

**EFFECT OF YOGIC PRACTICES AND WALKING
PRACTICES ON GENERAL MENTAL ALERTNESS
AMONG SEDENTARY MEN**

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Abstract:

In the modern era, the origin of yoga is not usually given much importance. While 'yoga' has now become a veritable household word, knowledge of its roots escapes most people, even many of those practising it with regularity. "Historically yoga was more than a particular teaching. Yoga, a way of life, a culture and a lifestyle which encompassed not just techniques, practices or ideas, but also eating habits, bathing habits, prayer, social interaction, and work. The purpose of the present study is to find out the effect of yogic practices and walking practices on General Mental Alertness among sedentary men. The study was conducted on 45 sedentary men in totally three groups, namely, experimental group I & II and Control Group, each group consisted of 15 sedentary men. They underwent six weeks of practice in Yogic practices and walking practices of both the experimental groups whereas the control group do not undergo any type of training. General Mental Alertness are measured before and after using the Dr. R. P. Srivastava (Jabalpur) Questionnaire. The Analysis of Covariance (ANCOVA) analyzes the data and it is concluded that the Yogic practices and walking practices have a significant of ($P < 0.05$).

Key Words: Sedentary Men, Yogic Practices and Brisk Walking Practices

Introduction:

The origin of yoga lies in antiquity. It was first expounded in the great shastras (texts), known as the Vedas. Four in numbers, these are the earliest scriptures known to mankind, extending back thousands of years. Together, these texts explain and regulate every aspect of life, from supreme reality to all worldly affairs. Here, and in much classical literature to follow, is where one can see evidence of the origin of yoga. The exact birth of the Vedas is lost in the distant past. The Vedas themselves were ancient hymns, originally sung in the forests by Rishis (seers) who lived remote, ascetic lives and in this way were passed from guru to disciple for perhaps thousands of years before being put to writing. Hindu tradition itself puts the Vedas as far back as 10,000 years. The origin of yoga can be traced back to the very oldest of these scriptures, the Rig Veda, which speaks about 'yoking the mind' to the 'highest truth'. But within these hymns from this ancient Vedic period, one even sees the actual word 'yoga' used occasionally as well. As Dr. Kumar Kaul says in his book, "Yoga in the Hindu Scriptures":

"All the four Vedic Samhitas refer directly or indirectly to the yoga system and the yoga traditions. In the first three Samhitas there are direct as well as indirect references to Yoga. But the Atharvaveda gives the clear conception of Yoga describing the eight mystical circles (Chakras) and the nine gates of the human body - the golden sheath and the mystical wheel containing the thousand spokes. Therefore, it may be held that the Vedic seers and sages were aware of the nature, importance and implication of the practical aspects of Yoga." More Classical Literature like Bhagavadgita, Mahabharata, Ramayana, Upanishads, also reveals the Origin of Yoga. Alertness is the state of active attention by high sensory awareness such as being watchful and prompt to meet danger or emergency, or being quick to perceive and act. It is related to psychology as well as to physiology. A lack of alertness is a symptom of a number of conditions, including narcolepsy, attention deficit disorder, chronic fatigue syndrome, and depression, Addison's disease, or sleep deprivation. Pronounced lack of alertness can be graded as an altered level of consciousness. The word is formed from "alert", which comes from the Italian "all'erta" on the watch, literally, on the height; 1618.

Statement of the Problem:

The purpose of the study is to find out the effect of yogic practices and walking practices on General Mental Alertness among sedentary men.

Review of Related Literature:

M. A. Wanger (1972) - 7 Studies reviewed above offer support for a possible beneficial influence of Yoga oxidative stress and coagulation profiles, at least in certain populations. Limitations of these studies include lack of appropriate comparison groups, small sample sizes, possible selection bias or uncontrolled confounding by lifestyle and of these factors, lack of randomization, inadequate information regarding the

study population, subject selection, intervention, or analytic methods, multiple interventions, and problems with data analysis or presentation. In addition blinding of outcome assessment was not well-reported from primarily sympathetic to parasympathetic. Key changes, reviewed briefly below, include significant reductions in respiratory and heart rate, in cortisol concentrations, catecholamine levels, and remain activity, in skin conductance, and in cardiovascular response to stress, as well as significant increases in heart rate variability and bar reflex sensitivity.

Methodology:

The purpose of the study was to find out the effect of yogic practices and walking practices on General Mental Alertness among the sedentary men. For the purpose of this study, forty-five sedentary men were chosen on the random basis from Karaikal only. Their age group ranges from 30 to 40. The subjects were divided into three groups, first group considered as Experimental Group - I would undergo Yogic practices and the second group considered as Experimental Group - II would undergo brisk walking practices and third group consider as Control Group not attend any practices, and the pre test and posttest would be conducted before and after the training. Training would be given for six weeks. It would be found out finally the effect of yogic practices and walking practices on the selected General Mental Alertness among the sedentary men in scientific method. The collected data were statistically analyzed by using the Analysis of Covariance (ANCOVA).

Training Schedule:

- Experimental Group - I: Yogic practices
- Experimental Group - II: walking practices
- Group III: Control Group (No Training)

Results and Discussions:

The statistical analysis comparing initial and final means of General Mental Alertness due to yogic practices and walking among the sedentary men is presented in the table 1.

Table 1: Computation of Mean and Analysis of Covariance of General Mental Alertness of Experimental and Control Group

(Scores in Marks)

Test	Yogic Practices	Walking	Control Group	Source of Variance	DF	Sum of Square	Mean Square	F
Pre-Test Mean	50.8667	49.33	50	Between	2	17.73	8.867	0.53
				Within	42	703.07	16.74	
Post-Test Mean	72.2	66.8	46.6	Between	2	5462.8	2731.4	101.85*
				Within	42	1126.4	26.82	
Adjusted Mean	72.23	66.77	46.6	Between	2	5458.6	2729.3	99.42*
				Within	41	1125.54	27.45	
Mean Gain	21.3333	17.47	3.4					

*Significant at 0.05 level of confidence (The Table Value for significant at 0.05 level of confidence with df 2 and 42, and 2 and 41 are 2.42 and 2.41).

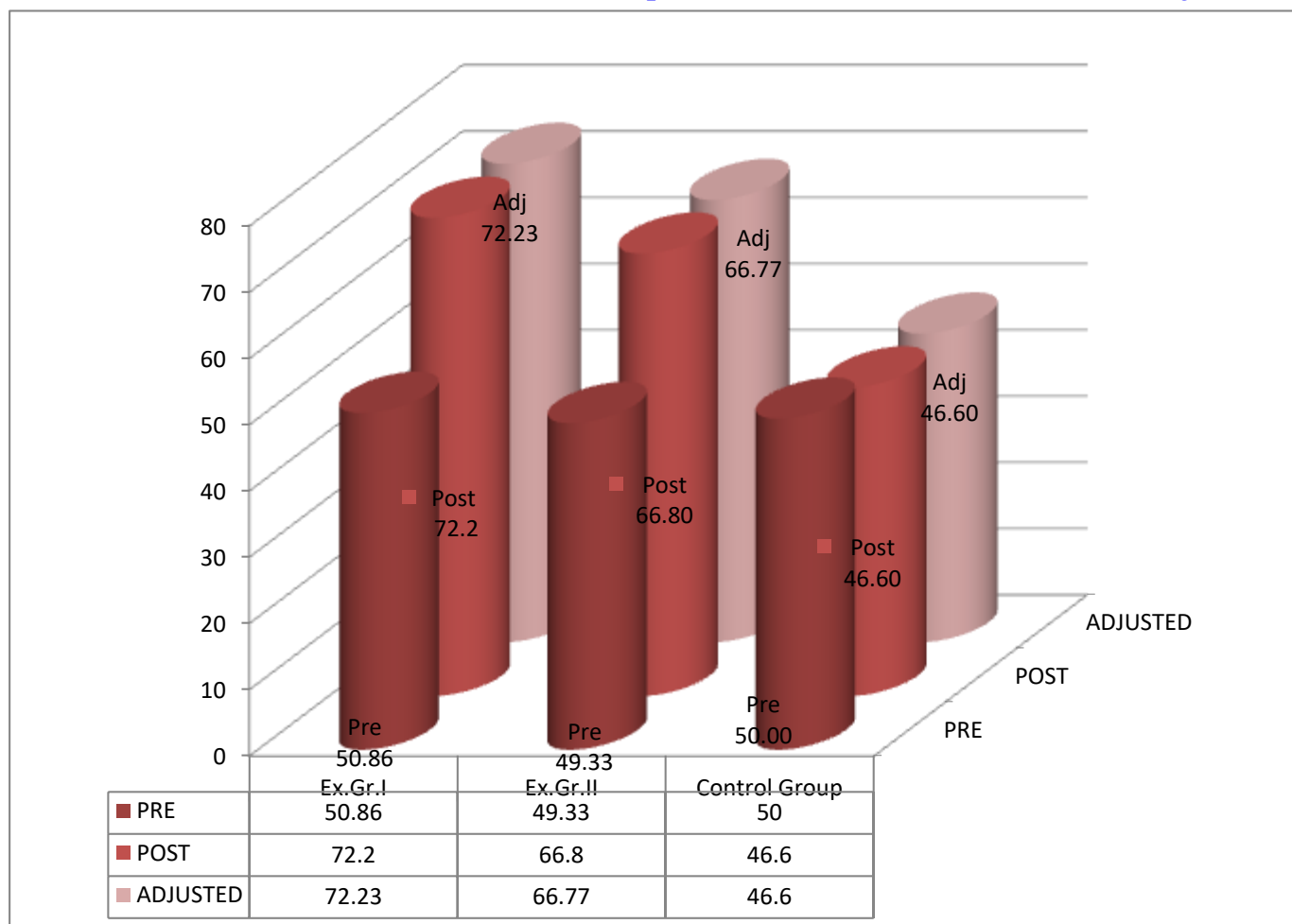
Since significant improvements were recorded, the results were subjected to post hoc analysis using the scheffe's confidence interval test. The results were presented in the table 2.

Table 2: Scheffe's Post-Hoc Test for General Mental Alertness

Yogic Practices	Walking	Control Group	Mean Difference	Required C.I
72.23	66.77	-	5.45*	4.76
72.23	-	46.60	25.63*	4.76
-	66.77	46.60	20.18*	4.76

The obtained adjusted mean values were presented through bar diagram in the figure 1.

Figure 1: Bar Diagram Showing Pre, Post and Adjusted Post-Test Values of Control Group, Two Experimental Groups on General Mental Alertness



Discussions on the Findings of the General Mental Alertness:

Taking into consideration of the post test means and adjusted post test means were determined and analysis of covariance was done and the obtained F value 101.85 and 99.42 were greater than the required value of 3.22 and hence it was accepted that the yogic practices and walking practices significantly changes General Mental Alertness of sedentary men.

Conclusion:

The analysis of co-variance of General Mental Alertness indicated that the Experimental Group I and II (Yogic practices) & (brisk walking practices) were significantly differences in General Mental Alertness than the Group III (Control group) among sedentary men. The findings of the study showed that the Experimental Group - I (Yogic practices) were significantly differences in General Mental Alertness than the Experimental Group - II (walking practices) among sedentary men.

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