



Research Paper

## Effectiveness of YOGASTVAM on Moral Values and Happiness of Middle school students

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**ABSTRACT:** Present study is quasi experimental in nature. Study aimed to observe the effect of integration of Yoga, Storytelling and Value analysis model practices on Moral Values and Happiness of Middle school students. Non-equivalent control group design is used with convenient sampling method. Sample of the study comprised of 169 Middle school students including 93 girls and 76 boys. Three-way ANCOVA is used for statistical analysis of data. Study revealed that the treatment had significant developmental effects on Moral Values and Happiness of Middle school students. Treatment along with Gender and Socio economic status also found to have significant positive effects on the Moral values of experimental group. No interactional effect of the treatment with Gender and Socio economic status were observed on Happiness of Middle school students.

**KEY WORDS:** YOGASTVAM, Yoga, Storytelling, Value Analysis Model, Moral Values, Happiness.

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### I. INTRODUCTION

The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values.

-Principles of NEP2020 (pp4-5)

Social instinct is implanted in all men by nature. (Aristotle) He develops social relation for fulfilment of his physical and higher order needs. Happiness is the key goal of leaving beings. Evolution of concept of religion and culture are results of efforts of human for removing stress from workload and working conditions. Human started recreational activities like dances and songs etc for happy and smooth life. Education is the tool by which one learns how to live an ideal life in the society. An ideal life requires the fulfilment of basic and higher order needs. Pleasure and happiness are the signs of fulfilments of basic and higher order needs respectively. Human enjoys when the basic needs are fulfilled, it is an indication of pleasure and human becomes happy when higher order needs are satisfied. Education ought to work for both pleasure as well as happiness. At present most of educational institutions are working to prepare the children for earning the money only. The ethical and aesthetical values are giving less importance. The lack of ethical and aesthetical training is the main cause of erosion of moral values in our society. The children have surplus energy but they do not get creative opportunities to use this energy for the welfare of themselves and of the society. This is the result of lack of ethical and aesthetical trainings in educational institutions. Generally people think that most of the juvenile crimes committed by street children but data published by the National Crime Records Bureau (NCRB) India shows that most of juvenile lived with parents and also that only 2552 juveniles out of 29768 were illiterate (Report of NCRB India, 2020). Inculcation of value among students is not only an ancient duty of education system but also an emergent need of the nation (Principles of NEP2020). "Personality is defined as the dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought" (Allport, 1961, p. 28). Development of personality is also an eternal demand of society from education. Education is expected to shape the personality of individual as per the need of the family or community or nation. Disciplined behaviour is must for balanced personality.

### **1.1 Yoga what and why?**

Yoga had an important place in ancient Indian education system. It is a holistic approach on a harmonizing system of body, mind and soul. Yoga is one of the six orthodox Indian Philosophical Schools. It is founded by Sage *Patanjali*. It is a proven technique of personality development. Yoga is also known as the science of self realization. It is a most powerful drugless system of treatment to strengthen the body and mind. The word 'Yoga' is derived from the Sanskrit roots 'Yuj' and 'Yujir', meaning 'to join' or 'to unite'. It is a well established holistic approach which includes Asana (Yoga postures), and Pranayama (Breathing techniques) along with Dhyana (Meditation). There are eight most popular limbs of Yoga namely – Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. This comprehensive system (Eight limbs) or common Yogic practices are known as Ashtanga Yoga. The daily practice of yoga strengthens the interconnection between the mind and the body. It can't be considered as a physical exercise only. It positively affects all aspects of life including the physiological and psychological wellbeing of an individual. Many studies proved that Yoga affects almost all aspects of life in positive manner. Yoga journal stated that approximately 300 million population of the world involved in yoga practices (Montigny, 2018). It has been revealed that Yoga has significant effect in Improving Strength, Balance and Flexibility (Raj, 2021; Kartal et al., 2020; Fillmore et al., 2019; Jain, 2019; Iftekher et al., 2017; Shiraishi et al., 2016; Gawinski, 2012; Pauline et al., 2011; Woodyard, 2011; Boehde et al., 2005; Tran et al., 2001; Carrico, 1997). Yoga was found effective in Personality development (Coco et al., 2020; Tabassum, 2017; Das et al., 2016; Semwal et al., 2014; Deshpande et al., 2009). Yoga improved Brain function and helpful in Cognitive development (Ankamreddy et al., 2021; Kondam et al., 2017; De et al., 2016; Verma et al., 2015; Luke et al., 2014; Williamson, 2013; Streeter et al., 2007). Practice of Yoga lower Stress levels, relieves Anxiety and heal various diseases (Dwijendra, 2021; Shohani et al., 2018; Tripathi et al., 2018; Chu et al., 2017; Jones et al., 2016; Finnan, 2015; Marraffa, 2015; Van der Zwan et al., 2015; Cheema et al., 2013; Li et al., 2012; Joshi et al., 2012; Chang et al., 2011; Yang et al., 2011; Peck et al., 2005). It was found that Yoga increase Happiness & Psychological wellbeing (Kumar et al., 2021; Namboothiri, 2019; Gupta et al., 2016; Ross et al., 2013; Streeter et al., 2010; Malathi et al., 1999). Yoga has significant positive effect on academic performance (Kauts et al., 2019; Devi et al., 2018; Singh, 2018; Sternberg, 2017; Karak et al., 2016; Sethi et al., 2013; Umatiya, 2013; Gajjar, 2012). Yoga also has significant effect on development of Moral Values (Vadoliya, 2018; Pragadeeswaran, 2012).

### **1.2 Storytelling what and why?**

A story is a connected series of events presented in any form of communication. These have attracted the human being since ancient time. It has its important place in almost all languages in the world. It teaches the listener about the past, culture, helps to know the social behaviour or duties. It may be created for entertainment, to recount a real life event or for education purpose. Stories have always been and will always be at the core of not only literature, but life also. The storytelling technique is closely related to the cognitive and moral development of students. This technique stimulates and motivates students in the learning process. Stories are also used for instructing others. Storytelling is an interactive form of communicating a past or imaginary event to the listener. Motivational speakers always use stories to communicate with the audience, therefore it cannot be said that the stories attract/educate the children only. Researchers found that story telling has significant positive effect on Language Acquisition and Communication (Hidayati, 2019; Zuhriyah, 2017; Isik, 2016; Samantaray, 2014; Safdarian, 2013). Storytelling improves Critical thinking among students (Sahibzada, 2020; Chan, 2019; Setyarini, 2018; Yang et al., 2012). Storytelling was found effective in development of Moral values/Moral Intelligence (Kahrizeh et al., 2018; Dash, 2015; Dhingra, 2011). Studies conducted by Erdoğan (2021) & Yang et al. (2012) revealed that Storytelling was found effective in improving Academic achievement/Performance of the students.

### **1.3 VAM what and why?**

Values are the beliefs that guide our behaviour, selections or decisions. One's moral conduct, personal and social life depends upon our values. It motivates one's attitude and actions. Each aspect of life has its own pattern of values. It is very important for every society and nation that they should have highly standardized value system, means healthy and harmless code of conduct according to the social or national needs. Some values are considered as international values like truthfulness, honesty, non-violence, fairness, respect to others etc. it is the duty of social and educational institutions to inculcate these values among the students. The term VAM refers to Value Analysis Model. Value analysis model of teaching is an instructional design that helps students to learn the systematic procedure of making moral decisions. Frankael, in the year 1977 proposed a system to analyse value conflicts. Later on Passi, Sansanwal & Sing (1988) structured a model named 'Value Analysis Model' of teaching. Value analysis models have their roots in theories propounded by John Dewey, Jean Piaget and Kohlberg aims at dealing rationally with the ethical problems surrounding social issues. It has been studied that the VAM is helpful in developing value processing skills among secondary school students

(Thankachan, 2011). Joseph (2014) studied that VAM has significant positive effects on affective domain processes of secondary level students. Sharma in his study found that VAM is effective in development of value analysis competencies.

#### **1.4 Concept of YOGASTVAM**

The term YOGASTAM refers to an integrated approach of three different techniques namely Yoga, Storytelling and Value Analysis Model. This concept was introduced by Dr. Nilesh Patel in Vidyasagar College, Indore during a workshop of B. Ed. and B. P. Ed. teacher trainees in 2015. This approach needs three persons including one Yoga coach and two language teachers of good communication ability. This approach combines some fundamental yoga Asanas (Postures), Pranayama (Breathing techniques) along with Dhyana (Meditation), 16 Stories of social, moral, historical, mythological and national importance and 8 value dilemmas for presentation. This approach assures the physical fitness and mental hygiene of the students. The suggested duration of YOGASTVAM is sixteen weeks at least. It has all the benefits of Yoga, Storytelling and the training of Value analysis. This approach needs wholehearted involvement of all participants. The Yoga coach gives training and performs Yoga exercises and meditation with the students. Yoga should be scheduled to perform on two days every week up to 16 weeks duration. One language teacher tells the stories to the students in interesting and curious manner. Two days per week should be scheduled for Storytelling up to 16 weeks. Another teacher presents the value dilemma to the students and implements the VAM. Two continuous days should be allotted for VAM up to 16 weeks duration. One Value dilemma is scheduled for one week. The YOGASTVAM is suggested to be practiced for 16 weeks at least.

## **II. NEED OF THE STUDY**

*‘Curriculum content will be reduced in each subject to its core essentials, to make space for critical thinking and more holistic, inquiry-based, discovery-based, discussion-based, and analysis-based learning.’*

*National Education Policy -2020 (para 4.5 pp. 12)*

The new National educational policy of India (2020) suggests that critical thinking ability, holistic, inquiry based, discussion based and analysis based learning experiences and activities should be designed and placed in the curriculum. NEP2020 in para. 4.8 (pp. 12) stated that *‘The need to integrate sports in education is well recognized as it serves to foster holistic development by promoting physical and psychological well-being while also enhancing cognitive abilities’*.

The NEP2020 which was started by the Union Cabinet of India in mid 2020 is a significant policy document laying the national-level strategy for the new millennium. Therefore efforts are needed to develop strategic plan to incorporate physical activities with intellectual and academic tasks.

*‘The number of deaths by suicide by students saw an increase of 4.5 per cent in 2021, the latest data from the National Crime Records Bureau show. Maharashtra had the highest student deaths by suicide in 2021 with 1,834 deaths, followed by Madhya Pradesh with 1,308, and Tamil Nadu with 1,246 deaths. ...the report does state that out of the 10,732 youngsters under the age of 18 years, who died by suicide, 864 were because of ‘failure in examination.’ The largest cause of suicide in this age group (of under 18 years) was “family problems.”’*

*The Indian Express (Nov,06 2022)*

This article explored that the Indian youngsters are facing problem of adjustment and anxiety. They are not aware of the preciousness of life. They are not trained to take appropriate decisions even for their own life problems. Therefore there is an urgent need to add on some training centered activities in the school premises to train them about decision making abilities, analytical abilities and value judgment related activities.

*‘For 81% of students, academics and tests leading causes of anxiety. The most frequently cited reason for anxiety among students was reported as studies (50 %) followed by examinations and results (31 %)’*

*Survey report of Manodarpan Cell, NCERT (Sept, 2022)*

The survey report of Manodarpan cell, National council of Research and Training, claimed that 81% of students reported that they suffer from anxiety. Total 3,79,842 students from 28 States and 8 Union Territories of India were participated in this survey. The survey was conducted between January to March 2022.

*‘The findings have implications for promoting all round development as envisaged in the NEP, 2020. The need, therefore, is to strengthen socio-emotional aspects in education which will promote and strengthen mental and emotional wellbeing of students.’*

*Concluding paragraph of Survey report of Manodarpan Cell, NCERT (Sept, 2022)*

This report clearly stated that there is an urgent need of some strategies to work on reducing the anxiety level of students. The strategy should have multidimensional effects on the students. They should be given opportunities to participate in the groups. Physical activities should also be given appropriate weightage.

*'An important corollary of this is that if value education must be a part of the education system, values or virtues must be integral to the whole process of education. Value education cannot be imparted as a separate bit of education'*

*Position Paper by National Focus Group on Aims of Education, NCERT (Dec, 2006)*

This direction suggests that the education system should incorporate the soul of aims and needs instead of incorporating the bodily structure in its visual form for formality only. It is evident from all of the above observations and suggestions that some holistic strategies should be implemented at school level. YOGASTVAM in its practical form may fulfil the emergent needs of students and educational system.

### **III. OBJECTIVES OF THE STUDY**

1. To study the effect of YOGASTVAM, Gender, Socio economic status and its various interactions on Moral values of Middle school students by considering pre-test scores of Moral values and Happiness as covariates.
2. To study the effect of YOGASTVAM, Gender, Socio economic status and its various interactions on Happiness of Middle school students by considering pre-test scores of Happiness and Moral values as covariates.

### **IV. HYPOTHESES OF THE STUDY**

1. There is no significant effect of YOGASTVAM, Gender, Socio economic status and its various interactions on Moral values of Middle school students by considering pre-test scores of Moral values and Happiness as covariates.
2. There is no significant effect of YOGASTVAM, Gender, Socio economic status and its various interactions on Happiness of Middle school students by considering pre-test scores of Happiness and Moral values as covariates.

### **V. METHODOLOGY**

#### **5.1 Sample**

The present study is quasi experimental in nature. The sample of the study comprised of 169 Middle school students belonging to four Middle schools of Indore city. These schools were selected by purposive sampling technique. Two schools out of these four schools were randomly selected for the treatment. Rest two schools were treated as control group. There were 169 students in the sample. The schools had comparable management and the student admission policies respectively and comparable quality of education being imparted to their students. Students' clientele too were almost similar in their parental socio-economic and cultural backgrounds. There were 93 girls and 76 boys participated in the study.

#### **5.2 Experimental Design**

The Non Equivalent Control Group Design suggested by Campbell and Stanley (1963) was adopted for study. There were two groups of schools; one of which was randomly designated as Experimental Group and the other one as Control Group. Both the groups were pre-tested by administering Moral values scale, Happiness scale, Anxiety scale and Self confidence Inventory by following all the instructions given in the manual of the tools. The YOGASTVAM treatment was provided to sampled middle school students of Experimental Group in morning assembly sessions of each working day for two months regularly. The weekly schedule of YOGASTVAM was follows as it was suggested in the concept. After the completion of the treatment post-test of Moral values scale, Happiness scale, Anxiety scale and Self confidence Inventory were administered by following all the instructions given in the manual of the tools.

#### **5.3 Tools**

Moral values scale developed by Sengupta and Singh, Happiness scale developed by Rastogi and Moorjani, Academic anxiety scale constructed by Sinha & Sengupta, and Self confidence Inventory Developed by Gupta (56) were used to collect the data. Socio economic status and gender related information were gathered by preliminary information and school records of the students.

#### **5.4 Data analysis**

Statistical analysis was performed by 2X2X3 Factorial design ANCOVA with the help of SPSS-20 package.

### **VI. RESULTS AND DISCUSSION**

#### **1. Effect of YOGASTVAM, Gender, SES and its various interactions on Moral values of Middle school students by considering pre-test scores of Moral values and Happiness as covariates**

The first objective was to study the effect of YOGASTVAM, Gender, Socio economic status and its various interactions on Moral values of Middle school students by considering pre-test scores of Moral values and Happiness as covariates. There were two levels of treatment namely YOGASTVAM and no YOGASTVAM; Male and Female students were two levels of Gender; and High, Average and Low Socio-economic status were

three levels of Socio-economic status (SES). Thus the data were analyzed with the help of tree way or 2X2X3 Factorial design ANCOVA and the results are given in Table 1.1.

**Table 1.1: Summary of 2X2X3 Factorial design ANCOVA of Moral Values by considering pre-test scores of Moral values and Happiness as covariates**

| Sources of Variance | df  | SS <sub>y,x</sub> | MSS <sub>y,x</sub> | F <sub>y,x</sub> | Remark     | Partial $\eta^2$ |
|---------------------|-----|-------------------|--------------------|------------------|------------|------------------|
| Treatment (A)       | 1   | 184.14            | 184.14             | 45.44            | $p < 0.01$ | 0.22             |
| Gender (B)          | 1   | 22.36             | 22.36              | 5.52             | $p < 0.01$ | 0.03             |
| SES (C)             | 2   | 31.92             | 15.97              | 3.94             | $p < 0.01$ | 0.05             |
| AXB                 | 1   | 19.71             | 19.71              | 4.86             | $p < 0.01$ | 0.03             |
| AXC                 | 2   | 125.69            | 62.84              | 15.51            | $p < 0.01$ | 0.17             |
| BXC                 | 2   | 4.42              | 2.21               | 0.55             | NS         |                  |
| AXBXC               | 2   | 6.44              | 3.22               | 0.79             | NS         |                  |
| Error               | 155 | 628.14            | 4.05               |                  |            |                  |
| Total               | 169 | 126463.00         |                    |                  |            |                  |

NS: Not significant

From Table 1.1 it is evident that the treatment YOGASTVAM, Gender and Socio economic status of students has significant effect on Moral values of students when pre-test scores of Moral values and Happiness are considered as covariate. The effect sizes seen were 22%, 3% and 5% respectively.

**Table 1.2: Treatment wise, Gender wise and SES wise comparative detail of Adjusted means of Moral Values**

| Level              | Adjusted mean scores of Moral values |
|--------------------|--------------------------------------|
| Experimental Group | <b>27.88<sup>a</sup></b>             |
| Control Group      | 25.54 <sup>a</sup>                   |
| Male               | <b>27.11<sup>a</sup></b>             |
| Female             | 26.31 <sup>a</sup>                   |
| High SES           | 25.95 <sup>a</sup>                   |
| Middle SES         | <b>27.05<sup>a</sup></b>             |
| Low SES            | <b>27.12<sup>a</sup></b>             |

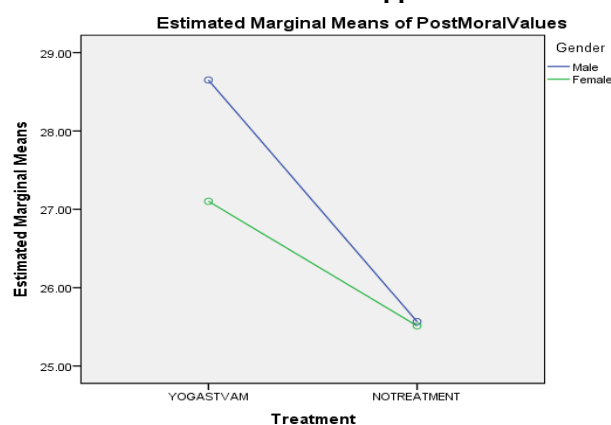
<sup>a</sup>. Covariates appearing in the model are evaluated at the following values: PreMoralValues = 22.7929, PreHappiness = 221.3491

From Table 1.2 it may be seen that the Moral values of Experimental Group was highly benefited that that of control group. These result that Treatment has significant benefits on moral development of the students are supported by Kahrizeh et al. (2018), Vadoliya (2018), Dash (2015), Joseph (2014), Pragadeeswaran (2012), Dhingra (2011), and Thankachan (2011). High effect size (22%) of the treatment on Moral value is observed due to the integration of Yoga with Storytelling and Value analysis model, because all three has significant effect on moral value separately, as indicated by the studies mentioned above.

The result that Gender has significant effect on Moral values is supported by the study of Caravita et al. (2012). The effect of SES has significant effect on the Moral values is documented by Naseri (2018), Rana et al. (2014), Paul et al. (2012), and Singh (2011).

Further from Graph 1.1 it is evident that the interaction of treatment and gender has significant effect on Moral values.

**Graph 1.1: Interactional effect of Treatment and Gender on Moral values by considering pre-test scores of Moral values and Happiness as covariate**

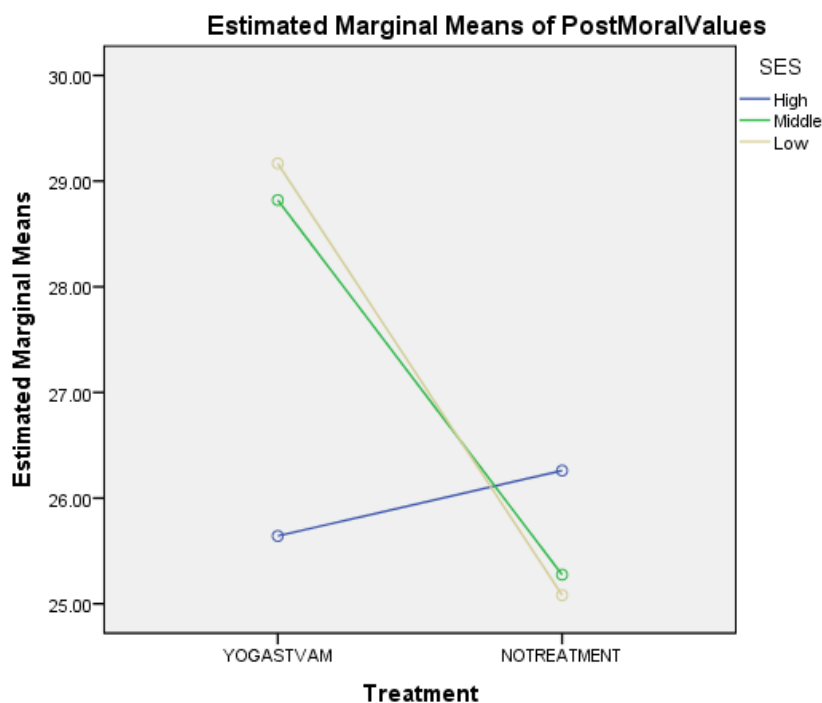


Covariates appearing in the model are evaluated at the following values: PreMoralValues = 22.7929, PreHappiness = 221.3491

From Graph 1.1 it may also be observed that both the Male and Female were significantly benefited by YOGASTVAM, out of which the Male were more benefited than that of Female students. Table 1.1 shows that 3% of total variances may be explained by this interactional effect. Study conducted by Caravita et al. (2012) supported this finding.

Further From Graph 1.2 it may be observed that the interaction of treatment with SES has significant effect on Moral values.

**Graph 1.2: Interactional effect of Treatment and SES on Moral values by considering pre-test scores of Moral values and Happiness as covariate**



Covariates appearing in the model are evaluated at the following values: PreMoralValues = 22.7929, PreHappiness = 221.3491

From Graph 1.2 it is evident that the Middle and Low SES levels were significantly benefited by YOGASTVAM. But High SES level was not benefited by YOGASTVAM. Table 1.1 shows that 17% of total variances may be explained by this interactional effect. A study conducted by Naseri (2018) favours the finding of the present study with a conclusion that the children belonging to Middle SES have shown higher moral values than that of High SES level students. Singh (2011) in a study revealed that 'in case of convent background schools, students of Low S.E.S. group has shown better moral judgment than the students of high S.E.S. group' which also favours the result of the present study. The result that 'Students of the higher SES were not benefitted by the treatment' may be due to their low interest in traditional activities which was shifted to Android phones and modern health fitness centres by their high family incomes, this discussion is supported by the study of Rana et al. (2014). Seven studies using experimental and naturalistic methods revealed that upper-class individuals behave more unethically than lower-class individuals (Paul et al., 2012) also justifies the result related to effect of the treatment High SES group students.

## **2. Effect of YOGASTVAM, Gender, SES and its various interactions on Happiness of Middle school students by considering pre-test scores of Happiness and Moral values as covariates**

The second objective was to study the effect of YOGASTVAM, Gender, Socio economic status and its various interactions on Happiness of Middle school students by considering pre-test scores of Happiness and Moral values as covariates. There were two levels of treatment namely YOGASTVAM and no YOGASTVAM; Male and Female students were two levels of Gender; and High, Average and Low Socio-economic status were three levels of Socio-economic status (SES). Thus the data were analyzed with the help of tree way or 2X2X3 Factorial design ANCOVA and the results are given in Table 2.1.

**Table 2.1: Summary of 2X2X3 Factorial design ANCOVA of Happiness by considering pre-test scores of Happiness and Moral values as covariates**

| Sources of Variance | df  | SS <sub>v,x</sub> | MSS <sub>v,x</sub> | F <sub>v,x</sub> | Remark   | Partial $\eta^2$ |
|---------------------|-----|-------------------|--------------------|------------------|----------|------------------|
| Treatment (A)       | 1   | 200.39            | 200.39             | 17.39            | p < 0.01 | 0.10             |
| Gender (B)          | 1   | 34.87             | 34.87              | 3.03             | NS       |                  |
| SES (C)             | 2   | 46.42             | 23.21              | 2.01             | NS       |                  |
| AXB                 | 1   | 0.06              | 0.06               | 0.01             | NS       |                  |
| AXC                 | 2   | 13.87             | 6.93               | 0.60             | NS       |                  |
| BXC                 | 2   | 3.30              | 1.15               | 0.14             | NS       |                  |
| AXBXC               | 2   | 3.83              | 1.91               | 0.17             | NS       |                  |
| Error               | 155 | 1785.59           | 11.52              |                  |          |                  |
| Total               | 169 | 8653663.00        |                    |                  |          |                  |

NS: Not significant

From Table 1.1 it is evident that the treatment YOGASTVAM has significant effect on Happiness of students when pre-test scores of Happiness and Moral values are considered as covariates. 10% of total variances may be explained by effect of YAGASTVAM on Happiness of students when pre-test scores of Happiness and Moral values are considered as covariates. No other main or interactional effects were found significant.

**Table 2.2: Treatment wise comparative detail of Adjusted means of Happiness**

| Level              | Adjusted mean scores of Happiness |
|--------------------|-----------------------------------|
| Experimental Group | 226.94 <sup>a</sup>               |
| Control Group      | 224.50 <sup>a</sup>               |

<sup>a</sup>. Covariates appearing in the model are evaluated at the following values: PreHappiness = 220.4260, PreMoralValues = 22.7929

From Table 2.2 it may be observed that the Happiness of Experimental Group was highly benefited that that of control group when pre-test scores of Happiness and Moral values were considered as covariates. The findings of previous researches conducted by Kumar et al. (2021), Namboothiri (2019), Gupta et al. (2016), Ross et al. (2013), Streeter et al. (2010) and Malathi et al. (1999) favours this result. Study conducted by Van Hal et al. (2017), Sangeetha et al. (2015) and Mahon et al. (2005) also documented that Happiness is independent of Gender; present study also reported the same finding. A result of the present study that Happiness is independent of SES of students is supported by documentation of Peiro (2006).

## VII. FINDINGS

The findings of the present study may be listed as

1. YOGASTVAM has significant effect on Moral values of students when pre-test scores of Moral values and Happiness are considered as covariate.
2. Gender has significant effect on Moral values of students when pre-test scores of Moral values and Happiness are considered as covariate.
3. Socio economic status of students has significant effect on Moral values of students when pre-test scores of Moral values and Happiness are considered as covariate.
4. Treatment and Gender has significant interactional effect on Moral values when pre-test scores of Moral values and Happiness are considered as covariate.
5. Treatment and SES has significant interactional effect on Moral values when pre-test scores of Moral values and Happiness are considered as covariate.
6. YOGASTVAM has significant effect on Happiness of students when pre-test scores of Happiness and Moral values are considered as covariates.

## VIII. CONCLUSION

From the above mentioned findings it may be concluded that YAGASTVAM may be beneficial for the development of Moral values and Happiness among the middle school students. It may fulfil the expectations of New Education Policy of Education – 2020. It may also secure the psychological need of the adolescents. The happiness of the students may be beneficial in academic improvement of middle school students. Development of moral values and Happiness among the students may be resulted in betterment of school and home adjustment of the adolescents. It may therefore reduce the academic anxiety among the students.

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