



INFLUENCE OF YOGIC PRACTICES ON ATTITUDE AMONG FACTORY EMPLOYEES

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Abstract:

The purpose of the present study was to find out the influence of yogic practices on attitude of factory employees. The study was conducted on 40 factory employees. Totally two groups, namely, control & experimental group I, consisting of 20 factory employees underwent 6 weeks practice in Yogic practices training whereas the control group did not undergo any type of training. The systolic and diastolic blood pressure and attitude was measured before and after the experimentation using the standard questionnaire. The data were analyzed by Analysis of Covariance (ANCOVA) and it was concluded that the Yogic practices training had significant ($P < 0.05$) effect on the wellbeing of factory employees.

Key Words: Yogic Practices and Attitude

Introduction:

The subtle anatomy of the humans is divided into five energetic sheaths known as 'pancha kosha'. Pancha, meaning five and kosha, meaning layer or sheath. This ideology describes the human being "as multi-dimensional, with the source or foundation in a spiritual dimension." The so-called 'spiritual dimension' is pure consciousness which is hidden by the other four koshas, the outermost layer being the most dense, physical body. Each kosha can be thought of as energy vibrating at a different frequency. The physical body therefore vibrates at the slowest rate and the 'inner light of consciousness' or 'atman' vibrates at fastest rate or frequency. Although all five layers interpenetrate one another (Bhavanani Anandha Balayogi, 2004). These five sheaths can be divided into three bodies:

- Sthula Sharira / Physical Body - Annamayakosha
- Sukshma Sharira / Astral Body - Pranamayakosha, Manomayakosha, Vijnanamayakosha
- Karana Sharira / Causal Body - Vijnanamayakosha, Anandamayakosha

Of all these, the anandamayakosha is not bound by time or space and does not die. When the practitioner resides in this sheath, they have remembered or realized their true nature, reached enlightenment and health will pervade all layers. Yoga is one of the six orthodox systems of Indian philosophy. Yoga is the union of the jivatma with the paramatma. It was collated, coordinated and systematized by Patanjali in his classical work, the Yoga Sutras, which consists of 195 terse aphorisms in which it is stated that yoga is a state where all activities of the mind are channelized in one direction; or the mind is free from distractions. The word Yoga is derived from the Sanskrit root Yuj meaning to bind, to unite, join, and attach and yoke, to direct and concentrate one's attention on, to use and apply. It also means union or communion. It means the disciplining of the mind, intellect, the emotions, the will, which that yoga presupposes; it means a poise of the soul which enables one to look at life in all its aspects evenly.

Yoga is not merely doing an asana by the body, through the body, and for the body. The sadhakas learn to unite one part of the body with another part of the body, the body with the mind, the body with the breaths and senses, also the breath with the mind and senses and this takes one to the self realization path. It is this unification which justifies the definition of the word yoga which means, 'to unite (Iyengar, 2006). One of its valuable qualities is that it builds up a store of physical health through the practice of a system of exercise called asana which keep the body clean and fit. Yogic training are essential for speedy removal of toxins for good blood circulation and for all internal process to function smoothly. Apart from the physical side of life, yoga provides beneficial effects to the mental faculties also. Different breathing exercises or techniques quiet the mind and brain, offering inner peace and an ability to face upheavals and deal with problems. Yoga therefore has a role both in every day practical life, and in the more thoughtful, idealistic scheme of things. Its valuable needs are to be experienced and savoured (Iyengar, 1999).

Statement of the Problem:

The purpose of the study is the "Influence of Yogic Practices on Attitude among Factory employees".

Methodology:

The purpose of the study was to find out the. For the purpose of this study "influence of yogic practices on attitude of factory employees". 40 factory employees were chosen on random basis from Chennai only. Their age group ranges from 30 to 40. The subjects were divided into two group of twenty. The experimental group I

would undergo Yogic practices and second group consider as control group not attend any practices, and the pre test and post tests would be conducted before and after the training. Training would be given for 6 weeks. It would be found out finally the influence of yogic practices on attitude of factory employees” in scientific method. To estimate the with the Attitude Questionnaire (Prof. N.S. Chausan. Dr. Saroj – Aurora – Meerut), the collected data were statistically analyzed by using analysis of covariance (ANCOVA).

Training Schedule:

Experimental Group: Yogic Practices

Table 1: Yogic Practices

S.No	Yogic practices	Duration	Repetition	Set	Rest between practice	Rest between set	Frequency per week
1	Sitilikarana Vyayama (Loosening Exercises)	5 min	2	2	5 to 10 sec	30 – 60 sec	5 days in a week
2	Suryanamaskar	6 min	2	2	10 to 15 sec		
3	Padmasana	3 min	2	2	5 to 10 sec		
4	Ardha Katichakarasana	3 min	2	2	5 to 10 sec		
5	Padahasthasana	3 min	2	2	5 to 10 sec		
6	Vipareetakarani	3 min	2	2	5 to 10 sec		
7	Bhujangasana	3 min	2	2	5 to 10 sec		
8	Chandra & Surya Anuloma & Viloma	3 min	2	1	5 to 10 sec		
9	Nadishodana Pranayama	3 min	2	1	5 to 10 sec		
10	Bhramari & Pranayama	3 min	2	1	5 to 10 sec		
11	Savasana	10 min	1	1	-		

Group II: Control Group (No Practice)

The statistical analysis comparing initial and final means of attitude due to Yogic practices of attitude of factory employees is presented in Table 1.

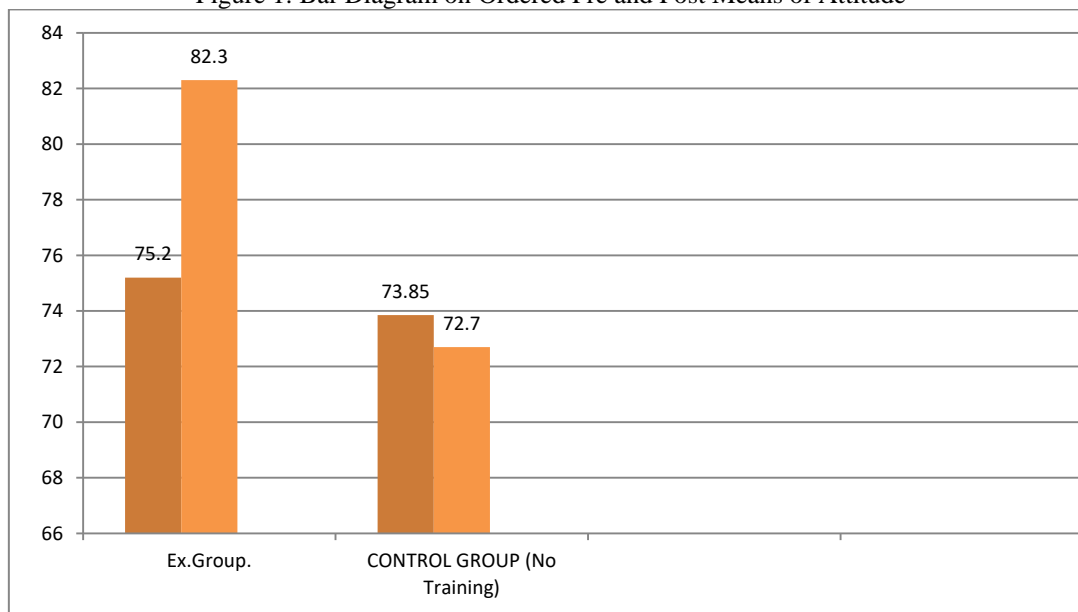
Table 2: Computation of Mean and Analysis of Covariance of Attitude of Experimental and Control Group

Test	Experimental Group	Control Group	Source of Variance	Sum of Square	DF	Mean Square	F
Pre-Test Mean	75.20	73.85	Between	18.23	1.00	18.23	0.86
			Within	809.75	38.00	21.31	
Post-Test Mean	82.30	72.70	Between	921.60	1.00	921.60	59.93*
			Within	584.40	38.00	15.38	
Adjusted Mean	81.99	73.01	Between	787.19	1.00	787.19	71.22*
			Within	408.97	37.00	11.05	
Mean Gain	7.10	1.15					

* Significant.

Table value for df 1 and 38 was 3.21 Table value for df 1 and 37 was 3.22. The obtained adjusted mean values were presented through bar diagram in figure 1.

Figure 1: Bar Diagram on Ordered Pre and Post Means of Attitude



Discussions on the Findings of Attitude:

Taking into consideration of the pretest means and posttest means adjusted posttest means were determined and analysis of covariance was done and the obtained F value 71.22 was greater than the required value of 3.22. And hence it was accepted that the Yogic practices training significantly improved the attitude level of the factory employees. The post hoc analysis of obtained ordered adjusted means proved that there was significant differences existed between Yogic practices group and control group on attitude level. This proved that due to six weeks of yogic practices attitude level was significantly improved wellbeing of factory employees.

Conclusion of the Research:

The analysis of co-variance of systolic and diastolic blood pressure and attitude level indicated that experimental group I (yogic practices), and group II (Control group), were significantly improved the attitude level. It may be due to the effect of yogic practices.

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