



THE ROLE OF YOGA EDUCATION IN SOCIAL RE-CONSTRUCTION

Social Science

**Siddappa
Naragatti**

Yoga Therapist, Central Council For Research In Yoga And Naturopathy, New DELHI

ABSTRACT

The concept of yoga education has a unique status among philosophical notions, it's an ancient system of social, moral, spiritual and ethical code of conducts and values awakening engine in society. Present century India is trying to build a modern image in the world, making efforts to make its presence felt in the global atmosphere. Society is being weakened by social and cultural crisis. Bottom of the civilization our society has undergone huge changes and developments from uncivilized age to modern space age, basically due to commendable advancements in the field of science and technology. But all these advancements shall become futile, if man loses social and cultural ethics in life. Despite this remarkable progress is suffering from, casteism, communalism, fundamentalism, conservatism, materialism etc. hence the crisis in modern society has a long history as the problem of social re-construction demands that the problem in all its complexity. In this connection yoga education play an important role in social re-construction. Yoga education aimed the development of proper attitudes, emotions and character in society. Yoga education is primarily concerned with the questions of value, with issues of ethics and social philosophy. Yoga education is required to uphold the dignity of human beings and it recommends different values which safeguard of the whole humanity. It takes the responsibility to device a system, method and aims to attain peace. So society, all civilization has been one persistent effort to live in harmony with other human beings. We must continue our until the whole world becomes our family.

KEYWORDS

Yoga, Education, Humanity, Society, and Re-construction

INTRODUCTION:

In the 21st century, where India is trying to build a modern image in the world, making efforts to make its presence felt in the global atmosphere. Indian society is being weakened by social crisis. Since dawn of civilization the Indian society has undergone great changes and developments from old stone age to modern space age basically due to commendable advancements in the field of science and technology. But all these advancements shall become futile if man loses social ethics. Despite this remarkable progress our nation is suffering from casteism, communalism, fundamentalism, conservatism, materialism, etc. we are unable to purge our society from these evils since centuries, it is high time now we have to purge or perish.

Yoga:

Yoga is the Social, Psychological, philosophical science and art of holistic living where the ignoble in man is transformed into the noble. In general the word Yoga means 'connect', joins, union. Etymologically it has been derived from Sanskrit root 'yuj' means to bind, join, attach and yoke. According to Panini's grammar, it has three meanings-union (yujir yoge), Samadhi (yuj Samdhau) and constraint, restraint (yujir samyamane).

Yoga has been defined differently in different texts:

According to Maharshi Patanjali's Yoga Sutra; Yoga means "Yogashchittaritti nirodhah"¹ Cessation of mental modifications is Yoga-//1.2//

According to Bhagwad gita; "Samatvam yoga uchyate"² Balance/equanimity is called Yoga-//2.48//. "Yogah karmasu kaushalam"³Yoga is skillfulness in action.//2.50//

According to Mahopanishad, "Manah Prashamanopayah yogah ityabhidhiyate"⁴ control of mind is Yoga.//5.42//

Education:

According to Bhartrihari's Neeti Shataka "Vidyaviheenaha pashubhi samanah"⁵ means without knowledge a human being is like an animal. Education is one of the most powerful agencies in moulding the character and personality of the individual and in determining the future of individual nations⁶. Education is a process of acquiring skill and dexterity in some fields of work⁷. Education in its true sense is a process of aiding the all-round development of an individual-physical, intellectual, social, moral and spiritual⁸. Education aimed at development of inherent qualities of an individual. It is a process which takes person from animal level to the level of human being by providing the knowledge as well as developing various potentials. Education is a strong instrument of social change.

Yoga Education and its goal:

The Yoga education is related to the teaching of yoga it aims to provide Yogic knowledge in a systematic way so that it may reach people in a right perspective.⁹ The education of yoga will be helping people in their overall development of personality and their walk of life in social introspection.¹⁰ Teaching of yoga will help in enhancing socially useful potentials of peoples personality. The goal of the yoga education is physical, psychological, interpersonal, professional and spiritual development of personality of people. In other words it is aimed at holistic development of the individual. Yoga education also aims at liberation of mind and soul of the individual. Through the education of yoga, this development is manifested as qualities of truthfulness, righteous living, purity in personal life, self-confidence, integration of body, mind and intellect¹¹, love and compassion towards all living being and surrender to the Almighty. It will help in transforming the personality at all levels and lead towards the realization of potentials which are hidden in the actual self.

Sociological Principles of Yoga Education:

Sociological Principles are related to the utility value of Yogic practices to the society. The idea of utility need not necessarily be interpreted in the light of activities involved in earning a living alone¹². Many activities and experiences are of real practical use in helping the person to live happily and successfully though that may not be of any immediate vocational significance. But they are valuable for society as they provide society with happy and healthy persons as they are beneficial for a person of any age and gender in maintaining good health and physical fitness together with happiness in life.

Social Crisis:

Casteism: Caste system finds its origin in purshasukta (Rig vea) it might have served the purpose of maintaining certain discipline in the society when it was based on profession and not on birth. Today is proliferation into more than 5000clusters from 4 varnas that too based on birth has become the gravest evil.

Communalism: Communalism is concerned with the ideological differences between different religious groups. This has led to the feeling of mutual distrust among the different sects of a particular religion. Every communal group considers itself superior to other groups as a result; one group begins to hate others.

Conservatism: People are stuck up with old set ups, which hold no relevance to the present era. Narrow thinking, considering them self-selves superior to others have hindered the growth of the society and encouraged stagnancies.

Materialism: Materialism has infiltrated into heart and mind of

individuals, attainment of material comforts has become the essence of life. At present among the four pursharthas viz Dharma Artha Kama and Moksha, man is only interested in obtaining only Artha and Kama. Materialism is no doubt required, but it self is not human being; in order to elevate our self as human beings we should cultivate other values viz dharma & moksa. Materialism duly supported by morals and ethical values can make progress on the path of ensuring a glorious future to human race.

Objectives of Social re-construction:

Re-construction of social systems signifies elimination of social scum pollutants and horror system defects to prevent the production of social filth and pollution. It implies removing their vulnerability to decay deterioration and disintegration. It signifies restoration of their capacity for facilitating the social existence of man. Human needs are both existential and developmental. Social systems are meant to meet both types of needs through inter human acts and relationships. developmental needs consist of man's creative potentialities and spiritual urges. They are reflected in the maximum, man does not live by bread alone. But bread or material needs are also existentially important. The objectives of social re-construction hence be seen as the fulfillment of man's material needs, creative aspirations and spiritual urges. Social system are the only entities in and through which such fulfillment is possible.

Social system comprise patterned human interactions and therefore their re-construction can meaningfully be appraised from this perspective. Human relationships and interactions in delaying and collapsing social systems are characterized by egotism, instability, dishonesty, greed, distrust, jealousy, selfishness, manipulation, tension, antagonism, opprobrium, chauvinism, disorder, conflict, violence, exploitation, destruction, loneliness, depression, helplessness, misery, suffering and sorrow. In re-constructed social systems, these characteristics should be replaced by hope, goodwill, benevolence, understanding, help, regard, respect, sympathy, friendliness, kindness, trust, stability, harmony, satisfaction, grace, sharing, sacrifice, joy, emotive fulfillment and love. Social re-construction thus involves a polar transformation of existing characteristics of human relationships and interactions.

Yoga education and social re-construction:

Yoga education helps in social development which is related to the behaviour with other persons in the society. It refers to the development of attitudes and behaviour towards others. It is the outcome of the process of socialization by which attitudes and behavior of an individual are brought into harmony with others is called socialization. Yama, Niyama, Pratyahar and Dhyana of Asthanga Yoga can be important tools for social reconstruction. A downwards shift in the increasing crime rate after the practice of Yoga¹³ (T.M. T has been demonstrated by the experiments conducted in 11 cities of USA (Borland, 1976 as cited in Nagendra & Nagarathna, 2008:66). Man is rational as well as emotional being. Emotions are integral part of human life. It can be considered in terms of control and expression of emotions as well as management of relationships with one self and others for balanced personality, emotional development is an essential requirement. In the absence of emotional dimension, personality of an individual may become disorganized. Development of positive emotions and channelization of negative emotions can bring desirable growth in the self as well as in the society. Stretching exercises, relaxation techniques and pranayamas are good tools for conditioning the autonomous nervous system. These Yogic practices have been found to bring significant positive change in the emotional states of anxiety, stress, depression, regression, fatigue, guilt, extraversion and arousal¹⁴. The texts on Yoga describe the spiritual health as self awareness of one's natural state of contentment. Psychologically speaking spiritual growth can be understood in terms of self actualization as described by Maslow. Self acceptance, self regard and spontaneity are some of the indicators of self actualization. Spiritual growth takes place in the form of habits, values, ethics etc. Good habits and a strong value system inculcated right from the childhood will have lasting effects on the personality and society. Dhyana is a powerful tool for spiritual growth and it leads to social reconstruction. Teaching and practice of Yama, Niyama and Meditation are also beneficial for spiritual growth.¹⁵ Kuppuswami (1976 as cited in Nagendra and Nagarathna 2008:66) opines that Patanjali's Asthanga Yoga has given techniques of self actualization and self enhancement.

Thus yoga education in various aspects and dimensions of society is very beneficial and easily reconstruct the society.

CONCLUSION:

In a nutshell, yoga education can play a pivotal role in bringing up the social reconstruction with proper adoption of Asthanga Yoga in human life. Then only become well ethically constructed good human being to the self and society. By yoga education the very purpose and meaning of social re-construction will be realized in its true sense.

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4. Mahopanishad, "Manah Prashamanopayah yogah ityabhidhiyate"//5.42//
5. Bhartrihari's Neeti Shataka About Value Of Knowledge vidyA nAma narasya rUpamadhikaM prachChannaguptaM dhanaM vidyA bhogakarI yashassukhakarI vidyA gurUNAM guruH [vidyA bandhujano videshagamane vidyA parA devatA vidyA rAjasu pUjita natu dhanaM vidyAvihlnaH pashuH] 20//
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