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EFFECT OF SURYA NAMASKAR SADHANA PRACTICES ON BEHAVIOUR AMONG SCHOOL CHILDREN

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Abstract:

The present study was designed to find out the effect on surya namaskar sadhana practices on behavior among school children. It was hypothesized that there would be significant differences in behavior among school children due to the influences of surya namaskar sadhana practices. To achieve the purpose of the study, 45 school children from Karaikal. The Experimental group underwent surya namaskar sadhana practices for the period of 6 weeks of an hour in the morning. The control group was not exposed to any specific training but they participated in the regular activities. The pre-test and post-test were conducted before and after the training for three groups. The data pertaining to the variables collected from the three groups before and after the training period were statistically analyzed by using 't' test to determine the significant difference and tested at 0.05 level of significance.

Key Words: Suryana Maskar Sadhana, Behavior & School Children.

Introduction:

Greater responsibility within the family can also appear, as middle children become responsible for younger siblings and relatives, as with babysitting; while preadolescents may start caring about what they look like and what they are wearing. Middle children often begin to experience infatuation, limerence, puppy love, or love itself, though arguably at least with 'girls carrying out all the romantic interest.... preadolescent girls' romantic pursuits often seem to be more aggressive than affectionate. Preadolescents may still suffer tantrums at the age of 13, sometimes leading to rash decisions regarding risky actions. Such decisions may in rare cases result in grave situations such as accidental death. Preadolescence is a stage of human development following early childhood and prior to adolescence. It generally ends with the beginning of puberty, but may also be defined as ending with the start of the teenage years. For example, dictionary definitions generally designate it as 10-13 years. It may also be defined as the period from 9-14 years. One can also distinguish middle childhood and preadolescence- middle childhood from approximately 5-8 years, as opposed to the time children are generally considered to reach preadolescence (age 9-14 years). Preadolescence can bring its own challenges and anxieties, and, unlike most of the preceding phases, crucial elements of preadolescence are starkly different for boys and girls.

Preadolescent children in fact have a different view of the world from younger children in many significant ways. Typically, theirs is a more realistic view of life than the intense, fantasy-oriented world of earliest childhood. Preadolescents have more mature, sensible, realistic thoughts and actions: 'the most "sensible" stage of development...the child is a much less emotional being now. They will often have developed a sense of 'intentionality. The wish and capacity to have an impact, and to act upon that with persistence'; and will have a more developed sense of looking into the future and seeing effects of their actions (as opposed to early childhood where children often do not worry about their future). This can include more realistic job expectations ("I want to be an engineer when I grow up", as opposed to "I want to be a wizard"). Middle children generally show more investment 'in control over external reality through the acquisition of knowledge and competence'. Where they do have worries, these may be more a fear of kidnappings, rapes, and scary media events, as opposed to fantasy things (e.g., witches, monsters, ghosts).

Preadolescents may well view human relationships differently (e.g. they may notice the flawed, human side of authority figures). Alongside that, they may begin to develop a sense of self-identity, and to have increased feelings of independence: 'may feel an individual, no longer just one of the families. A different view on morality can emerge; and the middle child will also show more cooperativeness. The ability to balance one's own needs with those of others in group activities.

Some Experts believe that Yoga and Meditation can be a valuable tool for treating Addiction. Although few studies have been conducted on this topic, those that have been done provide favorable results for the use of Yoga and Meditation as a treatment tool. The practice of yogic postures, breathing and meditation can aid recovery from many kinds of addiction. Addicts suffer a great physical, psychological and emotional toll because of their behaviors. The goal of Yoga is to create union among the

body, mind and spirit. Scientific studies have shown that the practice of Yoga has curative abilities and can prevent disease by promoting energy and health. That is why more and more professionals have started using Yoga techniques in patients with different mental and physical symptoms, such as behavior and communication and different diseases. Our bodies have a tendency to build up and accumulate poisons like uric acid and calcium crystals, just to mention a few. The accumulation of these poisons manifests in diseases and makes our bodies stiff.

Surya Namaskara is a practice, which has been handed down from the sages of Vedic time Surya means 'sun' and namaskara means salutation. In ancient times the sun worshipped as a daily ritual because it is a powerful symbol of spiritual consequences. It was initiated by enlightened sages who knew that the practices helped to maintain health and led to greater social creativity productivity. Surya Namaskara is composed of the three elements of form, energy rhythm. Twelve postures create the physical matrix around which the form of practice is woven. These postures generate prana, subtle energy, activates the psychic body. Their performance in a steady, rhythmic sequence reflects the rhythms of the universe, such as the twenty-four hours of the day, twelve zodiac phases of the year, the biorhythms of our own body.

Statement of the Problem:

The present study was to find out the effect of surya namaskar sadhana practices on selected among school children.

Methodology:

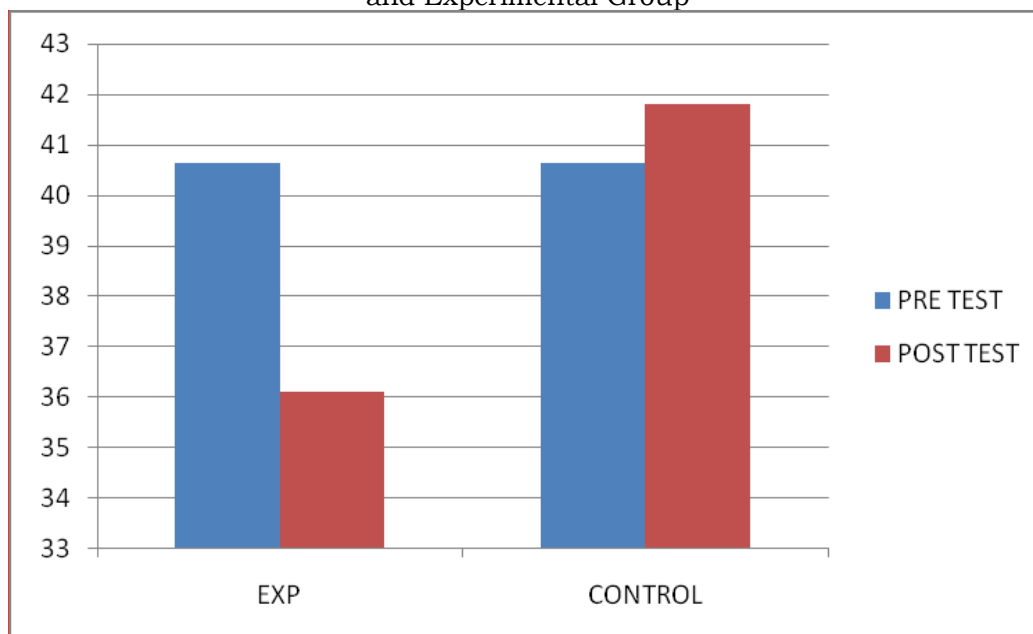
To achieve the purpose of the study, 40 school children from Karaikal were selected randomly into experimental group and control groups of 20 subjects each. The selected subjects were divided into one experimental group and control group with 20 subjects each in a group. Experimental Group underwent surya namaskar sadhana practices for the period of 6 weeks for the maximum of an hour in the morning. The control group (CG) was not exposed to any specific training but they participated in the regular activities.

Table 1: Mean, Standard Deviation and Mean Difference of the Groups and the "t" Test of the Control Group and the Experimental Group for Behaviour

Group	Test	N	Mean	SD	MD	r	t
Control	Pre	20	40.64	3.81	1.16	0.275	1.2189
	Post	20	41.80	3.40			
Experimental	Pre	20	40.64	3.81	4.56	0.277	16.4402*
	Post	20	36.08	3.79			

't' ratio at 0.05 level of confidence for the degree of freedom (df) at 38 = 2.06

Figure 1: Graphical Representation of Behaviour Levels of the Pre Test and Post Test of the Control Group and Experimental Group



Discussion on Findings:

The results of the study indicated that the experimental group had significantly on the selected dependent variables such as behavior. The results of the study showed that behavior increased significantly as a result of surya namaskar sadhanas. Hence, the hypothesis was accepted at 0.05 level of confidence. Systematic surya namaskar sadhanas increase the behaviour. The above findings can also be substantiated by observation made by renowned expert Gharote. M (1982).

Conclusion:

- During pre and post tests, experimental group exhibited a significant increase on behavior immediately after the practices than the control group.

- The suryanamaskar sadhanas helped to normalize the behavior among the school children.

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