 level of confidence. (The table value required for significance at 0.05 level of confidence with df 2 and 57 and 2 and 56 were 3.16 and 3.17 respectively).

Table – I shows that the pre-test means on self-confidence of Yogic Practices Group - A, Yogic Practices Group -B and control groups were 27.10 ± 0.995 , 27.47 ± 0.772 and 27.10 ± 1.071 respectively. The obtained F' ratio value of 1.00 for pre-test score of Yogic Practices Group -A, Yogic Practices Group -B and control groups on self-confidence was less than the required table value of 3.16 for significance with df 2 and 57 at 0.05 level of confidence. Group -A, Yogic Practices Group -B and control groups was greater than the required table value of 3.16 for significance with df 2 and 57 at 0.05 level of confidence. The adjusted post-test mean values of Yogic Practices Group -A, Yogic Practices Group - B and

control groups were 29.854, 28.70 and 26.439 respectively. The obtained F' ratio value of 78.139 for adjusted post-test scores of Yogic Practices Group -A, Yogic Practices Group -B and control groups was greater than the required table value of 3.17 for significance with df 2 and 56 at 0.05 level of confidence. The above statistical analysis indicates that there is a significant improvement in self-confidence after the respective experimental programme. Further to determine which of the paired means has a significant improvement, Scheffe's test was applied. The result of the follow-up test is presented in Table - II.

Table II. Scheffes test for the difference between the adjusted post-test mean of self-confidence

Adjusted Post-test Mean				
Yogic Practices Group -A	Yogic Practices Group -B	Control group	Mean Difference	Confidence interval at 0.05 level
29.854		26.439	3.415*	0.705
29.854	28.70		1.154*	0.705
	28.70	26.439	2.261*	0.705

*Significant at 0.05 level of Confidence

Table - II shows that the adjusted post-test mean difference in self-confidence between Yogic Practices Group -A and control group, Yogic Practices Group -B

and control group were 3.415, 1.154 and 2.261 which were significant at 0.05 level of confidence. It may be concluded from the result of the study that the Yogic

practices group - A, Yogic practices group - B have a significant improvement the self-confidence after the respective training programmes. The mean values on

self-confidence of Yogic practices group - A, Yogic practices group- B and control groups are graphically represented in figure - I.

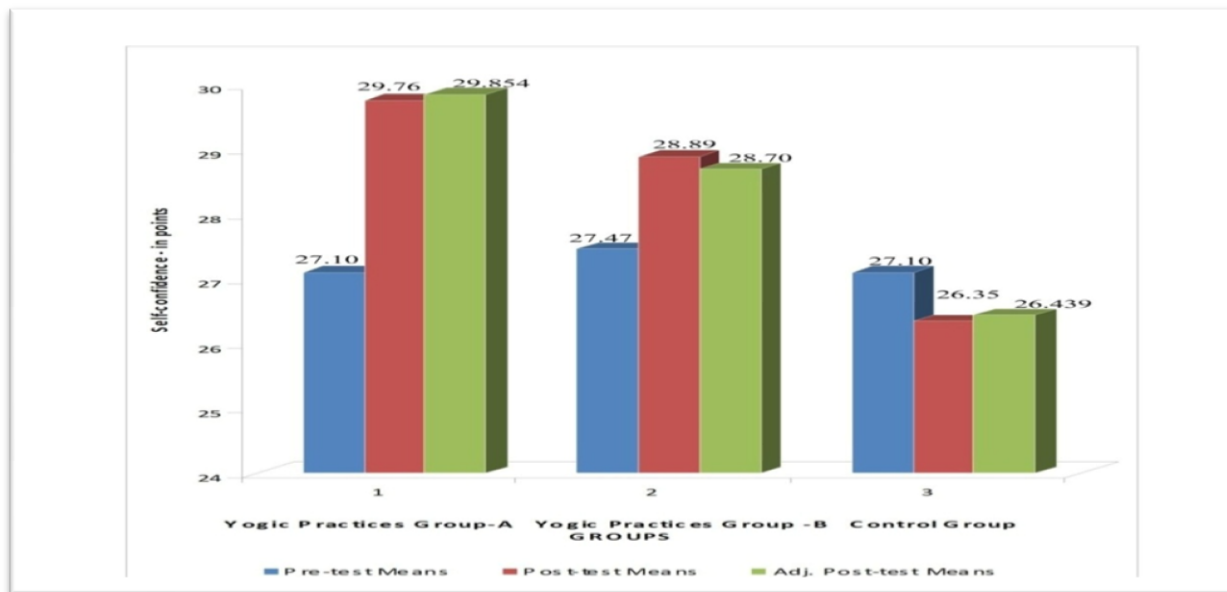


Figure 1. Bar diagram showing the mean values of yogic practices group a Yogic practices Group B and control group on self confidence

Results

The result of the study also shows that there is a significant improvement in self confidence after the experimental period, i.e., yogic practice group - A and yogic practice group – B, when compared with the control group. The result of the study also shows that there is a significant difference between the experimental groups on self-confidence, in which, yogic practice group - A is better improvement in self-confidence than the yogic practice group – B.

Conclusion

It was concluded that yogic practices reduced significantly improved the psychological variable self-confidence than the control group.

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