

EFFECT OF YOGIC PRACTICES SUPPLEMENTED WITH MANTRA CHANTING ON SELECTED PERSONAL VALUES AMONG CHILDREN FROM DIVIDED FAMILIES

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ABSTRACT

The purpose of the study was to find out the efficacy of yogic practices supplemented with mantra chanting on selected personal values among children from divided families. To achieve the purpose of the study, forty (n=40) children were selected from divided families in Chennai, Tamilnadu state, India. The age of subjects ranged from 12 to 16 years. All of the subjects were informed about the study's purpose and given their permission to participate until the end of the trial and testing period. Personal values was assessed by G.P. Sherry & R.P.Verma questionnaire. Experimental group underwent yogic practices supplemented with mantra chanting and control group was not exposed to any specific training and conditioning programme. The experimental treatment was administered for duration of 12 weeks and the number of session per week was confined to three alternative days and each session lasted 60 minutes. The significant differences between the means of experimental group and control group for the pre-test and post-test scores were determined by paired 't' test and Analysis of co-variance. The level of significance was fixed at 0.05 level of confidence. Religious value and social values were improved for experimental group when compared to control group.

KEY WORDS: Yogic Practices, Mantra Chanting, Personal Value, Divided family.

INTRODUCTION

Yoga is a way of life. It is predominantly concerned with maintaining a state of equanimity at all costs. Mind is the highest form of matter and man freed from this dragnet of Chitta or Ahankara (mind or ego) becomes a pure being. The mind or Chitta is said to operate at two levels-intellectual and emotional. Both these levels of operation must be removed and a dispassionate outlook replaces them. Constant Vichara (enquiry) and Viveka (discrimination between the pleasant and the good) are the two means to slay the ego enmeshed in the intellect and emotions. Vairagya or dispassion is said to free one from the pain of opposites love and hate, pleasure and pain, honour and ignominy, happiness and sorrow (Mohan, 2002). Mantras are sacred sound syllables from the vedic tradition. For thousands of years they have been refined to impart healing powers for spiritual development and total rejuvenation of mind and body. The mantras are energy based sounds and thought based waves. Likened to flames of fire they energies prana the life force and eventually quieten the mind (Bormann et al.2013).

STATEMENT OF THE PROBLEM

The purpose of the study was to find out the efficacy of yogic practices supplemented with mantra chanting on selected personal values among children from divided families.

HYPOTHESIS

It was hypothesized that there would be significant difference among yogic practices supplemented with mantra chanting and control group on selected personal values among children from divided families.

SIGNIFICANCE OF THE STUDY

1. The study may help to provide a systematic approach to yogic practices with comparative advantages of mantra chanting which in turn is useful to assess the improvement in the children from divided families.
2. The study may be useful for children from divided families as yogic practices serves as a guide to demonstrate the importance in the overall development of children.

DELIMITATIONS

1. The study would be confined to the 40 children from divided families in Chennai, Tamilnadu.
2. The age group of the subjects would be ranged from 12 to 16 years only.
3. The study would be conducted on the children from divided families in Chennai city only.

LIMITATIONS

1. No effort was made in order to control the effect of environmental changes during the testing and training period. However, dry weather prevailed mostly.
2. Though the subjects were motivated verbally, no attempt was made to differentiate their motivation level during the testing and training period.

SELECTION OF SUBJECTS

To achieve the purpose of the study, forty (n=40) children were selected from divided families in Chennai, Tamilnadu state, India. The age of subjects ranged from 12 to 16 years. All of the subjects were informed about the study's purpose and given their permission to participate until the end of the trial and testing period.

SELECTION OF VARIABLES

Personal values was assessed by G.P. Sherry & R.P.Verma questionnaire.

EXPERIMENTAL DESIGN

Experimental group underwent yogic practices supplemented with mantra chanting and control group was not exposed to any specific training and conditioning programme. The experimental treatment was administrated for duration of 12 weeks and the number of session per week was confined to three alternative days and each session lasted 60 minutes. Parallel group design was used.

STATISTICAL TECHNIQUES

The significant differences between the means of experimental group and control group for the pre-test and post-test scores were determined by paired 't' test and Analysis of co-variance. The level of significance was fixed at 0.05 level of confidence.

RESULTS**RELIGIOUS VALUE**

The results of the dependent 't'-test on the data obtained for religious value of the subjects in the pre-test and post-test of the experimental and control groups have been analysed and presented in Table I.

TABLE – I
THE SUMMARY OF MEAN AND DEPENDENT 't' - TEST FOR THE PRE AND POST TESTS ON RELIGIOUS VALUE OF YOGIC PRACTICES SUPPLEMENTED WITH MANTRA CHANTING AND CONTROL GROUPS

	YPSMCG	CG
Pre-test mean	12.45	12.20
Post-test mean	14.70	12.40
't'-test	8.32*	0.84
Magnitude of Improvement	18.07%	1.63%

* *Significant at .05 level.*

(Religious value scores in numbers)

(Table value required for significance at .05 level for 't'-test with df 19 is 2.09)

From table I the value of dependent 't' test, on religious value between the pre and post test means of yogic practices supplemented with mantra chanting group was 8.32. Since the obtained 't'-test value of the experimental group are greater than the table value 2.09 with df 19 at 0.05 level of confidence it is concluded that yogic practices supplemented with mantra chanting group had registered significant improvement on religious value and in case of control group the obtained 't' value 0.84 is failed to reach the significant level. From the table it is also observed that the magnitude of improvement (MI) of religious value due to the influence of yogic practices supplemented with mantra chanting group and control group were 18.07% and 1.63% respectively. It indicates that the yogic practices supplemented with mantra chanting had registered better percentage of improvement in religious value.

TABLE – II
ANALYSIS OF COVARIANCE ON RELIGIOUS VALUE OF YOGIC PRACTICES SUPPLEMENTED WITH MANTRA CHANTING AND CONTROL GROUPS

	YPSMCG	CG	Source of Variance	Sum of Squares	df	Mean Square	F
Pre Test Mean	12.45	12.20	BG	0.62	1	0.62	0.65
			WG	36.15	38	0.95	
Post Test Mean	14.70	12.40	BG	52.90	1	52.90	134.01*
			WG	15.00	38	0.39	
Adjusted Post Mean	14.69	12.40	BG	51.65	1	51.65	127.70*

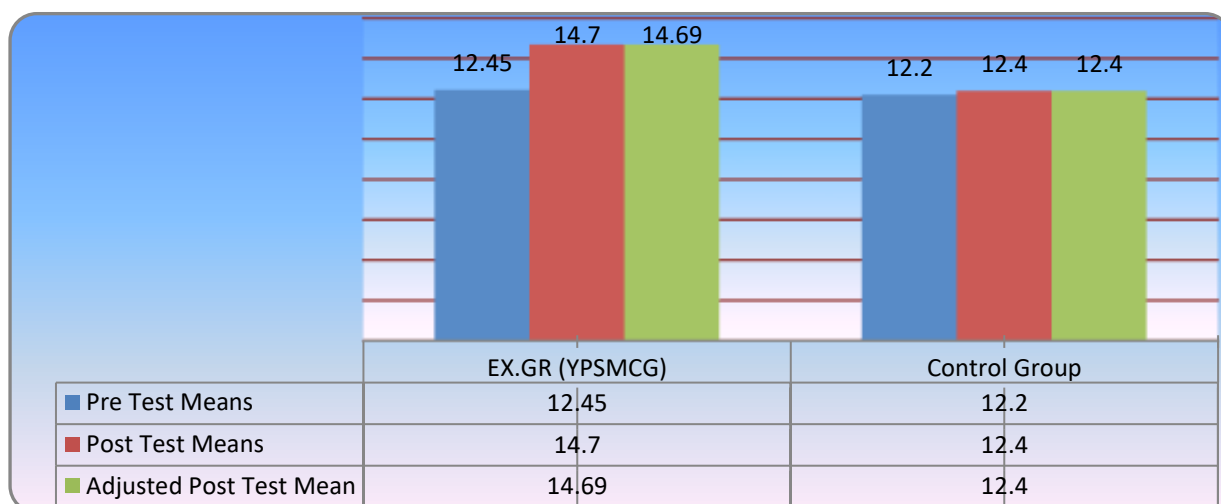
			WG	14.967	37	0.405	
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* Significant at .05 level of confidence

(The table value required for Significant at .05 level with df 1 and 37 is 4.10)

Table II shows that the adjusted post test mean value of religious value for yogic practices supplemented with mantra chanting group and control group were 14.69 and 12.40 respectively. The obtained F-ratio for the pre-test was 0.65 and the table F-ratio was 4.09. Hence the pre-test mean F-ratio was insignificant at 0.05 level of confidence for the degree of freedom 1 and 38. The obtained F-ratio for the post-test was 134.01 and the table F-ratio was 4.09. Hence the post-test mean F-ratio was significant at 0.05 level of confidence for the degree of freedom 1 and 38. The obtained F-ratio of 127.70 for the adjusted post test mean is more than the table value of 4.10 for df 1 and 37 required for significance at 0.05 level of confidence.

FIGURE-I
MEAN VALUES OF YOGIC PRACTICES SUPPLEMENTED WITH MANTRA CHANTING AND CONTROL GROUPS ON RELIGIOUS VALUE



SOCIAL VALUE

The results of the dependent 't'-test on the data obtained for social value of the subjects in the pre-test and post-test of the experimental and control groups have been analysed and presented in Table III.

TABLE – III
THE SUMMARY OF MEAN AND DEPENDENT 't' - TEST FOR THE PRE AND POST TESTS ON SOCIAL VALUE OF YOGIC PRACTICES SUPPLEMENTED WITH MANTRA CHANTING AND CONTROL GROUPS

	YPSMCG	CG
Pre-test mean	14.45	14.50
Post-test mean	16.05	14.60
't'-test	8.10*	0.56
Magnitude of	11.07%	0.68%

Improvement		
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* *Significant at .05 level.*

(Social value scores in numbers)

(Table value required for significance at .05 level for 't'-test with df 19 is 2.09)

From table III the value of dependent 't' test, on social value between the pre and post test means of yogic practices supplemented with mantra chanting group was 8.10. Since the obtained 't'-test value of the experimental group are greater than the table value 2.09 with df 19 at 0.05 level of confidence it is concluded that yogic practices supplemented with mantra chanting group had registered significant improvement on social value and in case of control group the obtained 't' value 0.56 is failed to reach the significant level. From the table it is also observed that the magnitude of improvement (MI) of social value due to the influence of yogic practices supplemented with mantra chanting group and control group were 11.07% and 0.68% respectively. It indicates that the yogic practices supplemented with mantra chanting had registered better percentage of improvement in social value.

TABLE – IV
ANALYSIS OF COVARIANCE ON SOCIAL VALUE OF YOGIC PRACTICES
SUPPLEMENTED WITH MANTRA CHANTING AND
CONTROL GROUPS

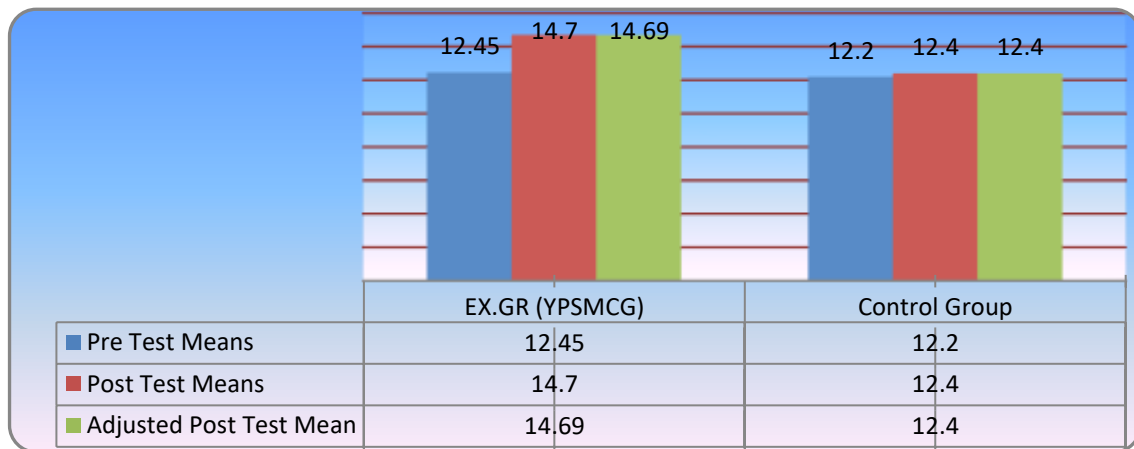
	YPSMCG	CG	Source of Variance	Sum of Squares	df	Mean Square	F
Pre Test Mean	14.45	14.50	BG	0.02	1	0.025	0.09
			WG	9.95	38	0.262	
Post Test Mean	16.05	14.60	BG	21.02	1	21.025	40.45*
			WG	19.75	38	0.520	
Adjusted Post Mean	16.05	14.59	BG	21.19	1	21.198	40.20*
			WG	19.50	37	0.527	

* *Significant at .05 level of confidence*

(The table value required for Significant at .05 level with df 1 and 37 is 4.10)

Table IV shows that the adjusted post test mean value of social value for yogic practices supplemented with mantra chanting group and control group were 16.05 and 14.59 respectively. The obtained F-ratio for the pre-test was 0.09 and the table F-ratio was 4.09. Hence the pre-test mean F-ratio was insignificant at 0.05 level of confidence for the degree of freedom 1 and 38. The obtained F-ratio for the post-test was 40.45 and the table F-ratio was 4.09. Hence the post-test mean F-ratio was significant at 0.05 level of confidence for the degree of freedom 1 and 38. The obtained F-ratio of 40.20 for the adjusted post test mean is more than the table value of 4.10 for df 1 and 37 required for significance at 0.05 level of confidence.

FIGURE-II
MEAN VALUES OF YOGIC PRACTICES SUPPLEMENTED WITH MANTRA
CHANTING AND CONTROL GROUPS ON SOCIAL VALUE



CONCLUSION

1. Religious value and social values were improved for experimental group when compared to control group due to yogic practices supplemented with mantra chanting.

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