

Perception of Students towards Yoga Practice in Basic Level School

A Thesis submitted to Department of Physical Education in partial fulfillment for
Master of Education in Physical Education

Submitted by
Padam Raj Joshi

Central Department of Education
Faculty of Education
University Campus
Tribhuvan University
Kirtipur, Kathmandu
January, 2024

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Exam Roll No. 7628096/2076

TU. Reg No. 9-2-327-438-2015

Central Department of Education

Faculty of Education

University Campus

Tribhuvan University

Kirtipur, Kathmandu

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Declaration

I, hereby, declare that to the best of my knowledge this thesis is my original effort. My thesis title and subject matter have not submitted so far. This contents and its academic writing of this study has not copied from earlier submitted thesis of research degree to any University, College or educational institution. I have presented in this research report belongs to my own work and have not unoriginal from the past research study.

Date: 4th January, 2024

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Padam Raj Joshi



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शिक्षाशास्त्र संकाय
शारीरिक शिक्षा विभाग

TRIBHUVAN UNIVERSITY
FACULTY OF EDUCATION

Physical Education Department

विश्वविद्यालय क्याम्पस
कीर्तिपुर, काठमाडौं, नेपाल
फोन नं. ४३३१३३७
UNIVERSITY CAMPUS
Kirtipur, Kathmandu
Tel: 4331337

पत्र संख्या/Ref.

मिति/Date:

Recommendation Letter

This thesis entitled “**Perception of Students towards Yoga Practice in Basic Level School**” is an independent work of **Mr. Padam Raj Joshi** completed under my supervision. It is prepared for the requirement of partial fulfillment of Master Degree in Physical Education. To the best of my knowledge, the study is original and carries useful information in the field of Perception of Students towards Yoga Practice in Basic Level School. Therefore, I recommended this thesis evaluation committee for final evaluation and viva-voce.

Date: 5th January, 2024

.....

Shailandra Chiluwal, Lecturer

Supervisor

Physical Education Department

Central Department of Education

University Campus,

TU, Kirtipur



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Certification

This thesis entitled “**Perception of Students towards Yoga Practice in Basic Level School**” is an independent work of **Mr. Padam Raj Joshi** for partial fulfillment of the requirements of Master Degree in Physical Education has been approved.

The Evaluation committee

Signature

1. Shailandra Chiluwal, Lecturer

.....

Head of Physical Education Department,
Central Department of Education,
University Campus,
Tribhuvan University,
Kirtipur, Kathmandu

Supervisor/ Chairman

2. Dr. Madhav Kumar Shrestha, Lecturer

.....

Health, Physical and Population Education Department,
Sanothimi Campus,
Sanothimi , Bhaktapur

External

3. Prof. Shanta Bahadur Shrestha

.....

Physical Education Department,
Central Department of Education,
University Campus,
Tribhuvan University,
Kirtipur, Kathmandu

Member

Viva Date: 8th January, 2024

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Padam Raj Joshi

Abstract

The study entitled "**Perception of Students towards Yoga Practice in Basic Level School**" was conducted at Janasewa Secondary School in Kirtipur, Kathmandu. The primary objective of this research was to explore students' perceptions of yoga practice at the basic level and to identify the needs of yoga practice for basic-level students. This research has been carried out based on quantitative design, utilizing a primary data source. Out of the total 286 students in classes 6, 7 and 8, sample of 150 boys and girls were randomly selected through lottery method. Data collection relied on a set of questionnaires, and the gathered information underwent tabulation, presentation under various titles and subtitles, and conversion into percent for interpretation and analysis.

Analysis of the knowledge enhancement section reveals that most of the respondents were positive perception, while a few respondents were negative perception to it. Regarding the students' practice of yoga, most of the respondents were negative perception, whereas the need for yoga was perceived positively by majority of the students.

To address the identified moderation, it is recommended that yoga has to incorporate compulsorily in school curriculum of basic-level schools, accompanied by the appointment of dedicated yoga teachers. This strategic approach ensures that students receive consistent and standardized yoga education. Furthermore, recognizing the micro-level scope of the current research, it is suggested to extend future studies to a macro level for a more comprehensive understanding of students' perceptions towards yoga practice in diverse settings.

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Chapter 1: Introduction

Background of the Study

The word 'yoga' has been derived from three Sanskrit roots: 'Yuj Samadhau Dhatu' in Divadigan, 'Yujir Yoge Dhatu' in Rudhadigan, and 'Yuj Sanyamne Dhatu' in Churadigan. These roots signify 'to add, join, and control,' or 'to unite' (Acharya, 2074, p. 130, 180, 250).

“योगः चित्तवृत्ति निरोधः ॥

Restraining the instincts of the mind is called yoga.” (Omanand, 2075, p. 11).

यस्मादृते न सिध्यति यज्ञो विपश्चतश्चन ।

स धीनाम् योगमिन्वति ॥

Without yoga, the work of any scholar is not proven (Bandhu, 2021, p. 31).

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः ।

तस्मात् ब्रह्मणि संयोगो योग इत्यभिधीयते ॥

The special movement of the mind which is expecting the Yama, Niyama etc. Striving for self-knowledge, its union with Brahama or God is called yoga (Gupta, 2074, p. 454).

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

Equanimity leaving attachments, you do your duty by keeping your mind equal to success and failure, being situated in yoga; equanimity is called yoga (Veda Vyas, 2074, p. 60).

बुदियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

One whose intelligence has attained to unity, cast away from him even here in this world of qualities both good doing. Therefore, strive to be in yoga. Yoga is skill in actions (Veda Vyas, 2074, p. 52).

तं विद्याद् दुःखसंयोगवियोगं योग सञ्ज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

The one who is free from the coincidence of the word in the form of sorrow and yoga should be known. It is the ultimate duty of every human being to do that yoga without sorrow and tension that is with a mind full of patience and enthusiasm. (Veda Vyas, 2074, p. 113)

“तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्यदा भवति योगो हि प्रभवाप्ययौ ॥

That stable sense perception is called yoga. At that time man becomes free from carelessness, because yoga is the origin and destruction” (Goyandaka, 2010, p. 327).

Through yoga, the mind becomes pure and happy moves towards the path of God. To the best of your ability, follow the self-righteousness prescribed by the scriptures and abandon the conduct to scriptures, be satisfied with whatever you get as per your destiny and worship the feet of enlightened ones. Studying away from the deeds that increase sensual desires, love the truth that liberates from worldly bondage, eating pure and limited, always living in solitude and fearless place. Not having any living being with mind, speech and body, speak the truth, don't steal, do not collect more thing than requirement following celibacy, doing penance, being pure inside and out, studying scriptures and worshipping god etc. are yoga (Veda Vyas, 2074, p. 373).

“This is the way to prayer for attainment of yoga in the Veda. By the grace of God, we may get Vivek-Khyati and Ritambhara Pragya by proving Yoga and may the same God come to us with Animadi Siddhis” (Bandhu, 2021, p. 31).

The tradition of yoga dates back to the beginning of the world. Yoga Vidya is not created by any person but by God. Therefore, it is a great boon bestowed by God for the welfare of all human beings in the universe, facilitating the attainment of true knowledge, a healthy lifestyle, and recognition of their true nature, the union of the soul and God, and the achievement of salvation (Moksha).

Yoga serves as the foundation of our human life, promoting physical health, mental well-being, social health, and spiritual development. Various types of Yoga Vidya exist, including Gyanyog, Karma-yog, Rajyog, Bhakti-yog, Ashtang-yog, Hathyog, Sankhya-yog, etc.

Despite the diversity of yoga types, the ultimate goal remains the same - the attainment of salvation (Moksha). This yoga is a special philosophy falling under the Astik philosophy. Currently, yoga is globally celebrated as International Yoga Day on

June 21 every year, making it an essential practice for people worldwide. Yoga transcends limitations of caste or religion; it is universal knowledge.

Yoga represents the best way for the all-round development of every human being and achieving salvation. Therefore, the significance of yoga in our lives can't be overstated. In the field of yoga, various types of research have been conducted on a scientific basis to validate the knowledge in Yoga Vidya.

Discipline is the starting point of yoga in every human being's life. Yoga commences with discipline; without discipline, one can't embark on the spiritual path. Lack of spiritual practice hinders the control of the mind and the experience of peace and satisfaction. Thus, Yoga Vidya instills permanent discipline and truthfulness in an individual. Consequently, Yoga Vidya holds immense importance in our lives, making individuals fully aware of the ultimate truth.

“By receiving information from the external environment and circumstances through the sense organs of our body, we have to know what and how the said information is to be perceived in actual form” (Sherchan, 2073, p. 61).

“While solving the any problem identifying and analyzing the problem on the basis of one's past and present experience, knowledge intelligence and ability and arriving at a decision is called perception” (Baruwal, Shrestha, Bhatta, Shrestha & Paudyal, 2073, p. 59).

Wood worth argued that “Perception is the process of getting to know objective facts by use of the senses” (as cited in Baruwal et al., 2073, p. 59).

Yoga has innumerable devices through which a person can go beyond his five sense organs, so that his perception raises beyond the physical, a true spiritual process begins (Sadhguru, 2022).

Yoga contributes to the all-round development of students. A unit on yoga has also been included in the curriculum of the basic level health, physical and creative arts subject. In the current situation, the researcher emphasized the perception of students in classes 6, 7 and 8 at the basic level school towards yoga practice.

Statement of Problem

Presently, individuals lack complete health at physical, mental, spiritual, and social levels due to the absence of Satvik food, disciplined behavior, positive thinking, and Satvik actions. Consequently, people suffer from various diseases. The solution to these issues lies solely in yoga. There are significant challenges in maintaining discipline and health among students in today's schools, posing a major

obstacle to their all-round development. Every year, June 21st is celebrated as International Yoga Day, symbolizing the well-being and liberation of all human beings worldwide. Yoga encompasses a complete philosophy of life, spiritualism and abstract science.

While the government of Nepal celebrates National Yoga Day every year on the first day of Magh, yoga is treated as an additional subject from class 9 to 12. Unfortunately, it is not compulsory, and from classes 6 to 8, it is included as a health, physical and creative art subject within the yoga chapter. This approach hampers the holistic development of students and limits the full potential of yoga in schools. Therefore, it is crucial to make yoga a compulsory subject in schools from class one to twelve to foster the all-round development of students.

Despite various researches conducted in different fields, there is a lack of research related to yoga at the basic level. This research work addresses this gap, aiming to explore the perception of students studying in basic levels towards yoga and why it is essential for them to practice yoga.

The global demand for yoga is high, as it provides a permanent cure for various physical and mental diseases. However, yoga is not merely a remedy for diseases; it is a spiritual philosophy leading to self-realization and liberation. Consequently, teaching yoga as a compulsory subject in all community and private schools becomes imperative. Such an approach would contribute to the all-round development of students, fostering positive conduct, behavior, self-discipline, and optimistic thoughts, ultimately shaping a promising future. The primary motivation for undertaking this research is the prevalence of physical and mental problems among students, inadequate conduct, and the restriction of yoga to only one chapter from class 6 to 8.

Hence, this research entitled "Perception of Students towards Yoga Practice in Basic Level School" seeks to explore the perceptions of students in class 6 to 8 regarding yoga practices and its necessity.

Rationale of the Study

Yoga represents Nepal's ancient culture, civilization, rituals, spiritual science, and a way of life. Although yoga encompasses various forms, its ultimate purpose remains the same: attaining salvation through self-realization with God. The practice of yoga facilitates all-round development in every individual. In the 21st century, the

celebration of yoga as National and International Yoga Day underscores its significance. Personally, my interest in yoga is driven by its ability to permanently cure diverse physical and mental ailments, increase satisfaction, peace, happiness, and positive power, while eliminating negative attributes like lust, anger, greed, attachment, and intoxication. This keen interest motivates my research in the field of yoga.

This research aims to investigate the perceptions of students studying in basic level school towards yoga. Utilizing self-made questionnaires and relevant books, the study is titled "Perception of Students towards Yoga Practice in Basic Level School." To date, no researcher has explored this specific area, indicating a significant research gap.

Objectives of the Study

The main objectives of the study were as follows:

- i. To explore the perception of yoga practice among basic level students.
- ii. To identify the needs of yoga practice for basic level students.

Significance of the Study

The significance of the study was as follows:

- i. The study would help to know the perception of students towards yoga.
- ii. The study would help to the physical education teacher and yoga teacher to gain information about perception of the students toward yoga.
- iii. It would help to identify the needs of yoga practice for basic level students.
- iv. The study would help to the administrator, supervisor and policy makers for planning and implementing the yoga activities.
- v. It would significant to other researchers for further study in the field of yoga, games and yoga education.

Delimitation of the Study

The delimitation of the study was as follows:

- i. This study was conducted only at Janasewa Secondary School Kirtipur, Kathmandu.
- ii. The respondents were delimited only in basic level students (Class 6 to 8).
- iii. The sample size delimited within 150 students.
- iv. Tool for data collection was delimited only questionnaires.
- v. The respondents were selected on the simple random sampling method (Lottery).

Definition of the key Terms

Karma-yoga:	Action in work.
Meditation:	Meditation is the concentration of the mind on the changes in inner reality
Panchakosh:	Five Koshas in the body.
Perception:	Knowledge gained by perceiving.
Pranayama:	(Pran) means life energy, and (Ayam) means control.
Ritambhara:	(Ritam) means truth, and (Bhara) means full of.
Samadhi:	The highest state of mental concentration that people can achieve while still bound to the body, uniting them with the highest reality.
Samattovam Yog	Equanimity is called yoga.
Uchyete:	
Vivak Khyati:	Right knowledge.
Yama:	Yama is social discipline.
Yoga:	Add, Join, and Control.
Yogaha Karmsu	Yoga is skill in actions.
Kaushalam:	
Yuj Sanyamne:	Control of the senses and the mind.
Yujir Yoge:	Yoga is the union of the soul with God.

Chapter 2: Review of Literature

The literature review is an essential component of research development. A researcher cannot complete their work without thorough review of related literature. Unfortunately, it has proven challenging to find pertinent research materials and documents related to the Perception of Students towards Yoga Practice in Basic Level School. In the current study context, the available relevant works are presented below.

Theoretical Literature

Theoretical review is a crucial component of the research study. The researcher has examined the subsequent reviews, which are detailed below:

Swami (2002) through the subtle activities of yoga, the air system is tightened, due to which blood circulation takes place properly and power starts to develop. With yoga, blood circulation starts happening in a proper way. It is the principle of physiology that due to contraction and expansion of the body, its power develops and diseases are cured. This becomes easy through yoga poses. Through Asanas and Pranayamas, their health increases by the activities of traction-repulsion, contraction-transmission and relaxation in the glands and muscles of the body. The arteries and veins that carry blood also become healthy and fit. Therefore, due to Asanas and other yogic activities and insulin starts to be produced in the right quantity, due to which diseases like diabetes, go away. The root causes of all diseases have been found to be unhealthy digestive system. With yoga the digestive system becomes completely healthy, due to which the whole body becomes healthy, light and energetic. With yoga, one can also get relief from serious diseases like lungs, due to which the lungs become healthy and get rid of diseases like asthma, breathing, allergies etc. When healthy air enters the lungs, then it also gives strength to the heart. Digestion of fat through yogic activities reduces. The weight of the body and the body becomes healthy, shapely and beautiful. Not only this, it is essential for the physical body as well as the body and mind. Yoga brings control over the senses and the mind. Through the practice of Yama-Niyamadi Ashtang Yog, the seeker becomes able to move away from the Tamas of false ignorance and reach his divine from light, blissful, peaceful, supremely conscious soul and the supreme soul.

Bhardwaj (2005) was defined all the activities of human consciousness are in accordance with the states of the mind. The mind is made up of Sattva, Rajas or

Tamas. Based on the quantity of these qualities, there are five states of the mind, these are Kshipta, Moodha, Vikshipta, Ekagra and Niruddha. When there is an excess of Rajoguna, the mind becomes fickle and unstable. There is an excess of lusts in this, it is a deranged state of the mind. When there is an excess of Tamo Gun, the mind remains like a root with attachment and laziness it is called a foolish state. The deranged state of mind, Sattva begins to emerge in the Rajas dominated mind, due to which mind becomes stable for a while practices yoga, then gradually his instincts begin to decrease and the Sattva Guna starts increasing. As a result, the mind starts concentrating this is the concentrated state of the mind. When the mind's instincts are completely restrained while doing yoga practice, it is called restrained state. This is the evolved state of consciousness, in which human consciousness is in its purest form.

Vedvta (1981) the worldly building can be seen in front of naked eyes, but this building of yoga is of the inner eyes. Its creation is possible by combined Sadhana of all the three bodies. If the cultivation of the gross body, is its foundation, then the cultivation of the subtle body is its walls and the cultivation of the causal body its roof. The solidity of the entire building is dependent on each other not on any one part. If we look at these bodies as the cover of the soul, then they come in this order- Annamaya, Pranmaya, Manomaya, Vigyanmaya and Anandamaya. Seeing understanding and experiencing the soul by penetrating these five Koshas are Raja Yoga and Upasana Yoga. The famous eighth and ninth parts of yoga practice is associated with the process of meditation that gives perfection to control and Vairagya and Pra-vairagya the result of Panchkosh Sadhana is (Par-Vairagya) the most prosperous, only when the soul is interviewed by itself with the supreme soul.

Acharya (2009) Yoga is the path of self-discipline, self-knowledge and self-realization. By following which our external and internal blossoms even more. When yoga removes physical and mental diseases and disorders, then it is not a symbolic therapy but works as a systematic and scientific method because a regular yoga practice, diseases are not only controlled but also cured yoga is a philosophy of self-reliance in health which gives zero side effects and sublime and makes us full of tireless effort and strong will power in the direction of fulfilling our auspicious resolutions. Therefore, in this form yoga is a means of grooming the physical and emotional personality and existence and becoming big from small. Therefore, it can

be said in simple words that on the one hand yoga is a medical method; on the other hand it is also a superior way of life.

Shivanand (2080) was defined the spiritual meaning of yoga is the means by which the yoga realizes the oneness of the soul and the divine the conscious union of the soul with the divine. The scripture that teaches this esoteric knowledge is called Yogshastra. Yoga is that spiritual science which describes the process of union of the soul with the supreme soul. Yoga is that spiritual knowledge which liberates the living being from the entanglement of the external phenomena which is visible to the senses and brings it into union with the supreme soul having natural qualities like unbroken bliss, supreme place infinite knowledge, infinite happiness and infinite life etc. by taking the broader meaning of yoga, it includes all the yogas like Karmayoga, Bhaktiyoga, Rajyoga, Gyanyoga, Hathyoga, Mantrayoga, Layayoga or Kundaliniyoga etc. Given its narrow meaning, it appears to refer only to Astangayoga or Rajyoga promoted by Maharshi Patanjali.

Chaturvidh yoga just as the same part can't be used by different persons; similarly, the same path can't be suitable for all people. There are four types of human beings Karmapradhan, Bhaktipradhan, Yogapradhan, and Darshanik or Buddhipradhan, hence there are four paths according to their nature, although the goal of all of them is the same attainment of the supreme soul. Even if the path is different, the destination is the same.

The four paths to attain this supreme element which have been described from the different viewpoints of the above mentioned four types of human beings are called Karmayoga, Bhaktiyoga, Rajyoga and Gyanyog. There four paths are not contradictory but are helpful to each other.

Acharya (2007) accomplishes these four endeavors-rituals of truth, earning money, birth of children through divine desires and attaining salvation (Mukti) it's very important to be healthy in all respects. Where their happiness, peace and joy where the body is suffering from disease, even if we get wealth, glory, majesty, best friend's family, name and fame. If the body itself is not healthy life starts becoming like a burden. If the body and mind are not healthy, there is no consciousness in the brain there is no energy in the body and strength in the arteries, the process of blood circulation in the body not proper, the body parts are not strong in the nerves, then that human body will be called dead.

To achieve a healthy body and a healthy mind in human life, Ayurveda has emerged. Which is still present today Rishis, Sages and Siddha yoga have invented yogic process to remove the internal impurities and impurities from the body and purify the soul and attain complete bliss through Samadhi.

Pranayama has a very important within the yogic process. Patanjali Rishi has prepared the method of Ashtang-yoga for the welfare of mankind. Yama, Niyam Asana, Pranayama and Pratyahara these are five external yogas which help in purifying the body and mind. Dharana, Dhyana and Samadhi there are the part of intimate yoga, which means of attaining self-improvement and kevalyananda. Pranayama acts as a bridge between internal and external yoga. If we want to make the body healthy and free from disease or to make the body healthy and free from disease or to make the mind pure or the soul pure then it is possible through the practice of Pranayama. A seeker can attain liberation in life only by controlling his instincts through Pranayama and becoming self-sufficient.

Betal (2019) says that today the consciousness of human values are becoming weak and blurred all over the world. The glamour of scientific and technological achievements, the desire for materialistic pleasures, religious communalism and the increasing influences of state power have distanced humans from ancient moral, social and cultural values. In such a situation, today the importance of yoga practice is being felt in the field of education. To face the challenges of the times, it has become necessary for a student to study spirituality. Today, efforts have been started to awaken the moral and spiritual consciousness of students through the complete awakening of the values-based knowledge described from ancient wisdom. In this era of contemporary challenge and cultural conflict, where a contradiction is arising between morality, prudence and irrationality and students are being deprived of the education of the prevailing valueless education system. The classes are getting confused. In such a time, the promotion of value based spiritual education like yoga will definitely make the entire environment ideal and create a healthy, peaceful and deal society there is no doubt about it. In this context it is very relevant to include the subject of yoga in the curriculum of higher education by the university grants commission of India, New Delhi.

The extensive knowledge of Yogshastra includes spirituality, moral, social and cultural values, religion, elements, Philosophy, lifestyle, conduct in the form of Yam-

Niyam and measures of salvation, as Philosophy, Psychology, Health, and Science of the modern era. Studying the curriculum of yoga science integrated with modern branches of knowledge like medical science will not only lead to intellectual development but will also help in the development of an organized and holistic personality in the students.

Empirical Literature

The review of related literature is a crucial part of the thesis as it provides essential ideas for the study. An empirical literature review is necessary for the researcher to gain knowledge and ideas for the study. The following is a summary of my empirical literature review:

Phago (2021) has done research on the “Role of Yoga in Physical Fitness of College Level Girl with Students in Illam District”. The purpose of this study has been found out the physical fitness and to analyze the role of yoga in the physical fitness of the girl students and the general group. The researcher has studied this research work based on quantitative research design. The researcher's sample population was centered on 150 college girl students, in which two groups were formed. In a first group, 75 girl students who practice yoga and in the second group 75 girl students who do not practice yoga, that is normal girls' students are taken in the second group. This research, the researcher has conducted (AAHPER) youth physical fitness test in the means of data collection tools. For data analysis, according to the need of the subject matter median, stratification and Z-test etc. As a final conclusion the researcher has found, more physical fitness in 75 girl students who practiced yoga and less physical for fitness in 75 girl students who did not practice yoga.

Sethy & Charan (2019) have done research on “Perception of Teachers and Students towards Yoga Education at Secondary Level”. The objective of this research is to study the perception of teachers and students towards yoga education. This research work based on survey method. They have taken sample for study 25 teachers and 120 students selected purposefully from five CBSE affiliated secondary schools of Bhubaneswar. They self-developed perception scale having three-point scales are used as tool for data collection. The study reveals that most of the teachers, students have positive perception towards yoga education, as it helps in better life management and developing concentration for study. The study suggests that yoga education.

School level must be made compulsory subject at and yoga teacher must be appointed in all secondary schools. Their findings all teachers realized that yoga is essential for health and yoga develops positive attitude towards life and can bring overall development in life. 65%. Students disagreed about yoga is wasting of time and hampers upon study.

Sharma (2022) the title of the dissertation presented is "Role of Yoga in Personality Development of Youth". This dissertation is quantitative research work. The APA format has been used in this dissertation. The abstract problem, statement, research question, research object etc. to the conclusion, it has been placed for study; the researcher has chosen the survey method. Self-made questionnaires have been used as a research tool for this study. Determination of questions in the questionnaire according to the dimensions, 47 questions have been made. In this research arrangement by the researcher, 66 youth Jaipur city and 60 rural and 120 youth of the city have been selected as population.

In the present dissertation study - the researcher has studied the role of yoga in personality development of youth. The conclusion of this dissertation study is that yoga has an effect on the overall personality development of youth. The researcher is that doing yoga to the youth affects their physical, mental, spiritual and intellectual abilities. That's it has been conceded by saying that practicing yoga well has the personality a good effect on the personality development of the youth.

Singh (2011) the title of the presented research article is "Effect of Yoga on Constipation". This research article is quantitative neither APA nor MLA format is used in this article in this the citations and reference books are listed in a general way the aim and purpose this study is to see the effect of yoga on constipation in order to get rid of the ever-increasing problem of constipation in present time. In this research articulated the researchers has kept abstract, keywords, introduction, method, reason, logic therapy, conclusion and lastly reference bibliography.

The researcher has properly described the subject of constipation. In towards time, more and more people are suffering from diseases like constipation, gas etc. The researcher has clarified by saying that its permanent solution is only yoga. Even in modern medicine there is a temporary solution for constipation gastric and not a permanent solution. In this study, the researcher has clearly explained the symptoms

and causes of constipation. In fact, constipation is the root causes of all diseases, so, it is very important to get rid of this disease in a permanent way.

The researcher has clarified by saying that first of all it is mandatory for a person to follow Yamas and Niyamas for the prevention of constipation. After that Yogic Shatkarma, Agnisar, Kunjal, Small Shankha Prakshalan, Tadasan, Triyak Tadasan, Kati Chakrasan, Udarakarshan, Triyak Bhujangasan, Vajrasan, Anuloam-Viloam Karma and meditation should be practice properly for a long time. And Satvik food should be taken. Researcher practicing all the yogic methods mentioned above by the researcher goes permanent relief from constipation. That means there is permanent treatment. The conclusion of the study is that the yoga improves the life style. Constipation is cured permanently and other diseases are also complete cured.

Banarjee (2011) the title of the presented research article is the “Effect of Yoga on Mental Fatigue of Secondary Level Students”. This is a quantitative research work. APA format has been used in this research in this study. The researcher has put abstract, introduction, problem statement, research question, research objective, variable, research at method research process, research tools, analysis, conclusion and lastly, bibliography. The main objective of this research work is to study the effect of yoga on mental fatigue of students.

To study the effect of yoga on the mental fatigue of the students, the researcher has complied the pre and post test scores of the experimental and control groups. T-value has been determined by calculating the mean and standard deviation with the help of pre- and post. Test scores of both the groups. The significance of pre- and post-test was examined with the help of the value and the significance of the effect of yoga in experiment and control group was thoroughly examined. After analyzing the data of the present researched and testing the hypothesis, it was concluded that -

1. The mental fatigue of students are reduced by the effect of yoga.
2. The mental fatigue of children are reduced by the effect of yoga
3. The mental fatigue of girls are reduced by the effect of yoga.

It is a clear from the findings that yoga plays a positive role in reducing the mental fatigue of the students.

Bajpai (2020) the title of the presented research work is “Yoga and Diet Therapy to Reduce obesity.” This is quantitative research work. The researcher has

used neither APA format nor MLA format in this research work. This research work has been written in simple format proper research method has not been used in this research work. The researcher has not used any special method in this research work and has taken the sample in a general way. To conform that yoga and diet reduce obesity. The researcher made everyone from children to old people practice Shuddhikarma, Asanas, Pranayamas and meditation properly for a month and discussed about diet and gave suggestion to the yoga practitioners. The researcher has confirmed as the final finding in his research work that obesity is reduced by practicing yoga properly and having a Satvik food. Practicing yoga properly helps in curing obesity as well as various types of physical and mental disease.

Yadav & Yadav (2019) carried out their article entitled “Effect of Yoga Practice on the Mental Health of Secondary Level Students.” This is quantitative research. This article is written in APA format. This study is to do a comparative study of mental health of secondary level students who practice yoga and those who don't practice yoga. For this research work, the researchers have selected 120 students studying in the secondary level of Bilashpur district, out of 120, 60 students have been divided into those practice yoga and 60 students who do not practice yoga. For this research test the questionnaire (mental health Battery) created by Arun kumar singh and Alpanasen Gupta has used. Statistical analysis of the data and 'T' Test revealed that there is a significant difference in the mean of the two groups. In conclusion, the result of the study show that practicing yoga has a significant impact on the mental health of secondary level students.

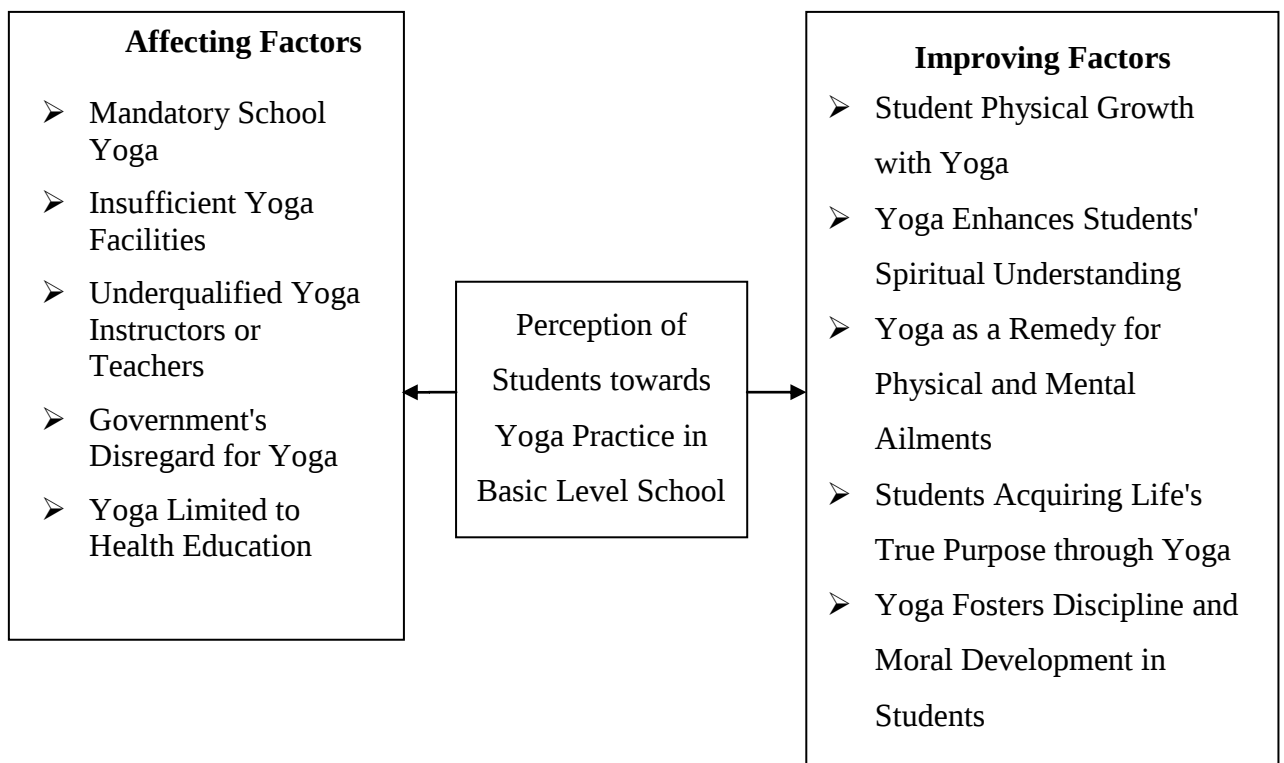
Divya, Ms., and Nupur (2019) conducted research on "A Study on the Perception and Practice of Yoga among the Indian People." The purpose of this research is to provide a comprehensive view of awareness and understanding of yogic practices among Indians and to offer valuable insights for both practitioners and non-practitioners. The research is based on a quantitative survey design, utilizing the survey method. The sample for the study comprised 5,500 people in India. The researchers employed tools for data collection and utilized percent-based data analysis.

Their findings indicate that 96.4% of the respondents have heard of yoga, while only 46.8% practice yoga (YP), with the remaining 53.2 % being non-practitioners (NP). Interestingly, 95% of yoga practitioners believe in its benefits,

whereas 94 % of non-yoga practitioners express a belief that yoga is beneficial for them. This study thus provides a valuable understanding of yoga habits among practitioners.

Conceptual Framework

The conceptual framework is developed based on the theoretical framework, making it one of its integral components. In the conceptual framework, the relationship between the dependent and independent variables is depicted in a chart or a pictorial and descriptive format. Here, the researcher discusses the Perception of Students towards Yoga Practice in Basic Level School. The conceptual framework of my study is presented below:



Implication of Review for the Study

The main objectives of the literature review to provide an overview of the conceptual frameworks and to provide evidence on the success of different practice which aim to enhance research. After reviewing literature, it helps me to define and limit the problem where i am working on and also helps to avoid unnecessary duplication and to evaluate promising research methods and suggest further research.

Chapter 3: Methods and Procedures

This chapter deals with the design, sources of data, population and sample, data collection tools, data collection procedures, data analysis procedures and interpretation.

Research Design

The research design employed for this study is rooted in the quantitative research paradigm, utilizing a descriptive method to comprehensively explore the Perception of Students towards Yoga Practice in Basic Level School. The chosen design emphasizes the systematic collection and analysis of numerical data, enabling a structured examination of the students' perceptions. The quantitative approach facilitates the generation of statistical insights and a deeper understanding of the prevalent attitudes and viewpoints related to yoga practice in the context of basic level education.

Sources of Data

A primary source was used in this study. Primary data was obtained from the basic level students of Janasewa Secondary School, Kirtipur, Kathmandu.

Population and Sample

For this research, Janasewa Secondary School was purposefully selected as the focal point. The choice of this specific school was driven by the intention to capture a representative snapshot of the perceptions of students towards yoga practice in the context of basic level education. Out of the total 286 students enrolled in class 6, 7 and 8 within the selected school, a sample of 150 boys and girls was carefully chosen through a simple random sampling method (lottery). This approach was adopted to ensure a diverse and unbiased representation, allowing for meaningful insights into the broader population's attitudes and needs regarding yoga practice in basic level education. This was as followed:

S. N.	Class	Population	Sample Size	Sampling Procedure
1.	6	92	50	Simple random sampling method
2.	7	96	50	Simple random sampling method
3.	8	98	50	Simple random sampling method
Total		286	150	

Data collection Tools

A set of questionnaires served as the primary tools for data collection. Self-made questionnaires were utilized to investigate the perception of students towards yoga practice in basic level schools. The questionnaires underwent a pre-test in various schools conducted by the researcher to assess the validity of the data collection tools.

Data collection Procedures

First of all, researcher was noted the list of one community school. After that the researcher was visited the principal of school with recommendation letter of Physical Education Department and explained purpose of visited and requested him/her to provide initial time students of respective school. That researcher was distributed the self-made questionnaires for the students.

Data Analysis Procedures

After collection of data and information, it was presented in different tables and percent to make the study more effective and reliable. The collected raw data was converted into different tables according to the demand of objectives of the study using different statistical measures such as percent table. Those presented data was analyzed and interpret on the basis of the objective of research.

Ethical Consideration

During the time of data collection, respondents were assured that their opinion would be used only for the purpose of this thesis. Except this purpose, their opinion and their identity would not been exposed anywhere else. Before collecting data, the consent of the respondents was taken. They were given privilege to quit to fill up self-made questionnaire if they feel any kind of problem. In this way, the researcher was maintained the ethical consideration of the research.

Chapter 4: Results and Discussion

In this chapter, all information collected from the field was tabulated, analysed and interpreted as per the objective of study. The researcher collected the data from the field by used self-made questionnaires. Data was used to analyse the Perception of Students towards Yoga Practice in Basic Level School with compression of between class 6, 7 and 8 students at Janasewa Secondary School.

Perception of Students towards Yoga Practice

Table 1

Perception of Yoga

S. N.	Particular	Number	Percent (%)
A	to adding	47	31.33
B	to joining	5	3.33
C	to control	57	38.00
D	all of the above	41	27.34
Total		150	100

According to Table 1, among the 150 respondents, 31.33 percent were stated that, in their perception, yoga was for "adding." Similarly, 3.33 percent of respondents were mentioned that, in their view, yoga was for "joining," and 38 percent were indicated that yoga, in their perception, was for "control." Meanwhile, 27.34 percent of respondents were correctly identified that, in their perception, "yoga" encompassed the aspects of adding, joining, and controlling. This implies that only 27.34 percent of the students were right perception of "What yoga actually is?"

In the context of yoga, Shivanand (2080) provides a definition, considering yoga as the union of the soul and God, characterizing it as a spiritual science. However, a significant percent of my respondents have embraced the interpretation of yoga as a form of control.

Table 2

Perception of Surya Namaskar

S.N.	Particular	Number	Percent (%)
a.	ten	10	6.66
b.	eleven	18	12
c.	twelve	115	76.68
d.	thirteen	7	4.66
Total		150	100

Table 2, concerning the Surya Namaskar options provided, 6.66 percent of students were correctly identified it as having ten steps, 12 percent as having eleven steps, 76.68 percent as having twelve steps, and 4.66 percent as having thirteen steps. Notably, the accurate information is that there are twelve steps in Surya Namaskar. This indicates that a significant majority of students (76.68 percent) possess good knowledge about Surya Namaskar. It means students were knowledge what the Surya Namaskar exactly is?

Table 3

Perception of Yoga Philosophy

S.N.	Particular	Number	Percent (%)
a.	Maharshi Patanjali	111	74
b.	Maharshi Vyas	15	10
c.	Swami Ramdev	14	9.34
d.	Swami Shivananda	10	6.66
Total		150	100

The data presented in Table 3 indicates that 74 percent of the responses were attributed to Maharshi Patanjali, 10 percent to Maharshi Vyas, 9.34 percent to Swami Ramdev, and 6.66 percent to Swami Shivananda. It is noteworthy that Maharshi Patanjali is the actual author of Yoga Philosophy, and a substantial majority of students i.e. 74 percent were correctly identified the author of Yoga Philosophy. This suggests that students possess knowledge about the authorship of Yoga Philosophy.

Table 4

Perception of Asanas are described in Hath Vidya

S.N.	Particular	Number	Percent (%)
A	eighty-four	80	53.34
b.	eighty-four thousand	36	24
C	eighty-four lakh	17	11.33
D	eighty-four crore	17	11.33
	Total	150	100

As depicted in Table 4, responses regarding the types of postures in Hath Vidya varied, with 53.34 percent indicated eighty-four, 24 percent stated eighty-four thousand, 11.33 percent mentioned eighty-four lakh, and 11.33 percent specified eighty-four crore. The accurate answer is eighty-four lakh. This data reveals that a significant portion of students i.e. 88.67 percent were not knowledge on this particular aspect.

Table 5

Perception of Asana

S.N.	Particular	Number	Percent (%)
a.	Frog Pose (Manduka Asan	66	44
b.	Tadasan	41	27.34
c.	Chakrasan	30	20.33
d.	Shavasan	13	8.33
	Total	150	100

Table 5 illustrates that 44 percent of the responses were in favor of the frog pose (manduka asan), 27.34 percent were in favour of Tadasan, 20.33 percent were in favour of Chakrasan and 8.33 percent were in favour of Shavasan. The accurate answer is the Frog pose. This data indicates that only 44 percent of the students were correct knowledge about it, while others were not accurate information about what Asana.

In accordance with Bajpai (2020) as identified in his research, yoga and diet can effectively reduce obesity. A considerable percent of my respondents have acknowledged that individuals with issues related to the waist, knees, and heels should avoid practicing the Frog pose.

Table 6

Perception of yoga are described in Yoga Philosophy

S.N.	Particular	Number	Percent (%)
a.	six	23	15.34
b.	seven	21	14
c.	eight	68	45.33
d.	nine	38	25.33
Total		150	100

Table 6 reveals that 15.34 percent of the responses indicated six, 14 percent were indicated seven, 45.33 percent were indicated eight, and 25.33 percent were indicated nine when asked about the types of yoga in Yoga Philosophy. This suggests that only 45.33 percent of the students were kept correct knowledge.

In accordance with Acharya (2009), who has elaborated on Astangyoga by dividing it into two parts in his article. The external yoga, from Yama to Pratyahar, and the internal yoga, including Dharana, Dhyan, and Samadhi. A significant percent of my respondents have acknowledged the description of the eight limbs of yoga in Yoga Philosophy.

Table 7

Perception of Karmayoga

S.N.	Particular	Number	Percent (%)
a.	skilled in action	66	44
b.	discipline	54	36
c.	work	19	12.67
d.	patience	11	7.33
Total		150	100

Table 7 indicates that 44 percent of the responses were said Karmayoga is associated with "skilled in action. Similarly, 36 percent were said "discipline," 12.67 percent were said "work," and 7.33 percent were said "patience." The correct answer is "skilled in action," revealing that only 44 percent of the students were correct knowledge about it.

Regarding the Karma Yoga, Shivanand (2080), who defined Karmayoga as the main part of yoga, and he says a higher percent of my respondents have accepted "skill in action." It means Karma Yoga is skill in action.

Practice of Students about Yoga

Table 8

Practice of Yoga

S.N.	Particular	Number	Percent (%)
a.	regularly	50	33.33
b.	once in a month	10	6.67
c.	some times	63	42
d.	never	27	18
	Total	150	100

Table 8 above reveals that 33.33 percent of the responses were said that they practice yoga "regularly". In the same way, 6.67 percent respondents were practiced "once a month," and 18 percent were said that the "never." practiced yoga. The most prevalent response is "sometimes." which is 42 percent. This reaction pattern can be attributed to the irregular practice of yoga in schools. By this information, it can be concluded that a larger proportion of respondents practice yoga occasionally in a month. It means majority of the respondents were not practiced yoga which is inevitable for their physical as well as mental health.

Regarding the importance of yoga in human beings life, Acharya (2009), who describes yoga as self-discipline, self-knowledge, and self-realization, stating that regular yoga practice offers effective treatment for diseases with no side effects, the majority of my respondents practiced yoga only at times.

Table 9

Practice of Bhramari Pranayama

S.N.	Particular	Number	Percent (%)
a.	three times	42	28
b.	four Times	39	26
c.	more than five times	12	8
d.	never	57	38
Total		150	100

Table 9 indicates that 28 percent of the responses were practiced Bharmari Pranayam in "a day" whereas 26 percent respondents were practiced "four times", 8 percent were practiced "more than five times," and 38 percent were not practiced at all. By this information, it can be concluded that a significant number of respondents were shown their curiosity in order to learn Bhramari Pranayama but they were not practiced in their daily lives in a regular manner, which shows their uninterestedness in Bhramari Pranayam.

Table 10

Practice of Surya Namaskar

S.N.	Particular	Number	Percent (%)
a.	one time	33	22.00
b.	twice a week	37	24.67
c.	than thrice a week	33	22.00
d.	never	47	31.33
Total		150	100

Above Table 10 shows that out of 150 respondents, 22 percent of the responses were practiced Surya Namaskar in "one time" whereas 24.64 percent were practiced "twice a week," 22 percent were practiced "more than thrice a week," and 31.33 percent were practiced not at all. By the information which can be fetched from the above table, it can be said that most of the students were not interested in practicing Surya Namaskar.

Surya Namaskar is most important for human beings as it completely body workout that boosts flexibility, strength and stamina. This yoga sequence involves a series of postures and breathing exercises. It stretches students' muscles and makes

them more flexible. Students are in the condition of growing situation, so it is important that builds their physical as well as mental strength.

Table 11

Practice of Om chanting

S.N.	Particular	Number	Percent (%)
a.	one time	35	23.33
b.	two times	30	20.00
c.	more than three times	41	27.33
d.	never	44	29.33
Total		150	100

The data from the above table (No. 11) reveals that 23.33 percent were engaged in Om chanting once a day, 20 percent were done it twice a day, 27.33 percent practice were done it thrice a day or more, and 29.33 percent were not done at all. The majority of responses indicates that students were lacking complete knowledge about Om Chanting and therefore majority of them were not engage in it.

Table 12

Practice of meditation

S.N.	Particular	Number	Percent (%)
a.	one hour	61	40.67
b.	two hours	35	23.33
c.	more than three hours	16	10.67
d.	never	38	25.33
Total		150	100

The data presented in the above table indicates that 25.33 percent of respondents were engaged in meditation for one hour a day, 23.33 percent respondents were engaged for two hours, 10.67 percent students were engaged for three hours, and 40.67 percent were not practice meditation. It means majority of responses suggest that students were lack of knowledge about meditation. Consequently, majority of them were not engaged on it.

According to Vedvarta (1981), meditation, which falls under yoga, is described as a method to bring the uncontrolled or restless mind under control. A

significant percent of my respondents have acknowledged the importance of practicing meditation.

Table 13

Practice of posture

S.N.	Particular	Number	Percent (%)
a.	Vajrasan	39	26.00
b.	Padmasan	30	20.00
c.	Sukhasan	53	35.33
d.	Vakrasan	28	18.67
Total		150	100

The data from the above table, Table No. 13, it reveals that 26 percent of respondents were preferred Vajrasan, 20 percent were favored Padmasan, 35.33 percent were preferred for Sukhasan, and 18.67 percent were choosen Vakrasan. Among the different postures, majority of the students were seen in favour of Sukhasan, which indicates that students were in favour of it due to its comfortness.

As per Singh (2011), prolonged practice of Vajrasan is known to assist in alleviating constipation. However, a higher percent of respondents prefer practicing Sukhasan over Vajrasan, Padmasan, and Vakrasan.

Table 14

Practice of Pranayama

S.N.	Particular	Number	Percent (%)
a.	Ujjayee	18	12.00
b.	Sheetali	65	43.33
c.	Seetkari	14	9.33
d.	Bhramari	53	35.33
Total		150	100.00

The data from the above table indicates that 12 percent of respondents were in favor of Ujjayee Pranayama, 43.33 percent were in favour of Sheetali Pranayama, 9.33 percent were in favour of Sheetkari Pranayama, and 35.33 percent were preferred Bhramari Pranayama. The majority of responses were infavour of Sheetali Pranayama. It seems to suggesting that students find this pranayama easy to practice, that's why majority of them were in favour of it.

Need of students about yoga

Table 15

Importance of Yoga for students

S.N.	Particular	Number	Percent (%)
a.	for body	44	29.33
b.	for mind	15	10.00
c.	for spirituality	13	8.67
d.	all of the above	78	52.00
Total		150	100

The data from the above table reveals that 29.33 percent of respondents were emphasize yoga is needed for their body, 10 percent were said that yoga is needed for their mind, 8.67 percent were said that it needed for spiritual matter and 52 percent were considered the needs of yoga for body, mind and spiritual matter. The majority of respondents were in favour of body, mind and spirituality which is absolutely correct too. Hence, by their responses, majority of the respondents i.e. 52 percent were knowledge about the need of yoga in human beings lives.

According to Bhardwaj (2005), the practice of yoga destroys Rajogun and Tamogun while developing Satwagun. It concentrates the mind and purifies human consciousness. A significant percent of my respondents acknowledge the importance of yoga for the body, mind, and spirituality.

Table 16

Importance for students to practice Asanas

S.N.	Particular	Number	Percent (%)
a.	for consistency of body shape	33	22.00
b.	for Perseverance	21	14.00
c.	to reduce obesity	33	22.00
d.	all of the above	63	42.00
Total		150	100

The data from the above table indicates that 22 percent of respondents were focused on the consistency of body shape, 14 percent were emphasized perseverance, 22 percent were taken it as stress reducing obesity, and 42 percent were considered all

of the above. The majority of responses were in favour of "all of the above" category, which possesses the students' right understanding of the importance of yoga Asanas.

Table 17

Importance of meditation for students

S.N.	Particular	Number	Percent (%)
a.	for concentration	12	8.00
b.	for the mental peace for control of sense	79	52.67
c.	organs	12	8.00
d.	all of the above	47	31.33
Total		150	100

Based on the above data, the responses indicate that 8 percent were given importance of meditation as it created concentration, 52.67 percent were prioritized meditation as it provides peace, 8 percent were focused because it gives power to control of sense organs, and 31.33 percent were taken yoga as it helps to develop concentration, mental peace and control over sense organs. The majority of responses were given emphasis towards prioritizing peace, suggesting that students possess a good understanding of meditation.

According to Banarjee (2011), findings from his research highlight that regular yoga practice reduces mental fatigue in students and a significant portion of my respondents recognize the importance of meditation for fostering mental peace in students.

Table 18

Importance of Pranayama

S.N.	Particular	Number	Percent (%)
a.	body refresh	11	7.33
b.	calm mind	53	35.33
c.	concentrate mind	13	8.67
d.	all of the above	73	48.67
Total		150	100

The data from the above table (Table 18) reveals that 7.73 percent of respondents were given emphasize body refreshment, 35.33 percent were focused on a calm mind, 8.67 percent were in favour of it as it helps to develop concentration of mind, and 48.67 percent were considered all of the above. This suggests a good understanding of Pranayama among the students.

According to Acharya (2007), Pranayama is a crucial yogic process, offering relief from various diseases, purifying the mind, and leading to liberation or Mukti. A significant percent of my respondents acknowledge that practicing Pranayama refreshes the body, calms the mind, and enhances mental concentration.

Table 19

Benefits of Surya Namaskar for students

S.N.	Particular	Number	Percent (%)
a.	physical development	26	17.33
b.	mental development	43	28.67
c.	spiritual and social development	6	10.67
d.	all of the above	65	43.33
	Total	150	100

The above Table 19 reveals that 17.33 percent respondents were opinioned that Surya Namaskar enhances in physical development. Similarly, 28.67 percent were believed that it develops mental development, 10.67 percent were believed that it develops spiritual and social development and 43.33 percent were believed that it helps to entice physical, mental and spiritual and social development. This shows that students were good knowledge about Surya Namaskar.

According to Swami (2002), good practice of yoga cures various types of physical and mental disease. Like problem of blood circulation, in the body problem of indigestion problem of respiration problem and problem of obesity etc. but a large percent of my respondents accepted that practicing Surya Namaskar, which comes under yoga practice, leads to physical, mental, spiritual and social development.

Table 20

Necessary of Asana for concentrate the mind

S.N.	Particular	Number	Percent (%)
a.	Asana	38	25.33
b.	Pranayam	51	34.00
c.	Mudra	24	16.00
d.	all of the above	37	24.67
Total		150	100

From the data in the above table (Table 20), it is evident that 25.33 percent of respondents were given priority Asana, 34 percent were given emphasize for Pranayama, 16 percent were given focus on Mudra, and 24.67 percent were considered all of the above. This indicates that students possess a comprehensive understanding of yogic Kriya.

According to (Betal, 2019), yogic Kriya encompasses practices like Asana, Pranayama, and Mudra, contributing to the holistic well-being of individuals. A notable percent of my respondents recognize the importance of incorporating Asana, Pranayama, and Mudra for overall health and spiritual development.

Table 21

Necessary of Yogic Kriya Increase the Eye Power

S.N.	Particular	Number	Percent (%)
a.	Tratak Karma	37	24.67
b.	Bhramari Pranayam	48	32.00
c.	Shambhabi Mudra	31	20.67
d.	all of the above	34	22.67
Total		150	100

The data presented in the above table (Table 21) indicates that 24.67 percent of respondents were in favor of Tratak Karma, 32 percent were given priority to Bhramari Pranayama, 20.67 percent were given emphasize to Shambhabi Mudra, and 22 percent were considered Tratak Karma, Bhramari Pranayam and Shambhabi Mudra because they are equally necessary for Yogic Kriya that evidently increases the eye power. The majority of responses lean towards Bhramari Pranayama,

demonstrating that students possess substantial knowledge about this particular practice.

As per (Acharya, 2009), Bhramari Pranayama is a significant aspect of yogic practices, contributing to mental well-being. A notable percent of my respondents acknowledge the importance of Bhramari Pranayama as part of their yogic routine.

Discussion

The presented data from the thesis work provides valuable insights into the perception and practice of yoga among students at Janasewa Secondary School. The discussion will delve into the key findings and their implications without specific headings.

The data in Table 1 reveals a notable discrepancy in students' understanding of yoga. Majority of the respondents were negative perception as only 27.34 percent were given correctly as they were identified the holistic nature of yoga involving aspects of adding, joining, and controlling. This highlights the need for a more comprehensive educational approach to impart a deeper understanding of yoga's essence. The reference to Shivanand's spiritual interpretation further underscores the diverse perspectives on yoga among the students.

Moving to specific yoga practices, Table 2 shows that a majority of students were good grasp of Surya Namaskar, correctly identifying the twelve steps. Hence the perception of students regarding Surya Namaskar was positive to it. However, Table 4 exposes a gap in knowledge regarding the specific postures in Hath Vidya, indicating the necessity for a more detailed explanation of certain yoga practices.

Table 3 and Table 6 shed light on students' familiarity with Yoga Philosophy. While Maharshi Patanjali is correctly identified by a significant percent. It means their perception towards seems to be positive. The recognition of the various types of yoga in Yoga Philosophy appears to be less robust. This point to a potential gap in the students' understanding of the broader scope of yoga as outlined by Acharya (2009).

Table 8 indicates that a considerable portion of students practices yoga irregularly, emphasizing the need for a more structured and consistent approach to yoga sessions within the school curriculum, which gives the negative perception of students regarding students' yoga practice regularly. The sporadic nature of yoga practice may impact the students' ability to fully experience the benefits outlined by Acharya (2009).

The pranayama practices discussed in Table 14 showcase a positive inclination towards mental health practices, with Sheetal Pranayama being the most widely practiced. This aligns with the growing awareness of the benefits of yoga for mental well-being and their positive perception towards it.

Tables 15 to 19 explore students' perceptions of the broader benefits of yoga. A substantial percent recognizes the holistic benefits of yoga for the body, mind, and spirituality, but majority of the respondents were given fragmented answers which shows their negative perception towards it as Bhardwaj (2005) assertion that yoga fosters a balanced development of one's nature.

In conclusion, the findings suggest an overall positive perception towards yoga among the students. However, there is a need for a more comprehensive and structured educational approach to enhance their understanding of specific yoga practices and philosophy. The recommendations include curriculum enhancements, emphasizing regular practice, and incorporating interactive learning methods to ensure a more informed and engaged student basic level in terms of yoga perception and practice.

Chapter 5: Conclusions and Recommendations

Conclusion

The research titled "Perception of Students towards Yoga Practice in Basic Level School" sought to investigate the perceptions and needs of basic level students regarding yoga practice. Utilizing a quantitative design, sample of 150 students (out of 286) from classes 6, 7 and 8 were selected through simple random sampling. The primary data collection employed questionnaires, comprising seven sections each on knowledge, enhancing yoga practice, and the need for yoga.

In the initial section, insights into the perception of yoga-related elements such as perception of Surya Namaskar, Perception of Yoga Philosophy, Perception of Asana, perception of yoga are described in Yoga Philosophy and perception of Karma yoga have been presented positively whereas perception of Yoga and perception of Asanas are described in Hath Vidya are described negatively. The subsequent section highlighted positive perceptions in students' practice of meditation, practice of posture, Practice of Pranayama whereas negative perception are described in practice of Bhramari Pranayama, practice of Surya Namaskar, practice of Om chanting but in case of practices of yoga, students were practiced sometimes. The third section revealed positive perceptions regarding the importance of yoga for students, importance for students to practice Asanas, importance of Pranayama and benefits of Surya Namaskar for students. However, negative perceptions were noted in the importance of meditation for students, necessary of Asana for concentrate the mind and necessary of Yogic Kriya increase the eye power.

In summary, the research indicates that the majority of students hold a positive perception in both the knowledge and practice sections. Consequently, targeted interventions are recommended to augment both the theoretical understanding and practical application of yoga among basic level students.

The identified factors contributing to the positive level of perception encompass the lack of compulsory inclusion of yoga in the government's school curriculum, insufficient qualifications of certain yoga teachers, and a deficiency in necessary infrastructure, such as dedicated halls and yoga mats within school premises. Addressing these challenges is imperative to create conducive environment for fostering positive perceptions and enhancing engagement with yoga practices among basic level students.

Recommendations

The recommendations are categorized into suggestions for policymakers, proposals for improvement, and recommendations for further study.

Recommendation for Policy Makers

- i. The ministry of education should include yoga education and sports program in all level as compulsory subject.
- ii. Government and curriculum designer have to pay top attention in the yoga at school level.
- iii. “As health is wealth” this research can be milestone for the health and education sector. It can be supported to the health ministry of the nation.

Recommendation for Improvement:

- i. This study was carried out incorporating basic school level. So, further study should be carried out based on comparison between in different school levels.
- ii. School should be conducted different types of yoga activities involving community, so that the awareness regarding how the yoga in an important task that positively works in the lives of people.
- iii. Guardians should be provided opportunity to take part in yoga activities along with the students.
- iv. Mass media should be provided information about yoga practice according to the necessity of local people and level of knowledge and perception.
- v. Yoga instructor or yoga teacher should be appointed in schools.

Recommendation for Further Study:

On the basis of findings of this study, the researcher has recommended the following subject areas for further study:

- i. Similar types of study can be undertaken in national level by taking large sample.
- ii. Comparison of yoga perception between teachers and students can be carried out.
- iii. Comparison of yoga perception of different caste/ethnic groups, rural and urban etc. can be undertaken.

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Appendices

Appendix I

Questionnaires for Students:

1. What is yoga?
 - a. to adding
 - b. to joining
 - c. to control
 - d. all of the above
2. How many steps are included in Surya Namaskar?
 - a. ten
 - b. eleven
 - c. twelve
 - d. thirteen
3. Who was the writer of Yoga Philosophy?
 - a. Maharshi Patanjali
 - b. Maharshi Vyas
 - c. Swami Ramdev
 - d. Swami Shivanand
4. How many of the following Asanas are described in Hath Vidya?
 - a. eighty four
 - b. eighty four thousand
 - c. eighty four lakh
 - d. eighty four crore
5. Which one of the Asana should not be practiced by a person having problems in waist, knee and heels?
 - a. Mandookasan
 - b. Tadasan
 - c. Chakrasan
 - d. Shavasan
6. How many kinds of yoga are described in Yoga Philosophy?
 - a. six
 - b. seven
 - c. eight
 - d. nine
7. What is Karma-yoga?
 - a. skilled in action
 - b. discipline
 - c. work
 - d. patience
8. How many times a month do you practice Yoga?
 - a. regularly
 - b. in a month
 - c. sometimes
 - d. never

9. How many times a day you practice Bhramari Pranayama?
- a. three times b. four times
 - c. more than five times d. never
10. How many times a week do you practice Surya Namaskar?
- a. one time b. two times
 - c. more than three times d. never
11. How many times do you practice Om Chanting?
- a. one time b. two times
 - c. more than three times d. never
12. How many hours a day do you practice meditation?
- a. one hour b. two hours
 - c. more than three hours d. never
13. Which of the following pose do you do every day?
- a. Vajrasan b. Padmasan
 - c. Sukhasan d. Vakrasan
14. Which of the Pranayama do you do every day?
- a. Ujjayee b. Sheetali
 - c. Seetkari d. Bhramari
15. Why is yoga important for students?
- a. for body b. for mind
 - c. for spirituality d. all of the above
16. Why is it important for students to practice Asanas?
- a. for consistency of body shape b. for perseverance
 - c. reduce obesity d. all of the above
17. Why is meditation important for students?
- a. for concentration b. for the mental peace
 - c. for control of sense organs d. all of the above

18. What does Pranayama do for students?

- a. body refresh
- b. calm mind
- c. concentrate mind
- d. all of the above

19. What are the benefits of Surya Namaskar for students?

- a. physical development
- b. mental development
- c. spiritual and social development
- d. all of the above

20. It is necessary to concentrate the mind:

- a. Asan
- b. Pranayama
- c. Mudra
- d. all of the above

21. To increase eye power, it is necessary:

- a. Tratak Karma
- b. Bhramari Pranyama
- c. Shambhavi Mudra
- d. all of the above

Appendix II



Estd. 2004 B.S./1947 A.D.

जनसेवा माध्यमिक विद्यालय

Janasewa Secondary School

Panga, Kirtipur-5, Kathmandu, Nepal, Tel.: +00 977-1-4330880, Tel. & Fax: +00977-1-4331982

च.नं./Ref. No. २४२/१८९/८८९



मिति : २०८०/९/२०

विषय : जो जस सँग सम्बन्ध छ ।

उपरोक्त सम्बन्धमा त्रिभुवन विश्वविद्यालय शिक्षाशास्त्र संकाय एम.एड चौथो सेमेष्टर शारिरिक शिक्षा विषयमा श्री पदमराज जोशीले थेसिसको तथ्यांक संकलनको लागि यस विद्यालयमा आएर तथ्यांक संकलन कार्य सफलतापूर्वक सम्पन्न गर्नु भएकोमा धन्यवादका साथै उहाँको उज्ज्वल भविष्यको कामना गर्दछु ।

प्रधानाध्यापक

देवराज महर्जन

Appendix III

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