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Impact of Yogic Teachings and Practices on Academic Procrastination among Adolescents

• Komal & Prof. Ganesh Shankar

Abstract- Academic procrastination is frequent and almost certainly universal, but little is known about how it works as a psychological concept in different situations. Academic achievement, mental health, and social outcomes are all negatively impacted by procrastination, but practically all of the research to date has involved college students, and primarily undergraduate students from culturally Western settings. This paper examines adolescent academic procrastination and motivation from India. 300 adolescents were selected as sample and divided into two groups control and intervention but only 253 completed the study. 132 participants were in Interventional group and 121 participants were in control group. Four months yogic intervention was given to the experimental group and a significant decrement was assessed in experimental group with pre mean 88.96 and post 61.18 at $p < 0.001$ level of significance, where control group had pre mean 89.3 and post 90.2 that showed enhancement of procrastinating behavior. So, it is concluded that yogic practices could be better way to regulate the life and avoid procrastinating behavior to achieve better psychological health.

Keywords- academic procrastination, yogic practices, adolescents

Introduction- Procrastination is more common among students today than it was previously since technology has provided them with the opportunity to explore a virtual global world in which they must complete numerous chores in a short amount of time. Academic procrastination entails deferring academic activities such as submitting assignments, creating projects, paying fees, and so on. Academic procrastination is regarded as a ubiquitous habit that can have a variety of negative consequences for students who are faced with frequent deadlines. Academic procrastinators may suffer from low self-esteem, pessimism, and educational failure as a result of their persistent postponing behavior. Self-regulation models can be used to explain procrastination, in which procrastinating behaviors reflect a self-regulation deficit and a lack of confidence in attaining goals (Steel, 2007; Wolters, 2003). Procrastination is defined as the deliberate yet unreasonable postponement of a planned action (Steel, 2007). Academic procrastination is a type of anti-motivation that has been conceptualized as a failure of self-regulation, and is linked to low levels of academic self-efficacy and self-esteem, as well as high levels of anxiety, stress, and illness (Steel, 2007). Chronic procrastinators have trouble controlling their performance skills and were more likely to perform poorly under duress. Low self-efficacy has also been connected to procrastination (Ferrari, 2001). According to studies, procrastinators justify their proclivity to procrastinate and their capacity to work under duress (Wohl et al., 2010). Academic procrastination is the unreasonable habit of delaying the start or completion of an academic work (Yong, 2010). Academic procrastination is defined as failing to complete an activity within the specified time range or deferring activities until the very last minute. As a result, procrastination appears to be at odds with the behaviors normally associated with self-regulated learners. There could be so many reasons behind procrastinating behavior- lack of clarity about desired outcome, distraction, perfectionism, fear of failing, too many commitments, and resistance.

Yoga as a self-regulatory measure for academic procrastination- Yoga is an ancient contemplative practice originated in India and used to practice by the 'mumukshu' to attain the *moksha*. The practices were more comprehensive than it is today. The historical text 'Yog sutra' compiled by Maharshi Patanjali, described yoga as controlling the wave generates in 'chitta', there is no specific

-
- Ph.D Scholar, Department of Yoga Education, Dr. Harisingh Gaur University (A Central University), Sagar (M.P) 470003
 - &
 - Head of the Department, Department of Yoga Education, Dr. Harisingh Gaur University (A Central University), Sagar (M.P) 470003

word to replace 'chitta' in English somewhere it is replaced as mind or as mento-emotional mechanic, *chitta* is far more comprehensive than mind. As arms and legs are external instruments of soul similarly *chitta* is an internal instrument of soul that remains under its control. In a commentary of vyasabhasya it is mentioned that *chitta* is tridimensional- Luminous (*prakashsheela*), dynamic (*gatisheela*) and positional (*sthitishheela*) these are also called tri *gunassattva*, *raja* and *tama* and has five *bhumi* (realm) or level in which it works- *Kshipta Moodha Vikshipta Ekagra* and *Niruddha* (Privrajak, 2003). Every *guna* has its own characteristics or nature and in each *bhumi* one *guna* remains dominating and other two subordinates ancillary. When any *guna* dominates the *chitta*, then the *chitta* behaves according to the nature of that *guna*.

Serial no.	Bhumi or states of chitta	Dominating guna on chitta	Mental states
1.	<i>Kshipta</i>	Rajas	Agitation and anxiety
2.	<i>Moodha</i>	Tamas	Sleepy, lassitude and laziness
3.	<i>Vikshipta</i>	Sattva and rajas	Disrupted concentration
4.	<i>Ekagra</i>	Sattva	One pointed
5.	<i>Niruddha</i>	Dissolvment of all <i>guna</i>	Blissful

If *chitta* is in first three stages then mental state remains unregulated and disrupted but when it enters into the fourth or *ekagra* stage where *sattva* is the dominating *guna* then mental state becomes focused and regulated. The last stage is the best one that is *niruddha* where all *gunas* gets dissolved nothing bothers the *chitta* only blissfulness and cheerfulness is experienced. To overcome the first three stages of *chitta* Maharshi Patanjali have recommended some ethical, philosophical and psycho-physiological practices out of which *ahstanga yoga* may be highly suitable for modern generation beyond the age limits. Yoga practice time was found to be more significantly connected with self-reported increases in mindfulness, perceived stress, anxiety, and psychological well-being during an 8-week study of participants from nine distinct MBSR courses (Carmody & Baer, 2008). So keeping advantages of *ashtang* and *hatha* yoga in mind, a holistic yogic package was prepared for intervention to the students that included *yama*, *niyama*, *asana*, *pranayama*, meditation and also *yoga nidra* that was introduced by Satyananda Saraswati (Satyananda Saraswati, 2013).

Aim and Objectives-

Aim-

The aim of the study is to assess the impact of selected yoga practices on academic procrastination among adolescents.

Objectives-

- To measure the academic procrastination among adolescents from school.
- To give yogic intervention for one month to the adolescents.
- To measure the academic procrastination of adolescents again after intervention and compare it with pre intervention measures and control group.

Methodology-

A pre-test post-test control group design was used to select the samples.

The samples were selected by the following criteria:

Tool-

For measuring the Academic Procrastination- Academic procrastination scale for students (mccloskey, 2011) having 25 questions that uses 5 point Likert scale, ranging from 1 ("not at all characteristic of me") to 5 ("entirely characteristic of me"). The reliability of this Academic Procrastination Scales was .94 according to Cronbach's alpha (McCloskey & Scielzo, 2015).

Pre-test- 253 students were selected as sample and divided into two groups control and intervention. 132 participants were in Intervention group and 121 participants were in control group.

Intervention- The experimental group had a four-month yogic intervention, while the control group did not get any yogic practices. Practices included- Prayers, teachings of *Yama* and *Niyama* as social and personal ethics, *asanas* (*Tadasana*, *Kati chakra*, *Vrikshanasa*, *Trikonasana*, *Padhastasana*, *Utkatasana*, *Dandasana*, *Vakrasana*, *Janushirshasana*, *Matsyendrasana*, *Gaumukhasana*, *Uttanpadasana*, *Vajrasana*, *Ushtrasana*, *shashankasana*, *Bhujangasana*, *Shalabhasana*, *Dhanurasana*, *Ardhahalasana*, *Halasana*, *Pawanmuktasana*, *Setubandhasana*), *pranayama* (*bhramari* and *nadishodhan*), meditation and *yognidra*.

Post-test- Post data was obtained on seventh day after completing four months of intervention. Control and experimental group were asked to fill the AP questionnaire.

Results- T- test was applied to evaluate the results by using SPSS version-26. Results is shown in the following table-

Group name		Sample size	Mean	Standard deviation	Standard error mean	t-value	Critical table value
Experimental group (Girls)	Pre-test	58	89.68	3.95	0.51	33.02	3.46
	Post-test	58	63.46	4.57	0.60		
Experimental group (Boys)	Pre-test	74	88.39	4.77	0.55	35.14	3.42
	Post-test	74	59.39	5.24	0.60		
Control group (Girls)	Pre-test	64	90.39	4.45	0.55	1.2	3.44
	Post-test	64	91.31	4.28	0.53		
Control group (Boys)	Pre-test	57	88.10	4.90	0.65	1.1	3.46
	Post-test	57	89.15	4.23	0.56		
Experimental group (Boys+Girls)	Pre-test	132	88.96	4.46	0.38	45.8	3.36
	Post-test	132	61.18	5.34	0.46		
Control group (Boys+Girls)	Pre-test	121	89.31	4.79	0.43	1.66	3.37
	Post-test	121	90.29	4.37	0.39		

The means of girls' pre experimental group and girls' post experimental group are 89.68 ± 3.59 and 63.46 ± 5.34 . The t value was calculated as 33.06 that is much greater than critical t value i.e. 3.46. The means of boys' pre experimental group and boys' post experimental group are 88.39 ± 4.77 and 59.39 ± 5.24 . The t value was calculated as 33.06 that is much greater than critical t value i.e. 3.42. The means of girls' pre control group and girls' post control group are 90.39 ± 4.45 and 91.31 ± 4.28 . The t value was calculated as 1.2 that is less than critical table value i.e. 3.44. The means of boys' pre control group and boys' post control group are 88.10 ± 4.90 and 89.15 ± 4.23 . The t value was calculated as 1.1 that is less than critical table value i.e. 3.46. The means of pre experimental group and post

experimental group are 88.96 ± 4.46 and 61.18 ± 5.34 . The t value was calculated as 45.8 that are much greater than critical t value i.e. 3.36. The means of pre control group and post control group are 89.31 ± 4.79 and 90.29 ± 4.37 . The t value was calculated as 1.66 that is less than critical table value i.e. 3.37. It shows a significant decrement in academic procrastination among experimental group after yogic intervention and also shows a significant difference in between control and experimental group at $p < 0.001$ level of significance.

Conclusion-The practical study conducted on Academic procrastination where 121 students including girls and boys were kept as a control set whereas 132 students including girls and boys underwent through a well designed Yogic interventions practices- Prayer, Ethical teaching, counseling, Asana, pranayama, yoga nidra, meditation and Om chanting to see its effect on Academic procrastination and the data showed that Yogic intervention helps to tackle academic procrastination.

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