

# EFFECT OF YOGIC PRACTICES ON ANXIETY AMONG DIABETES MIDDLE AGED WOMEN LIVING IN TRIBAL

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## **Abstract**

The purpose of the present study was to find out the effect of Yogic practices on Anxiety among diabetes middle aged women living in tribal. The study was conducted on 40 diabetes middle aged women living in tribal. Totally two groups, namely, control & experimental group consisting of 40 diabetes middle aged women living in tribal underwent six weeks of practices in Yogic practices whereas the control group did not undergo any type of training. The Anxiety was measured before and after the experimentation using the Kay Slama.(2009) questionnaire to measure the Anxiety. The data were analyzed by Analysis of Co-variance (ANCOVA) and it was concluded that the Yogic practices had significant ( $P < 0.05$ ) effect on the Stress level.

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**Key words:** Yogic practices, Anxiety .

## INTRODUCTION

"Life is an adventure and diabetes is just something that makes the adventure more complicated"(Hawier, 1989)

Diabetes Mellitus is a constitutional disease with heritable tendencies. A disorder caused by decreased production of insulin, or by decreased ability to use insulin. Insulin is a hormone produced by the pancreas that is necessary for cells to be able to use blood sugar.

The medical name for diabetes, diabetes mellitus, comes with Greek and Latin roots. Diabetes comes from a Greek word that means to 'Siphon'. The most obvious sign of diabetes is excessive urination. Water passes through the body of a person with diabetes as if it were being siphoned from the mouth through the urinary system out of the body. Mellitus comes from a Latin word that means "sweet like honey".(Strukic, 1981)

The cause of diabetes mellitus is unknown, but heredity and diet are believed to play a role in its development. Diabetes results when the pancreas produces insufficient amounts of insulin to meet the body's needs. It can also result when the pancreas produces insulin, but the cells are unable to efficiently use it that is, the cells have insulin resistance. Insulin is necessary for blood sugar (glucose) to go from the blood to the inside of the cells and unless the sugar enters into the cells, the body cannot produce energy. The excess sugar remains in the blood. Diabetes mellitus is the commonest endocrine disorder. (Strukic, 1981)

In the modern world people have become quite successful in there external achievements. They have created powerful technologies and a variety of products, they are obsessed with accumulating power, wealth, property and objects and yet they have not been able to create either individual or social peace, wisdom, or happiness. They have only to look around and see the destructiveness of our weapons, the

emptiness of our pleasures and entertainments, the misuse of our material and personal resources, the disparities between rich and poor, and above all, the loneliness and violence of our modern world. They see that amid all our success in the external world. They have accomplished little of lasting value. These problems will not be solved through new technological developments. Instead, the resolution to these human problems will come only when we discover within ourselves that for which all of mankind is searching inner peace, tranquility, and wisdom. This attainment is the goal of yoga, for yoga is the practical science intended to help human beings become aware of their ultimate nature.

The word Yoga automatically calls to mind Sage "Patanjali" the founder and father of Yoga. He lived around three centuries before Christ, and was a great philosopher and grammarian. He was also a physician and a medical work is attributed to him. However this work is now lost in the pages of time. His best known work is Patanjali Yoga Sutras of Aphorisms on Yoga. The path outlined is called Raja Yoga or the sovereign path. It is so called because of the regal, noble method by which the self is united with the oversell. Patanjali's Yoga has essentially to do with the mind and its modifications. It deals with the training of the mind to achieve oneness with the Universe. Incidental to this objective are the acquisition of siddhis or powers.

The aim of Patanjali Yoga is to set man free from the cage of matter. 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 dispassionate outlook replace 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.

The easiest path to reach this state of dispassion and undisturbed tranquility is the path of Bhakti or love. Here, man surrenders his all-mind, soul, ego-to the Divine Being and is only led on by the Divine will. Self-surrender the Diving Name. Such repetition must not be mechanical but one-pointed and full of favor. For this, concentration is necessary. Concentration can be there only if man has practiced to fix his attention a particular object without letting it dwell on anything else. Concentration also calls for regulation of conduct if Bhakti must develop. Good cheer, compassion, absence of jealousy, complacency towards the virtuous and consideration towards the wicked must be consciously cultivated. There are also methods of regulated breathing which help reach concentration. Yoga is an art and takes into purview the mind, the body and the soul of the man in its aim of reaching Divinity. The body must be purified and strengthened through various practices. The mind must be cleansed of all gross and the soul should turn inwards if a man should become a yogic adept. Study purifies the mind and surrender takes the soul towards God. The human mind is subject to certain weaknesses which are universal. avidya wrong notions of the external world, asmita wrong notions of the external world, asmita wrong notions of oneself, raga longing and attachment for sensory objects and affections, dweshad is like and hatred for objects and persons, and abinivesha or the love of life are the five defects of the mind that must be removed. Constant meditation and introspection eradicate these mental flaws.

## **STATEMENT OF THE PROBLEM**

The purpose of the study was to find out the effect of Yogic practices on Anxiety among diabetes middle aged women living in tribal.

## **HYPOTHESIS**

It was hypothesized that there would be a significant differences on Anxiety among male diabetes middle aged women living in tribal due to Yogic practices group than the control group.

## **METHODOLOGY**

The purpose of the study was to find out the effect of Yogic practices on Anxiety among diabetes middle aged women living in tribal. For the purpose of this study, forty diabetes middle aged women living in tribal were chosen on random basis from Kodaikanal only. Their age group ranges from 35 to 45.

The subjects were divided into two group of twenty each. The experimental group would undergo yogic practices and second group consider as control group not attend any practices, and the pre test and post tests 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 on Anxiety among diabetes middle aged women living in tribal in scientific method. Anxiety was measured by the Equipments of meter Scale and measuring steel tape. The collected data were statistically analysed by using analysis of covariance (ANCOVA).

### **Training Schedule**

#### **Experimental Group I : Yogic practices**

Prayer, Loosening exercises, suryanamaskar, asanas, pranayama, Kriyas, meditation and relaxation and ending prayer.

#### **Group II : Control Group ( No Training).**

### **COMPUTATION OF ANALYSIS OF COVARIANCE AND POST HOC TEST ON ANXIETY**

The statistical analysis comparing initial and final means of Anxiety due to Yogic practices among diabetes middle aged women living in tribal is presented in Table I.

**TABLE-1**

**COMPUTATION OF MEAN AND ANALYSIS OF COVARIANCE OF ANXIETY ON  
EXPERIMENTAL AND CONTROL GROUP**

<b>Group</b>	<b>Experimental group</b>	<b>Control Group</b>	<b>Source of Variance</b>	<b>Sum of square</b>	<b>Df</b>	<b>Mean Square</b>	<b>'F' ratio</b>
<b>Pre Test Mean</b>	28.8	26.33	Between	47.51	1	23.756	0.564
			With in	1769.73	38	42.137	
<b>Post Test Mean</b>	20.73	31.47	Between	1377.644	1	688.822	17.43*
			With in	1659.6	38	39.514	
<b>Adjusted Post Test Mean</b>	19.85	32.59	Between	1742.838	1	871.419	72.95*
			With in	489.742	37	11.945	

**(Scores in mm Hg)**

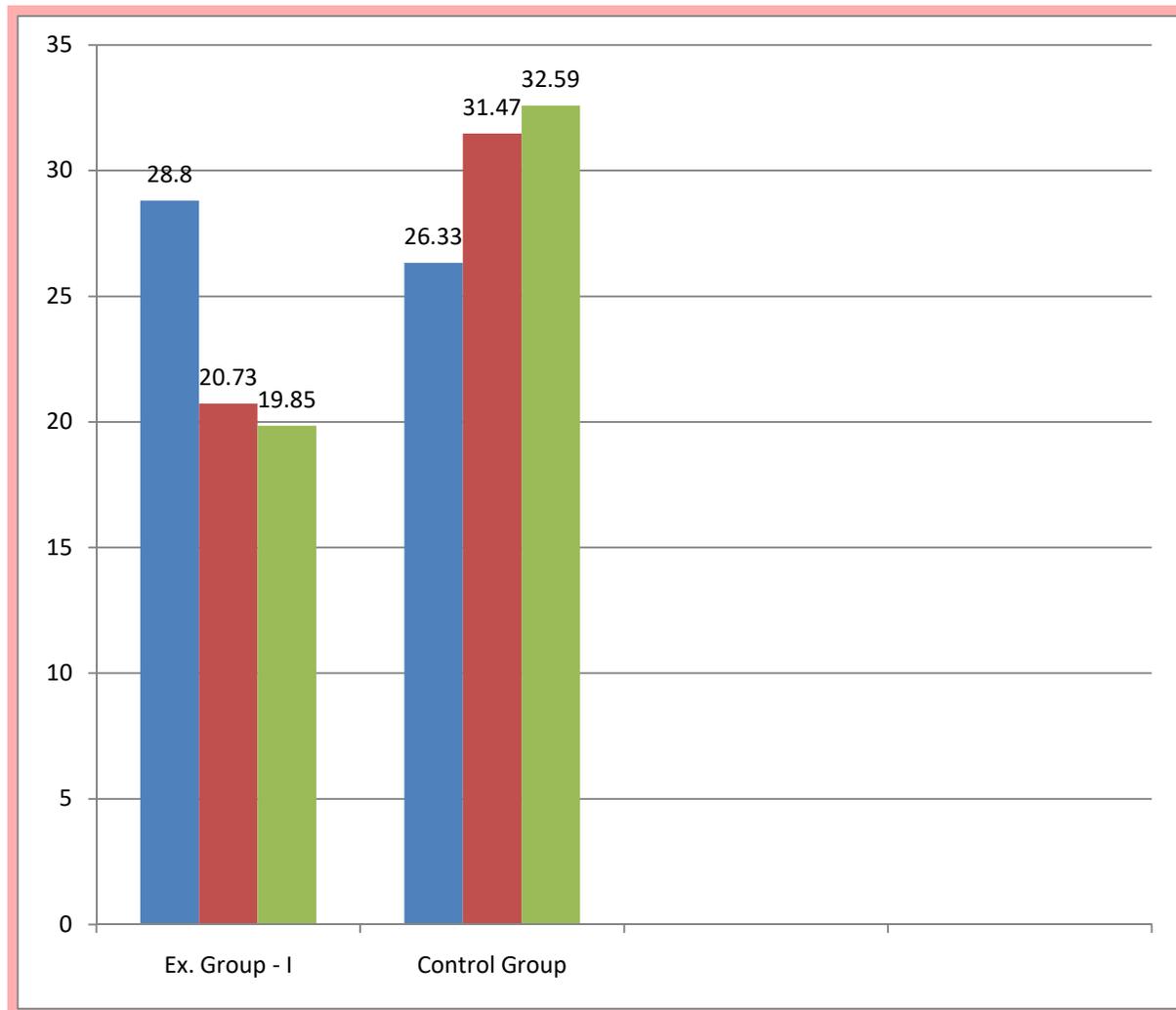
❖ Significant at 0.05 level of confidence

The table value for significance at 0.05 level of confidence with df 1 and 38 was 3.1 and table value for df 1 and 38 was 3.103.

The ordered adjusted means were presented through bar diagram for better understanding of the results of this study in Figure 1.

**FIGURE – 1**

**Bar Diagram Showing The Mean Difference Among Experimental Group And Control Group of Anxiety**



**RESULTS AND DISCUSSIONS OF ANXIETY**

Taking into consideration of the pre test means and post test means adjusted post test means were determined and Analysis of Covariance was done and the obtained F value 5.76 was greater than

the required value of 3.10 and hence it was accepted that the Yogic practices significantly improved the Anxiety among male diabetes middle aged women living in tribal at 0.05 level.

The post hoc analysis of obtained ordered adjusted means proved that there was significant differences existed between yogic practices group and control group on Anxiety . This proved that due to six weeks yogic practices, Anxiety was significantly improved among diabetes middle aged women living in tribal.

## **DISCUSSION THE FINDINGS OF STRESS**

The Analysis of Co-variance of Anxiety indicated those experimental groups (Yogic practices) were significantly differences (reduced) than the control group on Anxiety . It may be due to the effect of Yogic practices.

## **CONCLUSION**

There was a significant differences (Decreases) in Anxiety of experimental group when compared to the control group.

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