



Impact Of Yogic Activities On Episodic Memory Of Hindi Medium Students At Primary Level

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Abstract: The education system and its institutions must also develop ethics and human and constitutional values in students. This episodic memory is organized based on time and place. Yogic activities are significant tools for enhancing the episodic memory of the child. The aim is to study the Impact of Yogic Activities on the episodic memory of Hindi medium students at the Primary Level. In the present research, a pretest-posttest non-equivalent group design under the quasi-experimental research has been used. All the students of the primary level schools of Allahabad have been included as the population for the present study, and 158 students (Experimental- 79 Control (B-53 & G-26) using the cluster sampling method. In the present study, the Episodic Memory Test prepared by the researcher has been used. The experimental group of each school was made to practice six yogic activities for three months. One-way analysis of covariance has been used to test the significance of the difference between the mean scores of the experimental and control groups. It is found that yogic activities affect the episodic memory of the students and equally affect the development of episodic memory of male and female students.

Key Terms: Yoga, Episodic Memory, Primary Level etc.

Introduction:

There are many stages of education, such as primary, secondary, and higher education. Primary education is the cornerstone of the foundation of human life. Just as a strong foundation is important in building construction, primary education plays an important role in a child's education and the gradual formation of personality. Intelligence is an integral part of our brain; students' Memory is linked to intelligence; the more intelligent a student is, the more intense his memory power is. In Aitareyan Upanishad, it has been said that Memory is generated by culture and the mind. Patanjali has called Memory the retrieval of experiences. Charak said that 'Memory is what we see, hear and experience. In Tarak Samhita, Memory is called the form of the soul. Yogis, sages, psychologists and doctors have suggested many remedies for loss of memory power, but 'meditation' is the most important among them. Without any doubt, memory power can be increased by practicing meditation. Based on this characteristic, yogic activities are included in the curriculum of different levels of education.

Yoga means the realization of one's consciousness or existence. Yogic activities develop our dormant state of consciousness and memory power. The principle of physiology is that the strength of the body is developed by its contraction and expansion, and through asanas and pranayams, the health of the glands and muscles of the body increases through the actions of traction-repulsion, contraction-expansion and relaxation, which our brain understands. It has a positive effect; along with meditation, the human mind and brain become restrained and rational, the restless tendencies of the mind are controlled, and concentration is achieved, which increases the feeling of positivity.

Meaning of Yoga:

Yoga is not only a philosophy but an art of experiencing one's self. Yoga is that state in which the Yogi is not disturbed by even the most significant suffering, the state in which there is no greater benefit and the state in which he experiences extreme happiness. According to the literal meaning, Yoga is called Samadhi, derived from the Sanskrit root 'Yuj Samadhau' by adding the suffix 'Dhaj' to the Yujiryoga root 'Kartari Dhaj'. Samadhi is a union of the soul with God through pure emotion. Therefore, Yoga is the complete merging of the soul with God or the merging of any living being with God. Yoga Sutra: 'Yogaschittavrittinirodha' means 'Yoga is the cessation of the instincts of the mind.' Therefore, Patanjali Yoga Sutra has never been used to add the meaning of Yoga, which will create unity. Yoga means 'effort'. Sankhya's opinion: 'Yoga is the separation of Prakriti from Purusha.' Vedanta: 'Yoga is the name of the inseparable knowledge of the soul and the soul.' Thus, it is clear, "Sarvachinta parityakto nishchinto yoga uchyate." That is, 'all worries. The practice of renouncing everything and becoming carefree is called Yoga.

Yogic Activities:

In the present study, yogic activities are meant to be the activities contained in Ashtanga yoga, which include Trataka from the purification activities of the second stage 'Niyama', Padmasana from the third stage 'Asana' and Vrajasana, Bhramari and Anulom-Vilom from the fourth stage 'Pranayama', seventh The steps 'Dhyana' and the basic element of Yoga 'Omkar' have been included, along with the auxiliary yogic activities, Shavasana, subtle yogic activities and Gyan Mudra etc. have been included.

Memory:

The English word 'memory' used for memory originates from the Latin word 'memoria', which means long memory or historical account'. Psychologists have described two sides of memory – (1) the positive side and (2) the negative side. The positive side of memory refers to remembering past experiences, which is called recollection, and the negative side refers to the inability to remember these experiences, which is called forgetting. Thus, the process of memory has four stages - (1) Learning, (2) Storage, (3) Recall and (4) Recognition. William James - "Memory is the knowledge of some fact or event about which there is more thought in the past and less in the present consciousness." James

(1890) states, "Memory is a new experience which is determined by those mental arrangements which are based on prior experience, and the connection between the two is clearly understood."

Psychologists have described the following types of memory: 1. Sensory memory – In sensory memory, a person can usually retain information for one second or less. In this memory, the information received from the stimulus is kept in its original form; due to sensory memory, its trace remains for a short time, even after the stimulus is removed from the person. It is also called sensory storage or sensory register. 2. Short-term memory- William James has called it primary memory. Short-term memory refers to the accumulation of limited information, which a person can keep in an active state for a minimum of one second and a maximum of 20-30 seconds. It contains information on which the person pays attention, processes it and repeats it. 3. Long-term memory - Long-term memory means such memory accumulation in which a person can retain information for a very long period; the minimum time limit for this long period is not more than 20-30 seconds, and the maximum limit is nothing. Tulving (1972) has described two types of long-term memory: episodic and semantic. Episodic memory stores information related to a person or dated events and incidents in a timely manner; that is, it has a specific beginning and end. Semantic memory, on the other hand, includes knowledge of the meanings of words, signs, symbols and their mutual relationships.

Episodic Memory:

This type of memory is related to the personal experiences of the person. Events that occur in a person's life are the units of episodic memory. This type of memory is made up of not only what happened (event) but also when (time) and where (place) it happened. An important feature of episodic memory is the emotional nature of events. It has often been found that delighted and sad experiences are remembered much longer than emotionally neutral events. A person experiences innumerable events every day, of which only a few important events remain stored for some time while most are forgotten. However, the storage and revival of important experiences are permanent.

Tulving explained in his later essays (1973, 1984, and 1985) on episodic memory that these two types of memory are related and complement each other. Episodic memory, at its most basic level, is semantic. On the other hand, semantic knowledge arises from relevant events and later becomes a part of semantic memory, independent of time and place. Episodic memory provides opportunities for changes and additions in forming semantic memory because the meanings of words, sentences and symbols are obtained from special events or incidents, and the incidents provide examples of semantics. In the present times, forgetting has become a very important problem.

In this modern race, more is expected from the students than their age and capacity. An additional burden of school curriculum is being imposed on them, due to which students have to face many problems like anxiety, stress, frustration, fatigue, forgetfulness, etc. This primarily affects primary-level students, who have not yet been fully developed physically and mentally, negatively impacting their educational achievement and progress due to memory loss. By surveying the related literature, it is

known that whatever studies have been done on memory are one-sided. Hence, there is a need to make the memory permanent with minimum time and effort, for which compound activities are very important. Therefore, in the present study, the researcher has tried to study the effect of compound activities on the memory of primary-level students.

Objectives of the Study:

The following objectives have been set in the present research study:

1. To study the effect of yogic activities on episodic memory of Hindi medium students.
2. To study the effect of gender on episodic memory of Hindi medium students.
3. To study the effect of interaction between treatment and gender on episodic memory of Hindi medium students.

Hypothesis of the Study:

The following hypotheses have been made for the presented research study.

1. There is a significant difference in the episodic memory of the experimental and control group of Hindi medium students.
2. There is a significant difference in the episodic memory of Hindi medium boys and girls.
3. The interaction between treatment and gender significantly affects episodic memory for Hindi medium students.

Research Method:

Research design is the planning, structure and strategy of investigation to obtain answers to research questions (Kerlinger, 1973). According to Best and Kahn (1993), quasi-experimental design is often used for classroom experiments when the experimental and control groups are located in groups as usual in a real classroom. In the present research, a pretest-posttest non-equivalent group design under the quasi-experimental has been used.

Population and Sample of the Study:

Best and Kahn (1993) defined a population as “any group of individuals with one or more characteristics in common that interest the researcher”. All the students of the primary level schools of Allahabad have been included as the population for the present study, and the purposive sampling method has been used as a sample. Class 5 was selected using the purposive method, the experimental and control groups were selected using the random method, and subjects were selected using the cluster sampling method.

Sample Distribution:

Group Students	Experimental	Control	Total
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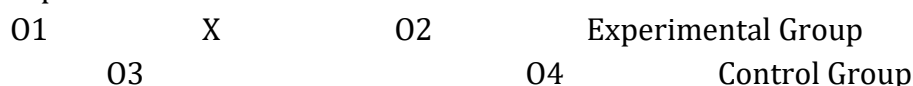
Boys	53	53	106
Girls	26	26	52
Total	79	79	158

Tools used:

In research, selecting suitable tools is quite a technical and important task for a researcher because suitable tools cover the way to accomplish the study's objectives and collect pertinent data. In the present study, the Episodic Memory Test prepared by the researcher has been used to achieve the research objectives.

Treatment and Implementation:

The experimental group of each school was made to practice yogic activities for three months. For this, 6 Yogic activities (pronunciation of Oum, Meditation, Tratak, Anulom-Vilom Pranayam, Bhramari Pranayam and Shashkasana) have been selected with yoga experts. For the first six weeks, one Yogic activity was practiced one by one, and all the above Yogic activities were practiced daily for the last six weeks. The system of this design is presented as follows.



The researcher has selected two classes of students of class five studying in two schools as his sample; first, the episodic memory test was administered as a pre-test on all the students. One class was chosen as the experimental group and the other as the controlled group, although group determination is done randomly at the beginning of the session in schools. In the present study, the experiment was implemented in three stages: pre-test, treatment, and post-test.

Statistical Techniques Used:

In the present research study, one-way analysis of covariance has been used to test the significance of the difference between the mean scores of the experimental and control groups. The post-test scores have been taken as criterion variables, and the pre-test scores have been taken as covariate variables.

Analysis and interpretation:

There are mainly three objectives of analysis and interpretation related to the episodic memory of Hindi medium students.

Table 02: Mean and S.D. of pre and post test scores of Episodic Memory of students:

Test	Groups	No	Mean	Standard Deviation
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Pre	Cont. Boys	53	10.2264	2.61388
	Cont. Girls	26	10.0385	3.18095
	Exp. Boys	53	9.7736	3.39480
	Exp. Girls	26	8.8077	3.22514
Post	Cont. Boys	53	12.0566	2.41323
	Cont. Girls	26	11.0000	2.85657
	Exp. Boys	53	19.1132	3.13578
	Exp. Girls	26	18.4615	2.81753

For 2×2 covariance analysis, the post-test of episodic memory has been taken as the dependent variable and the pre-test as the covariate variable. After statistical analysis, the following results have been obtained:

Table 02: Scores of relevant memory test of Hindi medium students covariance analysis:

Source	SS	Df	MS	F -value
Treatment	1838.291	1	1838.291	232.693*
Gender	25.451	1	25.451	3.222
Treat.X Gend.	1.430	1	1.430	.181
Errors	1216.612	154	7.900	
Total	40290.000	158		

From the observation of Table 02, it is known that the treatment effect is significant (232.693), which shows that the episodic memory of the students of the experimental group is more than the episodic memory of the students of the control group. Hence, the null hypothesis of 'There is no significant difference in the episodic memory of the experimental and control group of students of Hindi medium' is rejected. Due to this, the research hypothesis "There is a significant difference in the episodic memory of the experimental and control group of students of Hindi medium" is accepted; that is, yogic activities affect the episodic memory of the students. The values of adjusted means of post-test of episodic memory of both the groups are presented in Table 03.

Table 03: Adjusted mean of marks of post-test of episodic memory of Hindi medium students:

Gender	Cont. Group	Exp. Group	Total
Boys	12.0566	19.1132	15.5849
Girls	11.0000	18.4615	14.7308
Total	11.7089	18.8987	15.3038

From the observation of the adjusted mean score in the above table, it is clear that the mean value of episodic memory (18.8987) of the students who practiced Yogic activities

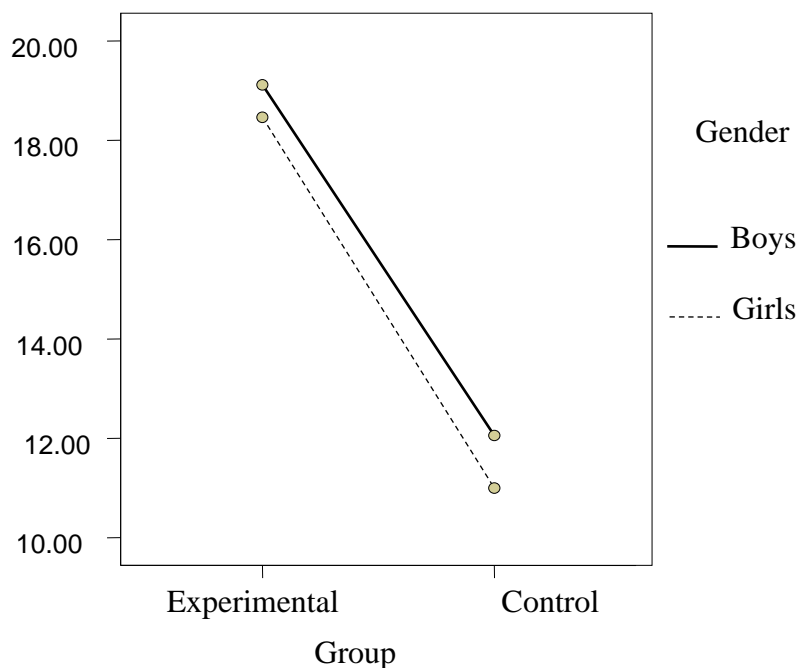
(experimental group) is more than the mean value of episodic memory (11.7089) of the students who did not practice yogic activities (control group). This means that yogic activities positively affect the episodic memory of the students. There can be many reasons for this, such as yogic activities making all the students' senses active and ready and the practice of yogic activities helping the mind concentrate and retain the information received. The present research results are also supported by previous research like Velan (1936), Chaudhary (1995), Pal (2005), Sharma (2004), Jyoti. (2006), Telles (1995), etc., researchers found that compound activities positively affect students' episodic memory.

Table 03 shows that the effect of gender on episodic memory is insignificant (Figure 3.222); that is, there is no significant difference in the episodic memory of male and female students. Therefore, the null hypothesis, "There is no significant difference in the episodic memory of Hindi medium boys and girls", is accepted, due to which the research hypothesis ", There is a significant difference in the episodic memory of Hindi medium boys and girls" is rejected. It is clear from the mean values that the mean value of episodic memory of boys is 15.589, and the mean of episodic memory of girls is 14.730; the difference observed in these is insignificant. Thus, it becomes clear that yogic activities have the same effect on boys' and girls' episodic memory.

From the observation of Table No. 03, it is known that the effect of interaction between treatment and gender on episodic memory is non-significant (Fig. 181). Therefore, the null hypothesis, "The interaction between treatment and gender does not significantly affect episodic memory for Hindi medium students", is accepted, and the research hypothesis ", The interaction between treatment and gender does not significantly affect episodic memory for Hindi medium students." gets rejected. The adjusted mean scores of the episodic memory test are presented by a graph that displays the effect of the interaction:

Graph 01

Adjusted mean of marks of post-test of episodic memory of Hindi medium students



From the observation of graph 01, it is known that no difference was found in the development of episodic memory of boys and girls through yogic activities because the development of episodic memory of boys was 6.956 (ranging from 12.056 to 19.113) and the development of episodic memory of girl students was 7.461 (11.000 to 18.461). This difference in observed development is not significant. Thus, it is clear that yogic activities equally affect the development of episodic memory of male and female students.

Yoga practice is very important for teachers; yogic activities give teachers seriousness, insight, understanding and the power to understand the students' problems. Through yoga, teachers can increase their learning capacity by using different teaching methods. When they practice the yogic activities, the students will start doing them automatically, which will develop their concentration, and the learning capacity will increase, due to which memory development will start happening automatically. , Students' interest will increase. Practice and knowledge of yogic activities are very important for parents because students spend most of their time with their parents, and knowledge of these verbs is helpful for parents in understanding their student's problems.

Therefore, yoga education should get a place at all levels of education, and it must be included in the teacher education curriculum because a teacher needs knowledge of yogic activities. Meditation under yoga must get a place in the prayer meetings of schools every day. There should be a balance in the physical, mental, emotional, cognitive, character,

social and educational development of the students; that is, all-round development can be achieved.

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