

EFFECT OF PRANAYAMAS ON GENERAL WELL-BEING OF SENIOR SECONDARY SCHOOL STUDENTS

Prof. Ranjna Bhan* & Ms. Surabhi Aggarwal**

Abstract

Yoga is the science of right living and is incorporated in daily life. It works on all aspects of the person-the physical, vital, mental, emotional, psychic and spiritual. Yoga aims at bringing the different bodily function into perfect coordination so that they work for the good of the whole body. From the physical body, yoga moves on to the mental and emotional levels. For this purpose, the present investigation was undertaken to study the effect of Pranayamas on General Well-being of senior secondary school students. For conducting the study, a sample of 74 senior secondary school students belonging to 11th class was chosen from district Kangra of Himachal Pradesh. Pre-test post-test design was used for the study. The sample was divided randomly into two equal groups i.e. experimental group and control group. The experimental group was given training in Pranayamas for 50 days. Control group was not given any training related to yoga. The data so collected was analyzed and interpreted on the basis of mean, S.D. and t-test. Findings of the study revealed significant improvement in General Well-being of senior secondary students of experimental group as compared to control group, thereby showing that Pranayamas enhance General Well- being of the students.

Introduction

Yoga is difficult to understand and fascinating to experience. It is highly interpretive and speculative system of thinking. One can find its roots in various ancient Indian philosophical systems. Yoga is one among the six systems of Indian orthodox philosophy. Maharishi Patanjali compiled and refined various aspects of yoga systematically in his "Yoga sutras". He advocated the eight fold path of yoga, popularly known as "Asthanga Yoga" for all round development of human personality. It works on all aspects of the person-the physical, vital, mental, emotional, psychic and spiritual.

"Yoga" means union, becoming one. It means the union of the human spirit with the supreme. "To yoke", "Join", "make union" refers to a state in which action and thought are in complete harmony. The eight limbs of Asthanga yoga are Yama, Niyama, Asanas, Pranayamas, Pratayhara, Dharna, Dhyana and Samadhi. The Asanas, Pranayamas and meditation are the effective means of promoting the harmonious development of the body and the mind.

*Professor, Department of Education, H.P. University, Shimla

**Research Student, Department of Education, H.P. University, Shimla

Pranayama and its relation to Well-being

Pranayama is thought of by many as a way of life. It is practiced not only for stress management but also for good physical and mental health and to live in a more meaningful way. Pranayama is a system of healing and self-transformation based in wholeness and unity. 'Prana' refers to the universal life force and 'ayama' means to regulate or lengthen. Prana is the vital energy needed by our physical and subtle layers, without which the body would perish. It is what keeps us alive. Pranayama is the control of prana through the breath. These techniques rely on breathing through the nostrils. However, due to lack of knowledge and attention to one's breath, the nadis and chakras in the average person may be partially or fully blocked leading to jerky and broken flow.

As a result, one experiences increased worries, fear, uncertainty, tensions, conflict and other negative qualities. Regular practice increases and enhances the quantity and quality of prana, clears blocked nadis and chakras, and results in the practitioner feeling energetic, enthusiastic and positive. Practiced correctly under the right supervision pranayama brings harmony between the body, mind and spirit, making one physically, mentally and spiritually strong.

Review of related literature

Gore (2004) studied the effect of ujjayi pranayama of different intensities and with or without bandhas on blood pressure (BP) and pulse rate (PR). The present study was conducted on 8 male students of 20 to 25 years of age from Yoga College and concluded that the practice of ujjayi pranayama is physiologically very safe even in an intensive form.

Kumar (2004) study showed the significant changes as Yoga Nidra positively decrease the stress level of the subjects, whereas no significant change had been seen in anxiety level. Moreover, Yoga Nidra positively increased the general Well-being of the subjects.

Singh & sharma (2005) studied on the beneficial effect of yoga in diabetes. In this study, the asana practices (suryanamaskara, trikonasana, tadasana, pawanamuktasana etc.) and bhastrika pranayama have been reported to be effective in lowering the blood glucose levels of insulin dependent variables.

Shivani and Pant (2007) found that social support and well-being is positively related and there exists a significant difference between the well-being of the widowed and married individuals. The findings bring out the importance of the family especially the

presence of the spouse, the relationship shared and the support received from him/her in the life of the elderly, which contributes towards the enhancement of their well-being.

Sakthignanavel (2007) investigated the effect of continuous running, yogic pranayama and combination of continuous running and yogic pranayama practice on mental health and found that the mental health of the pranayama group and combined continuous running and yogic pranayama group had significantly increased when compared with that of the continuous running group and control group.

Sharma et al. (2008) explored the short term impact of a comprehensive but brief life style intervention, based on yoga, on subjective well- being levels in normal and diseased subjects. Observations suggest that a short life style modification and stress management educational program leads to remarkable improvement in the subjective well- being scores of the subject and can therefore make an approachable contribution to primary prevention as well as management of life style diseases.

Kumar & Muchhal (2009) conducted a study to see the effect of yogic exercises on academic stress of secondary level students. The experiment was conducted 30 days with yoga exercises, satkriyas (kapalbhati, trataka), pranayama (anuloma-viloma, sitali, sitkari & bhamri) & meditation regularly in the morning. Academic stress and its components showed statistically significant reduction due to yoga module.

Amutha (2013) determined the effect of Asanas & Pranayamas during six weeks training programme to find out the changes of vital capacity and maximum oxygen uptake in cricket players and found that the cricket players who have the additional practice of yoga, asana and pranayama can maximum oxygen uptake rather the other players.

Significance of the problem

Development of complete integrated personality is the sole goal of education, which is possible through yoga. The existing scenario in the society, especially the system of education is very discouraging. It is very essential to provide a clear understanding on yoga to the teachers of tomorrow and its use as a great treasure for an individual and the society at large. There is a need to provide a complete picture of yoga by integrating it into school curriculum; for this a teacher has to be equipped with yoga philosophy, practices and its curative and therapeutic value and in turn to extend to children in school. The whole intention behind yoga is to bring in self-discipline in an individual's life and a balanced disciplined generation of tomorrow. It was with this intention that this present study was taken up by the investigators which is stated as under:

Statement of the problem

"Effect of Pranayamas on General well-being of senior secondary school students"

Objective of the study

To study the effect of Yogic Pranayamas on General Well-being of Senior Secondary School Students.

Hypothesis of the study

Senior Secondary School students performing Yogic Pranayamas will differ significantly in their General Well-being as compared to the control group.

Delimitations of the study

1. The study was delimited to a sample of 74 students of 11th class.
2. Government senior secondary school, Nurpur of district Kangra, Himachal Pradesh was selected to derive the sample.
3. The study was delimited to the specific Yogic Pranayama which included Anuloma - Viloma, Kapalabhati, Sheetli, Sheetkari, Bhastrika And Bhramri.

Methodology

For conducting the study, Pre- test and post- test Experimental design of research was applied.

Sample

A sample of 74 Senior Secondary Students studying in 11th class from district Kangra of Himachal Pradesh was selected for the present study. Convenient sampling was followed to select the district as well as school out of which the sample was drawn. However, random cluster sampling technique was applied to collect the data from the students.

Variables of the study

In the present study, Pranayama was taken as independent variable and General Well-being was taken as dependent variable.

Tool used

General well-being scale by Ashok K. Kalia and Anita Deswal (2012) was used to collect the data.

Experimental procedure

The sample of 74 senior secondary students was randomly divided into two equal groups of 37 students each. One group was named as experimental group and the other as control group. Pre-test post-test design was used for conducting the experiment. General well-being scale was administered to the experimental group as well as control group before and after conducting the experiment. In the experimental stage, training in different Yogic Pranayamas for 50 days was given to the treatment group only. However, no treatment was given to the control group.

Statistical analysis

Depending upon the nature of the data and the experimental design, t-test has

been employed for the data analysis.

Analysis and interpretation

Table 1

Mean differences, S.D. SEM and t-value for scores on General well-being Scale (within group)

Groups	N	df	Pre test Mean (SD)	Post Test Mean (SD)	Mean diff.	SE _D	t-value
Experimental Group	37	36	180.70 (29.96)	209.05 (30.55)	28.35	7.03	4.03*
Control Group	37	36	179.35 (27.25)	190.29 (25.11)	10.94	6.09	1.79

*p<0.01

Table 1 shows the significant increase in the mean scores on General Well-being of experimental group of 11th class students as compared to control group. Also, It is clear from the table that in case of the experimental group, the mean difference of 28.35 between pre-test and post-test with t-value of 4.03 is significant at 0.01 level (p<0.01). However, the reverse was true with the results of the control group where insignificant difference was reported. Thus, the conclusion can be drawn from table 1 that experimental group showed significant enhancement in general well-being as compared to the control group, thereby, showing strong impact of Pranayamas in the increase of well-being of students.

Table 2

Mean differences, S.D. SEM and t-value for scores on General well-being Scale (between group)

Groups	N	df	Post Test Mean (SD)	Mean diff.	SE _D	t-value
Experimental Group	37	36	209.05 (30.55)			
Control Group	37	36	190.29 (25.11)	18.76	6.50	2.89*

*p<0.01

Table 2 clearly indicates a significant difference in mean scores of Senior Secondary School students between experimental group and control group with respect to General Well-being, thereby, showing better enhancement in well-being by experimental group as compared to control group at 0.01 level of significance (t=2.89). Thus, hypothesis "**Senior secondary school students performing Yogic Pranayamas will differ significantly in their General Well-being as compared to the control group**" stands accepted.

Discussion of the results

Significant enhancement in one's well-being in case of experimental group after undergoing Pranayamas implies to indicate that Pranayamas are the most effective remedy for increasing the mental, physical, emotional and spiritual well-being of a person.

Educational implications of the study

As it is clear from the above results that Pranayamas help us to enhance the well-being of the adolescents, the following recommendations are advised :

1. Parents should encourage their children to undergo yogic Pranayamas regularly.
2. Principals and teachers should make yogic exercises a compulsory activity in school. They may persuade the authorities to make yoga an integral part of school curriculum.
3. To make youngsters stress free, government may take initiatives to incorporate yoga as a compulsory subject in the school curriculum.

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