

Impact of Yoga on Human Development in Informal Sector as Market Making Logic

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Abstract

Yoga as a practice and philosophy is now accepted as a human development activity as per extant literature and evidence is in global economic activity of multi-billion dollars, rather than straight-jacketed as religious or mystic or esoteric activity which could limit its acceptance among multi-cultural multi-religious society of India. In this environment, to find a logic for market development for yoga which is not a primary services product in an informal sector which is resource scarce could be answered with an appropriate consumption drive which has an universal appeal while being an empowering practice so that profit sector as well as non-profit sector could equally be a service provider and marketer.

Key Words: Yoga Practice, Yoga Philosophy, Informal sector, Human Development, Market

Introduction

Yoga is popularly known today as postural yoga and in this nomenclature, it is accepted universally as a practice which plays a role in modern times where stress and anxiety, life-style ailments are commonplace irrespective of living standard. There was more focus on the issue of human salvation, realized through the understanding of knowledge and practice of meditation (dhyāna) in the Yoga Sutra and three paths (Karma Yoga, Bhakti Yoga and Gyan Yoga) referred to in Bhagvad Gita with devotional approach to the god Krishna. The yoga practice was coded in 4th Century by Sage Patanjali's Yoga Sutra as Astang Yoga (eight limbs of practice encompassing postural yoga, breathing systems, personal and social code of conduct, non-greed and three stages of meditation) and in 13th/14th Century Hathyoga Pradeepika as Hatha Yoga (postural yoga and breathing systems). However, modern-day postural yoga owes its origin to hatha yoga's combination of "postures (āsanas), breath control techniques (prānāyāma), locks/pressure applied to specific vein or part of body like neck (bandha), and seals (mudrās)" that are the practices evolved from 5th Century onwards till it became eighty-four āsanās and is a major practical element world over in its various adaptations and speed and sequences. Swami Vivekanad popularized Raj Yoga as practice with emphasis on its spiritual content along with Astangyoga and Hathyoga.

Evolution of Yoga from Mystic to Everyday Services Product

Practice of yoga in USA changed, moving away from Swami Vivekanad's Raja Yoga to Postural Yoga of Hatha Yoga System and from mystic practices of Hatha Yoga with the aim of attainment of special prowess to gradually shifting to cultural forms with emphasis on fitness, muscle toning and body sculpting. Preventive health, psychological health and coping with stress and anxiety resulting from modern living in Western societies or even spirituality were other motives for yoga practice. This also led to beginning of universal and secular appeal of yoga as separated from its religious moorings and even gave strength to its acceptance as a mindfulness practice and human development activity, accepted even in public schools in UK as a state policy as reported by Iliana Magra on Feb. 4, 2019 in <https://www.nytimes.com/2019/02/04/world/europe/uk-mindfulness-children-school.html>.

Literature Review

Physical Health and Preventive Health Benefits

Hudson (1998) concluded that in combination with breath control, which added additional neuromuscular effects, Hatha Yoga provided some limited benefit in other musculoskeletal-related pain management,

especially back pain. Tran MD, Holly RG, Lashbrook J, Amsterdam EA. (2001) detailed Hatha Yoga and its beneficial effects on physical wellbeing through holding static physical postures (asanas), use of stretching, and improves muscular strength and flexibility.

Tran MD, Holly RG, Lashbrook J, Amsterdam EA. (2001) found “hatha yoga, one of the many forms or paths of yoga, focuses on overall fitness through pranayama (breath-control exercises), asanas (yoga postures), and dhyāna (meditation).” Desikachar K, Bragdon L, Bossart C. (2005) discussed about the extent of attainment in yoga practice that would depend upon one’s level of interest and intensity of practice encompassing physical, mental health and spiritual progress.

Posadzki, P., Ernst, E., Terry, R. and Lee, M.S. (2011) in a study on effect of yoga on pain, 10 of 11 studies, found significantly greater effects in favour of yoga as compared to other modes of care, therapeutic exercises, relaxation yoga, touch and manipulation, or no intervention. Telles, S., Singh, N., Bhardwaj, A. K., Kumar, A., Balkrishna, A. (2013), in a randomized control trial concluded that “yoga and physical exercise are useful additions to the school routine, with physical exercise improving social self-esteem.”

Giovanola, B. (2014) showed that cultural participation has a positive effect on health and well-being. Yoga as a functionings of capability approach could prove to be effective human development activity as a public policy. There are arguments against welfarism, the state intervention in provisioning of functionalities is not normally preferred as being compulsive and non-discretionary, leaving no choice to beneficiaries in terms of their cultural choice. This argument could be countered with yoga’s secular dimension as discussed below.

Leischner, J.A. (2015) argued for “increased integration of yoga as a technique for primary disease prevention and western medical treatment for disease symptom treatment and management that may result in promoting a sustainable and affordable self-care healthcare system in the United States.”

Yoga and Spiritualism

As Zell, A. L., and Baumeister, R. F. (2013) acknowledged ethical precepts contained in Patanjali’s Yama and Niyama - first two limbs of Astang Yoga wherein Yama refers to ethical practice and is important in relationship with society and Niyam as a disciplinary, self-regulatory practice while discussing about psychology of self-regulation. Understanding yoga in its totality could lead to its ethical, social and human development role.

Jha S. K. (2015) suggested a link between science and spirituality citing transformational benefits practicing Astang Yoga as akin to a “controllable system, person reached in state of Samadhi can transfer himself/herself from any initial state to other state” with supernatural divinity” and be energetic and give the optimal performance.

Krzysztof, K. (2016) explained philosophy behind practice of Hath Yoga as “being here and now and gaining the awareness of the present is an extremely important element “as an important element in Buddhism as also in hatha-yoga.

Yoga for Cognitive Benefits

Sarang PS, Telles S. (2006) and Subramanya P., Telles S. (2009) reported in a study designed to assess the efficacy of IYM (Integrated Yoga Meditation) IYM on attention and SE (Self Esteem) in low-income high school girls that heart rate variability during sleep following the practice of cyclic meditation and supine rest improves visual and spatial memory and further concluded that CM practice (cyclical meditation –as

referred elsewhere in this study) (i) reduces autonomic arousal, (ii) improves attention, and (iii) improves quality of sleep.

In terms of improving cognition, attention and memory functions, study by J Sethi, J.K., Nagendra, H.R., and Tikhe S. G. (2013) (2013) concluded "...that even short-term Yoga intervention in the form of integrated yoga module improved the self-esteem. This resulted in better academic performance as a result of improved attention span."

Yoga as a Services Product

In order to understand market development of yoga as a services product, concept of services as a process and services provider and consumer being co-creator as in case of yoga as an interaction between teacher and a disciple could be helpful. Vargo, S. L. and Lusch R. F. (2006); Lusch R. F., Vargo, S. L. and Wssels G. (2008) elaborated on "primary tenets of Services - Dominant Logic (SD Logic) as (1) conceptualization of services as a process, rather than a unit of output; (2) a focus on dynamic resources like knowledge and skills that is operant resources, rather than static or natural resources or operand resources.

Research ObjectivesThe research problem is to investigate whether demographics like age and sex could help determine market development of yoga as a human development activity in informal sector of Mumbai. Following research objectives were proposed to be studied.

- ❖ To study demographic factors of age and gender in creating market place and market space for yoga in informal sector of Mumbai.
- ❖ To study probable role of state policy in yoga provisioning as human development input.
- ❖ To study factors influencing role of profit sector and non-profit sector in promotion of yoga.

Research Methodology

This is an exploratory and descriptive research with study of literature helping in the problem identification and exploring the causes of the problem and collection of in a survey with a structured questionnaire on perceptions and beliefs about yoga as a practice. Demographics covered were age and sex. The basic element of our population was identified as those belonging to informal sector in Mumbai. Second element was awareness about yoga. The sample size of 215 was sought from slum area of Dharavi in Mumbai.

Hypotheses

Null Hypothesis (Ho1): There is no significant impact of Age on Yoga Practice.

Alternative Hypothesis (Ha1): There is significant impact of Age on Yoga Practice.

Null Hypothesis (Ho2): There is no significant impact of Gender on Yoga Practice.

Alternative Hypothesis (Ha2): There is significant impact of Gender on Yoga Practice.

Null Hypothesis (H03): Significant impact of yoga on human development is not expected as a result of yoga practice.

Alternative Hypothesis (Ha3): Significant impact of yoga on human development is expected as a result of yoga practice.

Findings

Null Hypothesis (Ho1): There is no significant impact of Age on Yoga Practice.

Alternative Hypothesis (Ha1): There is significant impact of Age on Yoga Practice.

Age Groups in Years	Observed Values Table (O)			Expected Values (E)		(O-E) ² /E	
	Practicing Yoga	Not Practicing Yoga	Total Respondents	Practicing Yoga	Not Practicing Yoga	Practicing Yoga	Not Practicing Yoga
< 18	44	17	61	35.749	25.251	1.904	2.696
19 - 35	37	44	81	47.470	33.530	2.309	3.269
36 -60	37	23	60	35.163	24.837	0.096	0.136
61 and above	8	5	13	7.619	5.381	0.019	0.027
Total	126	89	215	Total (Chi-Square)		10.457	

Table 1.1: Cross Tabulation of Yoga Practice * Age

Table 1.1 reveals the importance of age in influencing yoga practice. The largest percentage of respondents in the present sample is in the age group of 19 – 35 i.e. 81 (37.7 %) (n = 215). 60 (27.9%) of the respondents are in the age group of 36 – 60. 61 (28.4 %) in the age group of less than 18 and 13(6.0 %) in the age group of 61 and above. The age group with the highest percentage of yoga practitioners (72%) is the “less than 18” age group.

Description	Value
χ^2	10.457
df	3
α	0.05
F	7.81

Table 1.2: Chi-Square Analysis of yoga Practice * Age

From the Table 1.2, since Chi-Square χ^2 (10.457) \geq F (7.81), the null hypothesis has been rejected. That means alternative hypothesis is accepted which means there is significant impact of Age on Yoga Practice.

Null Hypothesis (Ho2): There is no significant impact of Gender on Yoga Practice.

Alternative Hypothesis (Ha2): There is significant impact of Gender on Yoga Practice.

Whether Practicing Yoga	Observed Frequency (O)			Expected Frequency (E)		(O – E) ² / E	
	Male	Female	Total	Male	Female	Male	Female
Yes	65	61	126	63	62	0.063	0.016
No	43	46	89	44	44	0.022	0.090
Total	108	107	215	Total (Chi-Square)		0.191	

Table 2.1: Cross Tabulation of Yoga Practice * Gender

Table 2.1 shows the frequency distribution of gender in influencing yoga practice. It showed that 60.2% of males and 57.0% of females practiced yoga.

Description	Value
χ^2	0.191
df	1
A	0.05
F	3.84

Table 2.2: Chi-Square Analysis of yoga Practice * Gender

From the Table 2.2, since Chi-Square χ^2 (0.191) < F (3.84), the null hypothesis has been accepted and alternative hypothesis is rejected which means there is no significant impact of Gender on Yoga Practice.

Null Hypothesis (H03): Significant impact of yoga on human development is not expected as a result of yoga practice.

Alternative Hypothesis (Ha3): Significant impact of yoga on human development is expected as a result of yoga practice.

Dimension	Observed Frequency (O)	Expected Frequency (E)	Residual (O-E)	(O - E)²/E
Strongly disagree	6	30.71	-24.71	19.89
Disagree	16	30.71	-14.71	7.05
Somewhat disagree	9	30.71	-21.71	15.35
Neutral	38	30.71	7.29	1.73
Somewhat agree	28	30.71	-2.71	0.24
Agree	74	30.71	43.29	61.00
Strongly agree	44	30.71	13.29	5.75
Total	215	Total (Chi-Square)		111.00

Table 3.1: Observed & Expected values for Human development as a result of yoga practice

Description	Human development as a result of yoga practice
χ^2	111
df	6
α	0.05
F	12.59

Table 3.2: Chi-Square Analysis for Human development as a result of yoga practice

From the Table 3.2, since Chi-Square χ^2 (111) \geq F (12.59), the null hypothesis has been rejected. That means alternative hypothesis is accepted which means there is significant impact of yoga on Human development is expected as a result of yoga practice.

Conclusion

The hypotheses analysis showed that there is a positive impact of yoga on human development as expressed by respondents. It also showed that age impacts practice of yoga, younger people more in favour of yoga practice. Specific design of yoga service product could be made available as per needs of age.

It showed that gender does not play differentiating role in yoga practice. This suggest yoga’s universal appeal.

Significance of yoga in conjunction with yoga’s positive impact on human development showed that younger population which could benefit more in terms of human development could indeed be targeted for yoga market development in informal sector.

Suggestions

The major challenge in the informal sector where collective of consumers are lacking in knowledge and training of yoga is basic infrastructure like space and facilitation like time availability and finance. As age was found to be a relevant factor, marketer could use yoga as human development activity for yoga promotion with physical and mental health benefits as well as cognitive development benefits targeting youth – either in school systems or in offices/at work.

Yoga could be universally offered to informal sector in India where educational system could add yoga practice as part of cultural activities and as an aid to capability development. Also, the necessary infrastructure could be created to facilitate the practice for all interested persons in informal sector who would benefit likewise but otherwise cannot afford it as a profit sector product neither could they practice by themselves because of issues of space, time and lack of knowledge. This could be achieved in informal sector if yoga could be promoted as a merit good. NGOs could offer this as a non-profit services product.

Limitations and Scope for Future Research

The sample size is relatively limited so results available from the study are only indicative and as such its application is limited.

The study was conducted in Dharavi slum of Mumbai. The result might not be applicable to other urban areas.

It is suggested that there is a future scope for further research with multiple demographic factors with a larger sample size targeting broader market in other parts of the country.

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