

EFFECT OF YOGA ASANA ON SELF-ESTEEM AND ACHIEVEMENT MOTIVATION OF ADOLESCENTS

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Abstract - In twenty first century maximum population is affected with some kind of diseases due to the not using of organic and good food, maximum people are suffering from some kind of stress. Some of stressed with over work load, few of them stressed with unemployment, and some of from regularly diseases and personal issues

In daily life, yoga helps the person to attain a relaxed state of mind. It provides him with vitality, vigour and zest to carry out his life. All negatives block in the mind are removed. The body is cleansed of all the impurities and toxins. Personal power is enhanced by the practice of yoga. One learns to identify their own inner resources and draw upon the energy needed from their own inner sources

Yoga is the only one medicine which enhance our physical and mental ability as well. Yoga is promoting now day by day on international level. Indian government is also promoting with proper advertisement and budget. In India Yoga tourism is increasing day by day. But for this session we need to aware about the proper asana of Yoga because it can give negative effect on body. If we want that India will become a yoga tourism site, we need to prepare ourselves more. This paper is based on Effect of yoga asana, and how these asanas will polish and nourish your personality

Key Words: Yoga – Yoga tourism -Indian government-Mind, soul-Impurities

1.INTRODUCTION

Yoga is usually defined as union: union between the limited self (jiva) and the cosmic (atman). Without trying to confuse things any further, we would like to point out that there is an anomaly in this definition. For there to be an aim or goal of union there must first be a state of separation and in fact this separation does not exist, at this very moment you are united with the cosmic consciousness. Even this statement is not true, for you actually are the cosmic consciousness. So, the aim of yoga is not really to unite you with greater self, to make you are already united. It is to make you realize your identity with the greater self, to make you know and tune in with your existing inner nature. (Saraswati, 1981)

The term yoga has been derived from yuj in Sanskrit. 'Yuj' means to bind, join, attach & yoke, to direct and concentrate one's attention on to use and apply. In the traditional terminology, it is joining of jivatma with parmatma. It means the disciplining of the intellect, the mind, the emotions and the will. It enables one to look at life in all its aspects evenly. Yoga is a science of right living and it works when integrated in our daily life. Stress now-a-days is being faced by all sections of society. Stress has now entered the lives of students and has a devastating effect on their physical, mental, emotional and social aspects of health. (Udupa, 1989).

Modification (vriti) of the mind (citta). The use of the word nirodhah is the opening definition of yoga is an example of the important role that Buddhist technical terminology and concepts play in the yoga sutra. This role suggests that Patanjali was aware of Buddhist ideas and wovw them into his system (Miller, 1996). Swami Vivekananda translates the sutra as "Yoga is restraining the mind-stuff (Citta) from taking various forms (Vrittis) (Vivekananda, 1996).

1.1 The Eight Limbs of Yoga

The Eight Limbs of Yoga

- **Yama** (The five "abstentions"): Yama is a collective name of universal moral commandments. These commandments are eternal, irrespective of class, time and place. These great vows are non violence (ashima), non-lying (satya), non-stealing (asteya), continence (brahmcharaya) and non-covetousness (apigaraha).

- **Niyama** (The five "observances"): The second limb of Ashtanga yoga is the niyama (individual ethics for discipline). These are purity (saucha), contentment (santosa), austerity (tapas), study of the self (svadhaya), and surrender to god (Isvara pranidhana). Niyama are the rules of conduct that apply the individual's discipline, while yama are universal in their application.

- **Asana:** (Physical postures) Literally means “seat” and in Patanjali’s Sutras refers to the seated position used for meditation. The physical posture or asanas include so much physical posture that will enhance the physical as well as the mental stability of the practitioners like relaxative asanas, exercise asanas, meditative asanas.

- **Pranayama** (“Suspending Breath”): Prana means “breath” and “ayama” to restrain or stop. It also interpreted as control of the life force. Breathing exercises include full control over breath by prolonging and shortening the period of breath by our own will in order to bring body and mind in equilibrium with each other.

- **Pratyahara** (“Abstraction”): Withdrawal of the sense organs from external objects. Sensual control means the rhythmic control of breath, the senses are trained to turn inwards instead of running after external objects of these senses. This fifth stage of yoga, where sensual channelling is done. The yogi realizes that both the paths of ruin or salvation lie within himself and there are many that go on the path of salvation.

- **Dharana** (“Concentration”): Intense contemplation of the nature of the object of meditation. The term ‘Dharana’ is given to both the practice of deep concentration and the stage in which deep concentration is achieved. With the help of dharana, a set of conditions are created that help the mind focus in one direction and object rather than concentration in many directions thereby diverting the mind.

- **Dhyana** (“Meditation”): Its objective is to cleanse the subconscious, develop concentration, clear the mind and bring about various stages of unified communion with God. The purpose is to withdraw all senses from various objectives of interest. The focus is laid upon one object.

Samadhi (“Liberation”): merging consciousness with the object of meditation. Samadhi is the stage of supreme bliss or consciousness. At this stage the body, senses, mind and intellect are all alert yet the practitioner goes beyond consciousness. The sadhaka loses consciousness of his body, breath, mind, intelligence and ego. The departure of the yogi from material world into the eternal is the most relished stage of Samadhi

1.2 Six branches of yoga

Hatha yoga or yoga of postures

This is the most popular branch of yoga in the west. This branch of yoga uses physical post or Asana. Breathing techniques or pranayama, and meditation to achieve better health. Hath yoga is the physical yoga which teaches the aspirant how to control his body, yet it is also Raja yoga which will teach how to control mind

- Bhakti yoga or yoga of devotion

The term Bhakti comes from the root ‘Bhag’ which means to be attached to God. Bhakti is of the form of supreme love towards God. It is love for love sake. The devotee wants God and God alone. There is no selfish expectation here. Bhakti is nature of nectar. Bhakti yoga is the path most followed in India. This is the path of the heart and devotion.

- Raja yoga or yoga of self-control

Raja means “royal”. This is considered to be the king of yoga.

A raja yogi sees the self as central, and as such, respect to oneself and for all creations. They achieve self-respect by first learning to the masters of themselves. It aims in controlling as thought waves or mental modification.

- Jnana yoga or yoga of the mind

Jnana yoga basically deals with the mind, and as such it focuses on man’s intelligence. It considers wisdom and intellect as important and they aim to unify the two to surpass limitations.

- Karma yoga or yoga of service

Karma yoga is the path of service, it is believed that your present situation is based on your past actions so by doing selfless service non, you are choosing a future that is free from negativity and selfishness.

- Tantra yoga or yoga of rituals

Tantra yoga is about using rituals to experience. Tantra yogis must possess certain qualities like purity, humility, devotion, dedication to his guru, cosmic love, and truthfulness among other things.

1.3 Asanas

Relaxative Asanas: For deep relaxation of body and mind.

Example: (a) Makarasana is lying crocodile posture, it is done after every strenuous asana to relax body and mind.

(b) Shavasana is lying corpse posture. It is done after every strenuous asana to relax the body and mind while lying on the back asanas are performed.

- Exercise Asanas: For giving contraction and relaxation to various body parts, muscles, glands etc. It is done for improving the body functions, removing local fatigue, maintaining hormonal balance and self control over the physical body. These asanas bring steadiness, health and lightness of limbs. To perform them one needs a clean airy place, a blanket, empty stomach and determination with zeal. The following asanas were included in this study:

- (a) Tadasana which helps to improve concentration and height.
- (b) Vrikahasana has the effects on the memory and helps to provide equipoise in the dualistic circumstances.
- (c) Bhujangasana helps to reduce the cervical pain and expands the vital capacity of lungs.

- Meditative Asanas: For enhancing the self-control over the senses, mind and intellect.

Example:(a) Padmasana: It helps calm the brain and help to relax the body.

(b)Sukhasanas: Children can learn to sit straight and get the feeling of meditation. It will help then in future.

2. Objectives of the study

1. To study the effect of yoga asana on self-esteem of adolescents.
2. To study the effect of yoga asana on achievement motivation of adolescents

2.1: Sample

For this study a sample of 40 students of class 9th has been selected from the government school of Chandigarh. They were randomly allotted to two groups, namely the experiment and control group. Number of students in each group are 20.

The study was done by using experimental method. In this study, Pre-test and post-test control group design was used. The treatment i.e. training in yoga was given to the experimental group and no training was given to control group.

3. Analysis of Self-Esteem Scores

Interpretation of Pre-test and Post-test score of Self-Esteem

Table -3.1: Mean, Median, SD and t-ratio for experiment groups and control groups for self-esteem scores

Group	Experimental (T1)			Control(T2)			t-ratio
	Mean	Median	SD	Mean	Median	SD	
(Post-test) - (Pre-test)	4.6	4	1.90	3.2	3	1.47	2.33*

Table 3.1 revealed that the mean gain scores for experimental group is 4.6 and for control group is 3.2 which represents that experimental group gained more as compared to control group. The value of SD for experimental group is 1.90 and for control group is 1.47 respectively. Further, the t-ratio for the pre-test and post-test scores of experiment and control group is 2.33 which is significant at 0.05 level of significance. Thus, the null hypotheses are accepted. As the mean of experimental group is more than the control group, so experiment group students exhibited better self-esteem after being exposed to yogic practices. The studies conducted by the researches like: Indarni (1993); Sunita (2002); Bridges, K.C (2007); supported the results of the present study.

Analysis of Achievement Motivation Scores

Interpretation of pre-test and post-test Achievement Motivation score

Table 3.2: Mean, Median, SD and t-ratio for experiment groups and control groups for achievement motivation scores

Group	Experimental (T1)			Control(T2)			t-ratio
	Mean	Median	SD	Mean	Median	SD	
(Post-test) - (Pre-test)	6.75	6.5	2.22	4.95	6	1.93	2.73*

Table 3.2 revealed that the mean gain scores for experimental group is 6.75 and for control group is 1.93 which represents that experimental group gained more as compared to control group. The value of SD for experimental group is 2.22 and for control group is 1.93 respectively. Further, the t-ratio for the pre-test and post-test scores of experiment and control group is 2.73 which is significant at 0.05 level of significance. Thus, the null hypotheses is accepted. As the mean of experimental group is more than the control group, so experiment group students exhibited better achievement motivation after being exposed to yogic practices. The studies conducted by the researches like: Bansal, Thind & Jaswal (2006); Ogundokun and Adeyemo (2010); Rakhonde and Adhane (2012) supported the findings of the present study.

Thus, it can be concluded that to improve self-esteem and achievement motivation there is need to introduce yoga asanas like relaxative asanas, exercise asanas and meditative asanas in the school curriculum.

4. CONCLUSIONS

Sample A summary of the whole research investigation including the genesis of the problem objectives, hypotheses, design of the study, important conclusions and their implications have been summarized in this chapter.

Yoga is an integrated part of our ancient and spiritual heritage. It is an art of living and holds key to vitality and long life. Yoga has been derived from the word "YUJ" which means union, bind and join. Union of body, mind, soul is also referred as yoga. A regular yoga practice can help to keep all the systems of the body from the muscles and ligaments, to organ, nerves and glands in glowing health.

Patanjali father of yoga has defined it as "CHITTA VRITI NIRODHA" i.e. Yoga is complete control over fluctuation of mind, intellect and ego.

There is different type of yoga asanas like Exercise asana, Relaxative asana, Cultural asana, Meditative asana and many more in number. It is relaxed living. Aims of asanas is to being steadiness of body and mind a feeling of lightness and psychophysical poise. They help in harmonies development of body and mind. Pranayama is a physical exercise but it also leads to sharp memory and good concentration. Meditation is an age-old technique of yoga which is supposed to bring about deep relaxation of body and mind. It helps to relive tension and establish harmony in one's life. It is key factor in maintaining a good balance in human's physical and psychological world.

According to Medical Scientist Yoga therapy is successful because it creates balance in nervous and endocrine systems which directly influence all other organs of body.

In the last yoga is a path, method and technique of achieving total development of mind and body in a very harmonious and integrated manner. So, in a long run yoga is a key factor for students to think better for themselves and consequently for society. A student can keep himself maintained socially and mentally.

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