A Study of Yoga-Practitioners and Yoga Non-Practitioners on Self-Concept Factors

Dr. Vikesh Kamra, Associate Professor, Victorious Girls College, Amritsar
Dr. Shikha Bansal, Associate Professor, SV Jain College, Bhadra

ABSTRACT

Yoga is the greatest Indian notion annunciated to the world Conceived by the great sages in their quest for self-realization, it has come to be recognised, during its long travails from the hermitages to the cities, as the science of man, a philosophy of life, a code of conduct, an attitude and an approach, as well as an art of living which is capable not only of ensuring physical well-being, mental peace, harmony, moral elevation and spiritual uplift of man but also of transforming man from his gross animal existence to the sublime heights of divinity. There is no ideology or religion which does not become infused by the value of yoga. Self-concept is a crucial personality characteristic. Self-concept may be connected with dysfunction of personal and psychological adjustment. Self-concept is something that can be modified. Jersild (1952) has pointed out, the self-concept is comprised of person's feelings, ideas and since thoughts and feelings are dynamical, thus, changes in the self-concept are inevitable. The present study has been undertaken by employing descriptive survey method and 'Ex-Post-Facto' research to assess the cause-and-effect connection. Students are placed into two groups. One group contained randomly picked yoga practitioners and other was randomly selected yoga non-practitioners' group. In the measure of social self-concept Yoga practitioners were better than Yoga non-practitioners. In the measure of mental self-concept yoga practitioners were substantially higher as compared to Yoga non-practitioners.

Keyword: Yoga, Self-Concept, Meditation, Yoga practitioners, non-practitioners

1. INTRODUCTION

I think yoga is the best Indian notion that has come out. There are six Indian philosophical systems and a mysticism called yoga that was passed down from master to pupil in the hermitage as a holy and secret truth. Yoga is both an ideal and a means to accomplish this ideal. When contemplated by the great sages in their quest for self-realization, it has come to be known as the science of man and the philosophy of life, as well as a code of conduct and an approach to life, as well as a way of living that is capable of transforming man from his gross animal existence to the sublative level of consciousness. The value of yoga permeates every system of thought and religious belief in the world. Personality development relies heavily on the development of a person's sense of self. Evidence suggests it is a multifaceted skill that requires understanding of one's own characteristics and ideas as well as the ability to see how one is similar to and different from others. Self-concept, according to Franken (1994), may be the foundation of all motivated behaviour since it gives rise to possible selves, which in turn produce the motivation for actions. As a person takes action and reflects on it, their self-concept is established and maintained. We compare our achievements and potential to our own expectations and those of others, as well as to the qualities and achievements of others around us (James, 1890; Brigham, 1986). Self-concept is a notion that has gained prominence in modern psychology in recent years, but its relevance has not been completely understood or appreciated until lately with the progress of child psychology. It's fair to claim that a lot of today's self-concept theory comes from James (1890). He saw ego as a person's feeling of self. In addition to the overall notion, he believed that the concept of self encompasses spiritual, material, and social dimensions. An individual's spiritual self is composed of his or her mental faculties and preferences. The material self was defined by its material goods.

2. LITERATURE REVIEW

Sandeep Berwal (2013) In order to see if yoga might improve the self-esteem and emotional maturity of visually impaired pupils, the researchers conducted a study. At a School for the Blind, 15 visually challenged pupils were selected to participate in the study. The individuals were given a four-week Yoga training regimen. Saraswat's Self-Concept Inventory and Yashvir

Singh and Mahesh Bhargava's Emotional Maturity Scale were used to examine the impact of yoga on the self-esteem of visually impaired pupils. The data was examined using the mean, standard deviation, and 't' test. Yoga appears to have a positive effect on the self-esteem and emotional development of visually impaired students. Self-Concept Inventory and Emotional Maturity Scale mean increase scores differed significantly on all aspects. School administrators, policymakers, parents, teachers, community leaders, and rehabilitation professionals are all affected by this research.

Abhishek K Bhardwaj (2013) Different psycho-physiological factors have been demonstrated to benefit by yoga, according to previous research. yoga's influence on pre-adolescent children's self-esteem was investigated in this study. Yoga and a control group were assigned to 44 individuals ranging in age from 10 to 12 years old (group mean ages 11.27 0.82). Over the course of a month, participants in the yoga programme engaged in 35 minutes of daily, six-day-a-week yoga practise (which included breathing exercises, postures, and relaxation methods). The Indian version of Battle's self-esteem assessment was used to measure children's self-esteem before and after a month of intervention. In this study, the participants were divided into two groups: an experimental group and a control group. To compare data collected over the course of one month, an unpaired t-test was utilised. Overall (p0.05), general (p0.01), and social self-esteem all rose significantly for participants in the yoga class (p0.01). It is recommended that yoga be incorporated into the school curriculum for pre-adolescent students since it has a positive effect on their self-esteem.

Abadi, Mehrnaz Saadat et al. (2008) research into Estelar 188 yoga as a therapeutic tool for children with ADHD/ADHD (ADHD). The intervention was tested on a group of 40 Indian youngsters using a pretest-posttest experimental design with two groups. A 16-session yoga programme was administered to the experimental group (N=20) over the course of two months, whereas the control group (N=20) got no treatment sessions at all. Before and after treatment, both groups received the Child Symptoms Inventory (CSI-4) as a pre-post evaluation. A repeated measures ANOVA was used to evaluate the yoga program's efficiency. The experimental group's CSI-4 score decreased as a result of the study. The findings show that yoga instruction has a substantial impact on the lives of children with attention deficit hyperactivity disorder. Both the attention and hyperactivity subscales showed significant differences between the treatment and non-treatment groups in the current results. On the hyperactivity/impulsivity scale, there was a significant difference in the number of fidgets with hands or butts into other activities that the individuals demonstrated. It's possible that this is because of yoga's emphasis on physical exercise and its goal of uniting the mind and body.

3. RESEARCH METHODOLOGY

3.1Design of the study

A descriptive survey and "Ex-Post-Facto" study were used to measure the cause-and-effect connection because of the nature of the investigation. There are two groups of students. Participants in one group were randomly picked from the yoga community, while those in the other group were chosen at random from the yoga community. This research defines a yoga practitioner as someone who has been doing yoga at home for the previous six months or more; a yoga nonpractitioner is someone who has never done any kind of yoga practise, whether official or informal.

3.2Sampling: the procedure

This study uses a multistage random sampling procedure to choose its sample. There are equal numbers of students in each stratum based on gender, topic stream, group (i.e. yoga practitioners vs. yoga non-practitioners), and college type (Boys and Girls). Class XI pupils from the Kumaon region's intermediate colleges make up the study's sample, which is limited to 400 students. The first time around, the investigator at Estelar 191 randomly picked four districts out of the six districts of kumaon from which to collect data.

3.3Data Collection Procedure

A total of 400 students (200 yoga practitioners and 200 yoga non-practitioners) were randomly selected from eight inter-colleges in four districts of Kumaon area to participate in the study. The researcher personally visited the intercollege and gathered data on self-concept and academic performance. Yoga practitioners were identified by raising their hands and given a series of questions about yoga in order to avoid any uncertainties about the sample (yoga practitioners). As an additional requirement, a few pupils were also requested to practise some yoga movements. A class (Arts/Science) was then chosen at random to provide the requisite topics. Similarly, a random sample of non-yoga practitioners was also picked from the class. All of the students in both groups were administered the self-concept scale (SCS) and the total number of marks (Total) they received in their last class X assessment was recorded. In addition, the college administration provided data on each subject's final test scores. To ensure that all data was gathered in the same way, the following protocol was implemented in all of the institutions where data was collected. Thereafter, self-concept scales were evaluated on the dimensions and totality scales. The final exam grades were translated into percentages and recorded. After all of this data was examined using statistical procedures, these were the raw scores.

3.4Statistical Techniques Used

In accordance with our study aims and hypotheses, we examined the collected data. The following procedures were necessary:

For the study of yoga practitioners and non-yoga practitioners, the t-test was utilised. Hypotheses relating to various variables were examined using the mean and standard deviation for each group.

4. RESULT AND ANALYSIS

After the data had been collected, they were examined in line with the study plan's objectives and hypotheses. An analysis of variance (ANOVA) using a, 2 was performed on the data (Yoga pract. and Yoga non-pract.) In addition, 't' values have been produced to test the hypotheses and expound on the results.

The researcher has picked 0.05 and 0.01 levels of significance as two arbitrary criteria for accepting or rejecting a null hypothesis for the sake of ease.

The mean scores on self-concept and its aspects are not significantly different between yoga practitioners and non-practitioners.

Mean academic success ratings for yoga practitioners and yoga non-practices will not differ much.

Table 1 Comparison between yoga-practitioners and yoga non-practitioners on social self-concept measure

Group	N	Mean	SD	SE	Df	't'Value	Sig.
Yoga practitioners	200	150.74	10.113	.715	398	16.681	.01
Yoga non-practitioners	200	128.95	15.465	1.094			

For yoga practitioners, the average score is 150.74, whereas for non-yoga practitioners, it is 128.95. t = 16.681 is highly significant with a p-value of 0.01. As a result, when it comes to social self-concept, those who practice yoga have a significantly higher score than those who don't. As a result, we can rule out Hypothesis 1.

Table 2: Comparison between yoga practitioners and yoga non-practitioners on mental dimension of self-concept

Group	N	Mean	SD	SE	Df	't'Value	Sig.
Yoga practitioners	200	85.77	8.513	.602	398	13.190	.01
Yoga non-practitioners	200	72.82	10.969	.776			

On the mental self-concept scale, the average scores for practicing yoga and non-practicing yoga are 85.77% and 72.82% respectively. t = 13.190, which is significant at a p-value of 0.01. As a result, the mental self-concepts of yoga practitioners and non-yoga practitioners are vastly different. So, the first theory has been ruled out.

Table 1 shows that there was a substantial difference between yoga practitioners and Estelar 243 yoga non-practitioners on the measure of social self-concept, with a 't' value of 16.681 being highly significant at the 0.01 level of confidence. Compared to non-yoga practitioners (mean=128.95), yoga practitioners (mean=150.74) had a substantially higher average score (150.74). As seen in Table 4a, yoga has a considerable impact on one's social self-concept. As a result, pupils' social self-concept has been proven to be much improved by yoga practices. Results from a controlled study conducted by Nandita and Sunita (2004) indicated that students' social self-concept increased dramatically as a result of their yoga practices. According to the results, yoga practitioners may have generated in themselves a sense of group rapport, a sense of belonging, as well as a sense of acceptance from their peers and others. As a result, they may have developed a more mature sense of self-control and responsibility. They may have developed leadership qualities, a positive outlook, and a sense of discipline. After completing yoga practices, they are more reliant on their own talents and efforts than than luck. A person's sensitivity to social life and awareness, as well as his propensity toward social work, cordiality, and good humor, are all influenced by yoga practice (Balkrishna, 2007). Increasing the pupils' sense of social self-concept may have been aided by any or all of these variables.

Yoga practitioners and yoga non-practitioners exhibit a significant difference in the mean gain mental self-concept (t=13.190) at the 0.01 level of significance, as indicated in table 2. According to a comparison of their average gain scores, yoga practitioners (mean=85.77) Estelar 244 had higher average gain scores than non-practitioners (mean=72.82). The results in table 4b also reveal that yoga have a substantial effect on one's mental self-concept (F=198.250). As a result, students' mental self-concept has improved significantly as a result of their yoga practices. One explanation for yoga practitioners' improved mental self-concept is that these activities have improved their focus, grasping and retention strength, and inventiveness, as well as their ability to use their imagination and make decisions. First and foremost, it's possible that they've acquired a more aggressive style of argumentation, along with an ability to organize their thoughts logically and effectively. Practice of yoga, according to the author Balkrishna (2007), may help a person rid themselves of their mental agony and sharpen their minds, which in turn leads to a more stable mental state.

5. CONCLUSION

Yoga's fundamental goal is to stabilize and control the mind. The goal of pranayama for a yogi is to master one's breath. He has the ability to limit his sense organs as he gains control over his sensory organs. The mind is not ready for meditation until this has occurred. When all respiratory processes have been finished, this control is attained. Estelar 23 self-concept has been more important in understanding and forecasting human behavior in recent years. Human behavior cannot be fully understood until one has a firm grasp of one's own identity. A person's actions and behavior are influenced by his or her self-concept, according to Glang

and walston (1958). The development of an individual's personality is dependent on the development of their self-concept. As the name suggests, one's self-concept is a conception of oneself. As a person matures, he or she develops not just thoughts about the world around them and other people, but also an image or concept of who or what they are. . The t-test was used to examine the differences between yoga practitioners and non-practitioners in a variety of settings. Hypotheses relating to various variables were examined using the mean and standard deviation for each group. The self-concept of yoga practitioners was shown to be much greater than that of non-practitioners: (ii) Yoga practitioners had a superior social self-concept than non-yoga practitioners.

REFERENCES

1. Berwal, Sandeep & Gahlawat, Savita. (2013). Effect of yoga on self-concept and emotional maturity of visually challenged students: An experimental study. Journal of the Indian Academy of Applied Psychology. 39. 260-265.
2. Bhardwaj, Abhishek & Agrawal, Gaurav. (2013). Yoga practice enhances the level of self-esteem in pre-adolescent school children. International Journal of Physical and Social Sciences. 3. 189-199.
3. Abadi, M. S., Madgaonkar, j. & Venkatesan, S. (2008). Effect of Yoga on children with Attention Deficit/Hyperactivity Disorder. Psychological Studies, vol.53, no.2, 154-159.
4. Alica M.del Prado, A. Timothy Church, Marcia S. Katigbak, et al. (2007). Culture, method, and the content of self-concepts: Testing trait, individual-self-primacy, and cultural psychology perspectives. Journal of Research in Personality, vol.41 (6), 1119-1160.
5. Alison J. O'Mara, Herbert W. Marsh, Rhonda G. Craven, Raymon L. Debus (2005). Do self-concept interventions make a difference? A synergistic blend of construct validation and Meta-Analysis. Educational Psychologist, 41 (3), 181-206.
6. Alyson B., Moadel A.B., Chirag Shah, Wylie-Rosett J.,Harris M.S.,Patel S.R.,Hall C.B., Joseph A. & Sparano J.A. (2007). Randomized controlled trial of yoga among a multiethnic sample of breast cancer patients: Effects on quality of life. Jr. of Clinical Psychology, 25, (28), 4387-4395
7. Arnett, Katy Elizabeth (2005). Effective teaching and adaptive instruction in core French: A case study of a grade 8 classroom in Ontario. D.A.I., vol.65, no.10, April, 3753-A