IJFANS INTERNATIONAL JOURNAL OF FOOD AND NUTRITIONAL SCIENCES
ISSN PRINT 2319 1775 Online 2320 7876
 Journal Volume 11, S.Iss 07, 2022

EFFECT OF KASHMIRI TRADITIONAL DANCE ROUF AND YOGA ON MOTOR EDUCABILITY ON ADOLESCENT GIRLS

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Abstract

The purpose of the study was to find out the "Effect of Kashmiri traditional dance rouf and yoga on motor educability on adolescent girls," For the purpose of the study a total (N=30) female subjects were selected from Govt Middle School, Chowdrybagh Rainawari Srinagar Jammu and Kashmir by using simple random sampling technique. The age of the participants ranged from 14 to 16 years. The medical history of the participants was investigated and consent was also sought from the students in the study. All the participants volunteered in the study. The participants were explained about the purpose, methods and importance of the study. The actual training program was started after one week of orientation phase in which subjects were made acquainted with the testing procedures, exercise methods, etc. The subjects were divided into two groups (Group A Rouf and Group B Yoga) and data were collected as per by applying the Metheny Johnson motor educability test before training (Pre-test). After the pre-test Kashmiri traditional dance rouf was administered to Group A (Rouf group, n = 15) and Group B (Yoga group, n = 15). Rouf and yoga interventions were given to the two groups simultaneously under the supervision of experts thrice a week for 50 minutes. After the completion of six weeks intervention, again data werecollected for all the selected variables (Post-test).The data collected for the current study was analyzed by using descriptive statistics (mean, standard deviation) and independent T-test was applied in order to find out whether there was any significant difference between the groups. Value of significance was set at 0.05.

Key words Rouf,Yoga,Motor Educability**,** motor skills, coordination, and mental health.

Introduction

Dance is a dynamic form of exercise that engages the body, mind, and spirit. It enhances cardiovascular health, promotes muscle strength and flexibility, and contributes to weight management inherent in dance lead to reduced stress, boosted mood, and improved mental health. Dance involves a wide range of movements that challenge various motor skills, including coordination, balance, flexibility, rhythm, and spatial awareness **(Zile, 1985**).

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Folk Dance:

The term folk dance is applied to any form of dance which has survived as a local or national tradition. Derived originally from pre-Christian religious ceremonies and practised by the peasant population over a long period of time, it exhibits certain characteristics which are common to all peoples. These are a natural simplicity, a pronounced vitality and a spontaneous gaiety. Not only are the latter sentiments evidence of naive anthropological generalization but the response to the phenomenon which Kennedy understands to be folk dance is impressionistic. His revised definition in 1966 presents a similar but less obvious example of primitive romanticism. **(Douglas Kennedy, 1950)**

The term 'folk dance' covers a great variety of dance forms which survive as, or are based on, local or national tradition. Derived originally from pre-Christian religious and quasi-religious rites and maintained as country customs, often of a season a nature, folk dances, while reflecting national characteristics, also exhibit features common to all mankind. The dances with their music, which may be sung or played upon 'folk' instruments, have been passed from generation to generation and have acquired through tradition the stable and identifiable forms that we know today **(Kennedy 1966).**

Folk dancing is an excellent form of exercise as well as a pleasurable leisure sport for people of all ages. Folk dancing can be learned by anyone, as no prior dance knowledge is needed.

Folk Dance Practice Dancing has the power to be both magical and transformative. It can rekindle a restless mind, lift a heart, release stifled imagination, unite generations and civilizations, stimulate new romances or rekindle old ones, elicit long-forgotten memories, and transform sorrow into excitement, if only for the duration of the dance.

Folk Dance Benefits Physical Level Dancing will have an excellent mind-body exercise. Researchers are discovering that daily physical exercise in general will help keep your body balanced, and your brain, as you age. Exercise raises the amount of brain chemicals that promote nerve cell development. And dancing that helps you to learn dance moves and patterns improves memory abilities, which increases brain capacity.

Benefits of Folk Dance The consistent, slow exercise involved in dance lessons comfortably increases the folk dancing are obtained from other means of exercise or even meditation such as stress reduction. Benefits of Folk Dance He loves dancing because it is enjoyable, stress-relieving, and a perfect form of exercise.

There are many types of dance, ranging from ballroom to barn dancing, salsa to Morris dancing. Human history, ceremonies, and festivals have always included dance. Nowadays, much dancing is performed for fun and self-expression, but it can also be done competitively. Dancing is a fun way to get more physical activity and keep fit.

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Folk Dances of Kashmir

This is a dance form which belongs to a particular culture and remains a key element in their celebrations. This is usually an informal dance which passes on to the generations. These dances don't have any specific style, structure or steps, but they are the random steps often combined with the local language lyrics and music. **(Taylor,Archer quoted by Mazhar-ul-Islam).**

There is not clear impact of modernized dance forms on the traditional dance forms of Kashmir. Now dances are not performed on the traditional music and songs, rather modern musical instruments are used instead of the traditional ones. The essence of Kud dance and Dogri dance has remained same; however, they are being performed on modern music and modern musical instruments. In Dhamali dance, the costumes have been changed and now they are being performed on stage, all other things remain same as per tradition**.**

In urban areas, the traditional dance forms have been adopted by various theatre and cultural groups like FUNTOOSH. They present the traditional dances on modern music and modern rhythm to attract the young generation towards their cultural roots and to bring 'newness' in the age-old traditions. This is very well accepted by the modern generation and seems quite refreshing for them. This is evident by the large number of audiences in the programmes organised by this group**. (Personal communication with Sibath Qureshi, 2013).**

Kashmiri folk dances like Dhamil_dance, Chakir, Bhand_Pather, BhandJashan, Rouf dance etc:

Dhamil: This dance is mostly performed by the Wattal community (low caste) in Kashmir where the dancers perform in a circle wearing colorful clothes and cone shaped caps. Drums are beaten with the sticks and the dancers dance to the tune of these drums. This dance form is the most energetic performance as the dancersdo a lot of body movements**. (Sheikh, Firdous.2014)**

Chakir: is the folk music of Kashmir sung by the singer along with the chorus using musical instruments like swarnai, rabab, harmonium, tumbakhnaer (a bottle neck earthen drum closed with stretched animal skin on one end and open at other end), nout (an earthen pot) which narrates stories in a rhythmic way. At the time of weddings, a Bach Kot (mostly a third gender) dancer dances to the tunes of Chakir. **(Taylor,Archer quoted by Mazhar-ul-Islam)**

Hikkat: is a dance mostly performed by young girls in a playful way on the occasion of marriages and festivals. The hands are cross locked; the body and the heads are leaned backwards. The girls in a group of two go round and round without any music, giggling and singing in an informal way. **Fayaz, F. (2008)**

BhandPather: is the earliest theatre of the subcontinent though there are not much archival evidences of this folk form. But its traces can be found in 6th century. Before the Muslim Rule in Kashmir the theatre was performed on the days of religious importance, but with the Muslim Sultunate in Kashmir the BhandPather continued but the place of performance shifted from

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Temples to shrines and khankas. The BhandPather demonstrates Kashmiriyat by showing similar cultural aspects between Hinduism and Islam and elaborates differences as well. And in spite of all the differences it's not difficult to live together. The Bhands have enjoyed a very respectful status in the society. At the time of any natural calamity Bhands were requested to pray for the people of the land at the shrines of sufi saints (BhandDoikhar as it is said in Kashmiri language). Even at the time of harvest people used to keep a share for Bhands not as a matter of favor but considering it as their right. BhandPather is the combination of two Sanskrit words Bhand and Pather, Bhand means –Jester and Pather means –dramatic personnel. It is a loosely scripted performance about the social, cultural, political and religious scenario of Kashmir. The Bhands receive training form their family heads and the traits of art are transmitted from generations. WattalPather is considered to be oldest and AngrezPather to be the latest. Pather is a versatile folk form incorporating every issue in the society thus making it fit even for the contemporary times. **(Jatoo, Sushma & Sudhir Laal. 2016)**

Rouf dance

Rouf is a beautiful and graceful traditional folk dance from the Kashmir Valley, a region known for its rich cultural heritage. This dance form is predominantly performed by women and holds a special place in Kashmiri celebrations and festivals. **(Rather & Rajeshwari, 2023)**

The name "Rouf" is derived from the term "Roza," which means "crying in the memory of departed souls." Rouf has its origins in the rural communities of Kashmir and is a testament to the artistic and vibrant culture of the region **(Jasrotia, 2008).**

It is famous traditional dance form is Rouf which is found in Kashmir region. This dance form is practiced on festive occasions like Eid and Ramzan days are going. It is performed by group of women standing face to face to each other but the most notable feature of this dance form is the footwork of the dancers. One of the most known dance forms in all the regions of Jammu and Kashmir is 'Rouf; which is generally pronounced as 'ruf' in villages and as 'row' in cities. It is a dance performed on set of spring season and has always been an integral part of kashmiri people since a very long time. **(Taylor, Archer quoted by Mazhar-ul-Islam)**

The 'Rouf' has traditionally been sung only by women. Only since the late 1940s, with the return of political power to the Kashmiris after almost 360 years, have experiments taken place, most of them in the portals of the government-run Radio Kashmir and, later, television. The Rouf is now also sung by men, but in conjunction with the chakri. This form – a group dance accompaniment by a song – is performed not only at festivals like Eid, but also at weddings **(Fayaz, F. 2008).** The Rouf dance, a traditional and rhythmic art celebrated in spring amidst the rows of blossoming tulips and scenic beauties of the valley, the dance has remained an integral part of Kashmiri culture and its people since time immemorial. The dance is performed in beautiful costumes with Kashmiri songs sung by the singers. The dance is celebrated to mark the arrival of

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spring season. It is simple, yet cheerful and is known to be one of the most famous footwork skills.

Yoga

The word "yoga" is derived from the Sanskrit word "yuj," which means to unite or join. It's a discipline that seeks to harmonize and balance various aspects of the individual, leading to improved well-being on multiple levels. **(Garfinkel & Schumacher, 2000)**

Yoga is a centuries-old practice that combines physical postures (asanas) with breath control, meditation, and ethical principles. It promotes flexibility, strength, and balance, while also focusing on relaxation and stress reduction. Yoga enhances mental clarity, concentration, and self-awareness. Its emphasis on mindful movement and controlled breathing contributes to a sense of inner peace and overall vitality. **(Mason et al., 2013)**

It is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. It is an art and science of healthy living. The word 'Yoga' is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite'. As per Yogic scriptures the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man & Nature. **According to modern scientists,** everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be in yoga, and is termed as a yogi, having attained to a state of freedom referred to as mukti, nirvana or moksha. Thus, the aim of Yoga is Self-realization, to overcome all kinds of sufferings leading to 'the state of liberation' (Moksha) or 'freedom' (Kaivalya). Living with freedom in all walks of life, health and harmony shall be the main objectives of Yoga practice."Yoga" also refers to an inner science comprising of a variety of methods through which human beings can realize this union and achieve mastery over their destiny.Yoga, being widely considered as an 'immortal cultural outcome' of Indus Saraswati Valley civilization – dating back to 2700 B.C., has proved itself catering to both material and spiritual upliftment of humanity.Basic humane values are the very identity of Yoga Sadhana. **(Ishwar V. Basavaraddi 2015).**

Key elements of yoga:

i. **Asanas (physical postures):** One of the most well-known aspects of yoga is the practice of physical postures, known as asanas. These postures are designed to promote flexibility, strength, balance, and overall physical health **(Narasimhan & Prasad, 2012).**Each asana has specific benefits and is often performed in combination with controlled breathing.

ii. **Pranayama (breath control):** Pranayama involves the regulation of breath to enhance the flow of life force energy (prana) within the body. It helps improve respiratory function, calm the mind, and increase vitality.**(Rosen, 2002**)

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iii. **Meditation:** Meditation is a core component of yoga that focuses on calming the mind, promoting mindfulness, and achieving a state of deep inner peace. It has numerous mental and emotional benefits, including reducing stress, improving concentration, and promoting self-awareness. **(Brown and Gerbarg, 2009)**

iv. **Philosophy:** Yoga is rooted in a philosophical framework that encompasses ethical principles, personal growth, and a path toward self-realization. It emphasizes values such as non-violence (ahimsa), truthfulness (satya), and self-discipline (tapas).

v. **Mind-body connection:** Yoga emphasizes the connection between the mind and body. It promotes awareness of physical sensations, thoughts, and emotions, leading to a better understanding of oneself and greater control over one's reactions.

vi. **Spiritual growth:** While yoga is not inherently religious, it has deep spiritual roots. It provides a pathway for individuals to explore their spirituality and connect with a higher consciousness, whatever that may mean for them.

Benefits of YOGA:

As yoga is beneficial for arthritis, osteopenia, balance issues, oncology, women's health, chronic pain and other specialties. Some other mentioned below**:**

i. **Physical health:** Yoga improves flexibility, strengthens muscles, enhances cardiovascular health, and can alleviate various physical ailments.

ii. **Mental well-being:** Yoga reduces stress, anxiety, and depression while promoting relaxation and mental clarity.

iii. **Balance:** Yoga helps create balance in all aspects of life, fostering a sense of harmony and equilibrium.

iv. **Improved focus:** The practice of yoga cultivates mindfulness and enhances concentration.

v. **Spiritual exploration:** For those seeking spiritual growth, yoga provides a structured path for self-discovery and inner exploration.

Yoga is a versatile practice that can be adapted to suit individuals of all ages and fitness levels. Whether you're looking for physical health benefits, mental calmness, or spiritual growth, yoga offers a comprehensive approach to well-being **(West et al., 2004**).

Motor educability

Motor educability generally refers to the capacity of an individual to learn and develop motor skills. Motor skills are the abilities that enable us to perform physical activities and movements, such as walking, running, writing, and playing sports **(Cratty, 1961). M**otor educability assesses a person's potential to acquire and improve these motor skills through education, training, and practice.

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Motor educability is often used in the context of education and rehabilitation programs, particularly for individuals with disabilities or developmental challenges. For instance, in special education, educators and therapists might assess a student's motor educability to determine the appropriate level of support and interventions needed to help them improve their motor skills **(McCloy, 1940**).

The term is closely related to the concept of motor development, which refers to the progression of motor skills as individuals grow and mature. Factors such as genetics, environment, opportunities for practice, and quality of instruction can all influence an individual's motor educability **(Henry, 1956**). It's important to note that every individual has their own unique rate of motor development and educability.

METHODOLOGY

The subjects (N=30) selected for the study was segregated into two groups equally and randomly. Experimental Group I underwent rouf Practice and Experimental Group II underwent yoga practice. The researcher informed the head of the institution about the purpose of the study and its advantages for the subjects to pursue support for the accomplishment of the work. The subjects were assembled on the school ground and they were also summed up about the methods and procedures of the study. It was made sure that the participants are well acquainted with exercises to be performed, terminologies to be used during training programs. The actual training program was started after one week of orientation phase in which subjects were made acquainted with the testing procedures, exercise methods, trainers etc. The subjects were divided into two groups (Group A Rouf and Group B Yoga) and data was collected as per by applying of Metheny Johnson motor educability test before the training (Pre-test). After the pre-test Kashmiri traditional dance rouf was administered to Group A (Rouf group, n = 15) and Group B (Yoga group, n = 15). Rouf and yoga interventions were given to the two groups simultaneously under the supervision of experts thrice a week for 50 minutes. After the completion of six weeks intervention, again data was collected for all the selected variables (Post-test).

The training program was conducted in the morning from 8:30 to 9:30 AM in the school premises. The researcher investigated that all the selected subjects are physically fit and mentally sound. Table 3.1 and 3.2 indicates training interventions that were administered to the two groups for a period of six weeks. Same training schedule repeated every week.

Table 3.1 Training schedule for rouf (1-7 weeks)

Week	**‘**	**Time**	**Session**	**Exercise**	**Rest**
Week 1-7	Monday	**Rest**			5 min rest after
	Tuesday	5 min	Warm-up	Jogging & exercises	
		20 min	Rouf	Dance on Kashmiri	

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				music	performing activities for 20 min
		5 min	Cool down	Static stretching and limbering down exercises	
	Wednesday	**Rest**			
	Thursday	5 min	Warm-up	Jogging & mobility exercises	5 min rest after performing activities for 20 min
		20min	Rouf	Dance on Kashmiri music	
		5 min	Cool down	Static stretching and limbering down exercises	
	Friday	**Rest**			
	Saturday	5 min	Warm-up	Jogging & mobility exercises	5 min rest after performing activities for 20 min
		20 min	Rouf	Dance on Kashmiri music	
		5 min	Cool down	Static stretching and limberingdown exercises	

. **Table 3.2 Training schedule for yoga (1-7 weeks)**

Week	Day	Time	Session	Exercise	Rest
Week 1-7	Monday	**Rest**			
	Tuesday	5 min	Warm-up	Jogging & mobility exercises	5 min rest after performing activities for 20 min
		20min	Yoga	3 Asanas from each type of yoga(sitting, standing, spineline and proneline poses) on music	
		5 min	Cool down	Static stretching and limbering down exercises	
	Wednesday	**Rest**			
	Thursday	5 min	Warm-up	Jogging & mobility exercises	5 min rest after
				3 Asanas from each type of	

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		20min	Yoga	yoga (sitting, standing, spineline and proneline poses) on music	performing activities for 20 min
		5 min	Cool down	Static stretching and limbering down exercises	
	Friday	**Rest**			
	Saturday	5 min	Warm-up	Jogging & mobility exercises	5 min rest after performing activities for 20 min
		20min	Yoga	3 Asanas from each type of yoga (sitting, standing, spineline and proneline poses)	
		5 min	Cool down	Static stretching and limbering down exercises	

STATISTICAL ANALYSIS AND INTERPRETATION OF DATA

Good-Barr and scates has rightly defined, 'Analysis is a process which enters into research in one form or another from very beginning. It may be fair to say that research consists in general of two larger steps- the gathering of data, and analysis of these data, here the collected data is analyzed then classified in tabulated form for its interpretation.

Table no.4.1

Descriptive statisticsofKashmirirouf and yoga (pre-test) on motor educability (front-roll).

S. No	Group	Number (N)	Mean	Standard Deviation	t-value	df
1	Rouf	30	4	1.47	0	28
2	Yoga		4	1.58		

From the above table No-4.1, it was observed that the mean value during pre-test for rouf group was 4 with SD 1.47, while as yoga group mean was same 4 with SD 1.58 and calculated t-value of front-roll is **0(zero)** at 0.05 level of significance which is less than the tabulated value(t)=2.048. Hence it was concluded that no significant difference was found between Group A and Group B during**pre-test** as shown graphically in the figure below:

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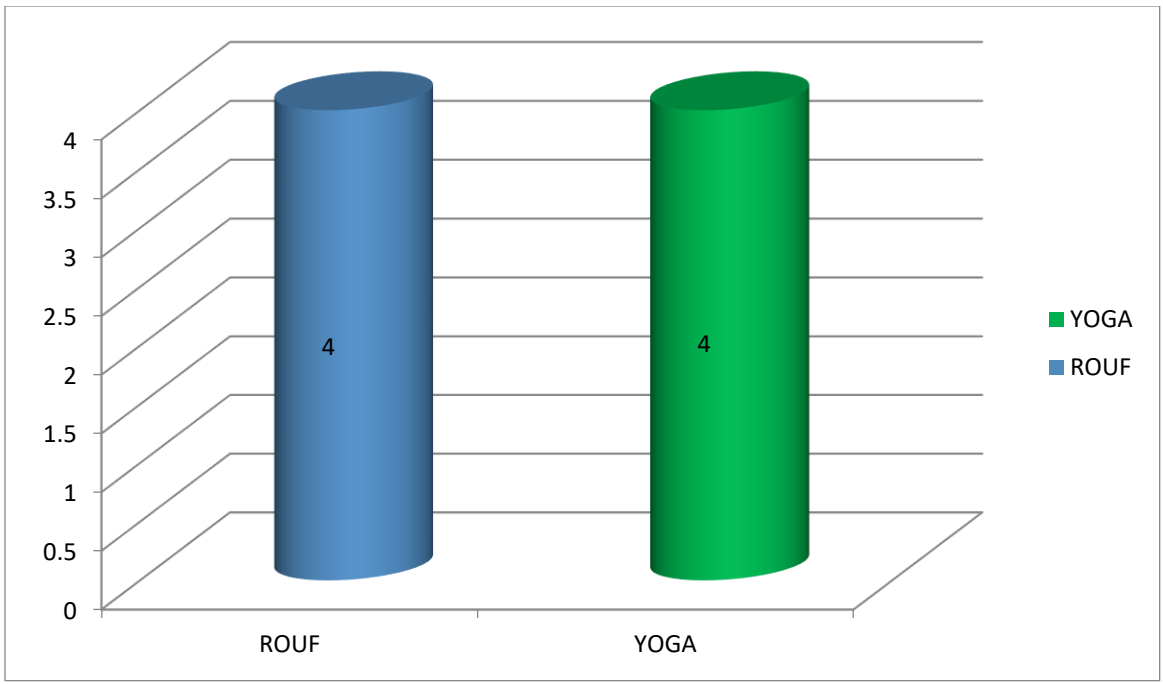

Figure4.1: Score of pre-tests of Rouf and Yoga. (front-roll)

Table No.4.2:

Descriptive statistics of Kashmiri Rouf and yoga (pre-test) on motor educability (Back - roll).

S. No	Group	Number (N)	Mean	Standard deviation	t-value	df
1	Rouf	30	2.8	1.37	1.50	28
2	Yoga		1.6	0.72		

From the above table No-4.2, it was observed that the mean value during pre-test for rouf group was 2.8 with SD 1.37, while as yoga group mean was 1.6 with SD 0.72 and calculated t-value of back-roll was **1.50** at 0.05 level of significance which is less than the tabulated value(t)=2.048. Hence it was concluded that no significant difference was found between Group A and Group B during**pre-test** as shown graphically in the figure below:

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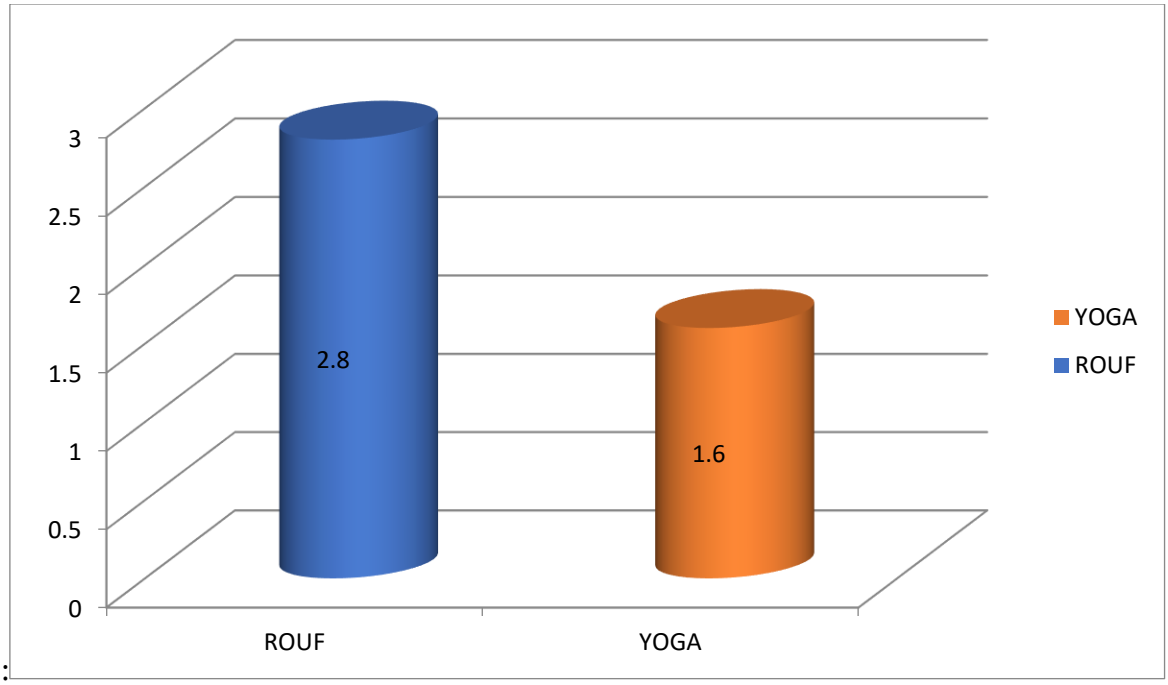

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Figure4.2: Score of pre-tests of Rouf and Yoga. (Back-roll)

Table No-4.3:

Descriptive statistics of Kashmiri rouf and yoga (pre-test) on motor educability (Jumping half-turn).

S. No	Group	Number (N)	Mean	Standard deviation	t-value	df
1	Rouf	30	3.2	2.03	0	28
2	Yoga		3.2	1.99		

From the above table No-4.3, it was observed that the mean value during pre-test for rouf group was 3.2 with SD 2.03, while as yoga group mean was also same 3.2 with SD 1.99 and calculated t-value of jumping half-turn was **0(zero)** at 0.05 level of significance which is less than the tabulated value(t)=2.048. Hence it was concluded that no significant difference was found between Group A and Group B during**pre-test** as shown graphically in the figure below:

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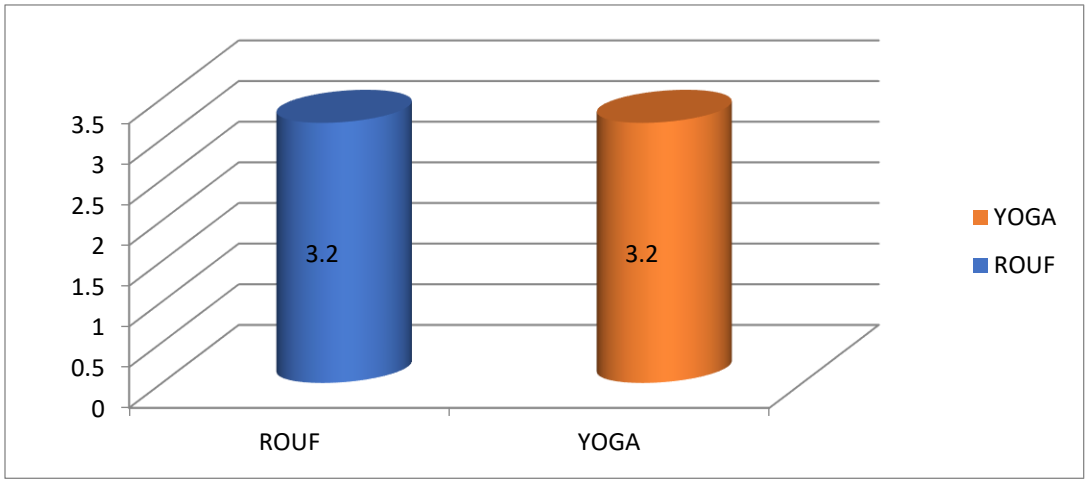

Figure4.3: Score of pre-tests of Rouf and Yoga. (Jumping half-turn)

TABLE NO-4.4:

Descriptive statistics of Kashmiri Rouf and yoga (post-test) on motor educability (Front-roll).

S. No	Group	Number (N)	Mean	Standard deviation	t- value	df
1	Rouf	30	8.53	1.72	3.41	28
2	Yoga		6.13	1.86		

From the above table No-4.4, it was observed that the mean value during post-test for rouf group was 8.53 with SD 1.72, while as yoga group mean was 6.13 with SD 1.86 and calculated t-value of front-roll was 3.41 at 0.05 level of significance which is greater than the tabulatedvalue(t)=2.048. Hence it was concluded that no significant difference was found between Group A and Group B during**post-test** as shown graphically in the figure below:

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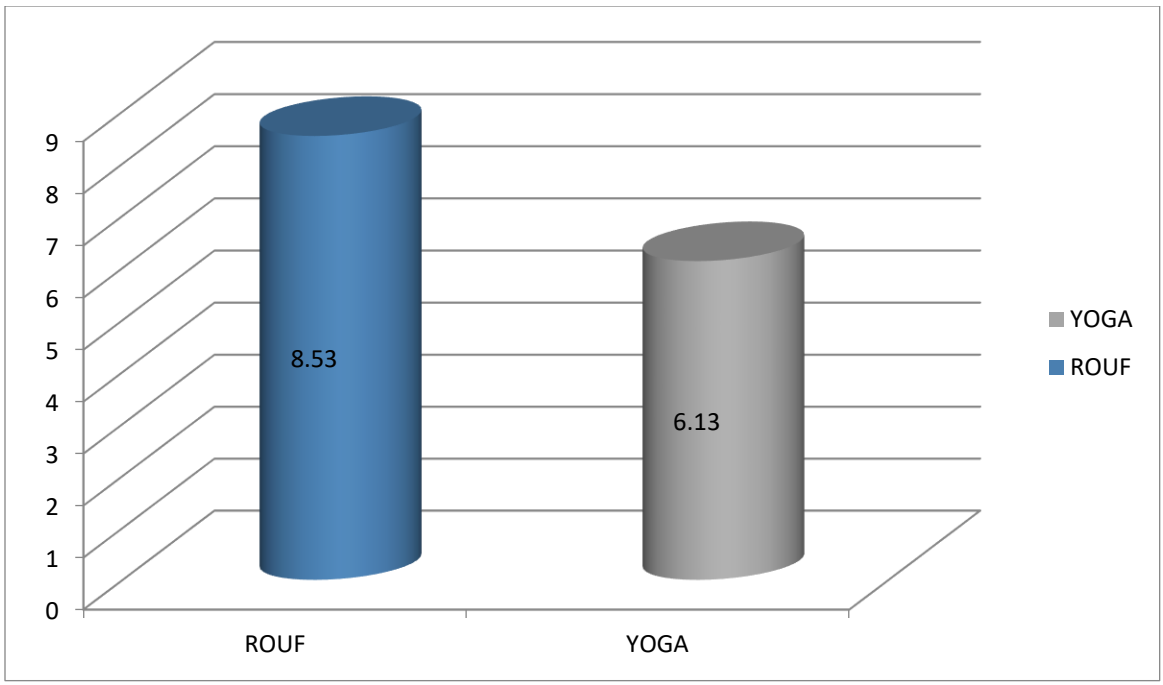

Figure4.4: Score of post-tests of Rouf and Yoga. (front-roll)

TABLE NO.4.5:

Descriptive statistics of Kashmiri Rouf and yoga (post-test) on motor educability (Back-roll).

S.No	Group	Number (N)	Mean	Standard deviation	t-value	df
1	Rouf	30	5.73	2.39	3.35	28
2	Yoga		2.53	1.50		

From the above table No-4.5, it was observed that the mean value during post-test for rouf group was 5.73 with SD 2.39, while as yoga group mean was 2.53 with SD 1.50 and calculated t-value of back-roll was 3.35 at 0.05 level of significance which is greater than the tabulated value(t)=2.048. Hence it was concluded that no significant difference was found between Group A and Group B during**post-test** as shown graphically in the figure below:

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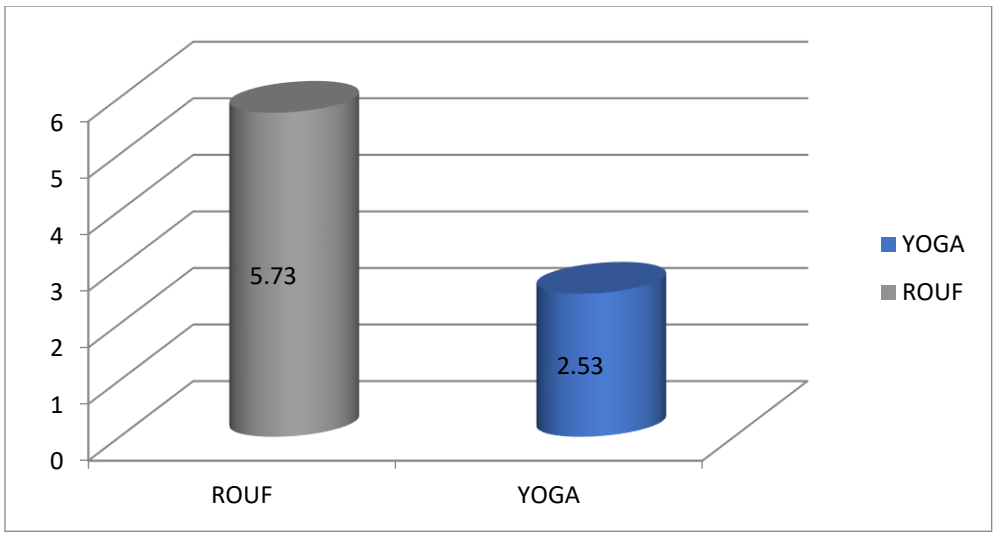

Figure4.5:Score of post-tests of Rouf and Yoga. (Back-roll)

Table no.4.6:

Descriptive statistics of Kashmiri Rouf and yoga (post-test) on motor educability (Jumping half-turn).

S. No	Group	Number (N)	Mean	Standard deviation	t-value	df
1	Rouf	30	8.26	1.76	0.35	28
2	Yoga		6	2.06		

From the above table No-4.6, it was observed that the mean value during post-test for rouf group was 8.26 with SD 1.76,while as yoga group mean was 6 with SD 2.06 and calculated t-value of jumping half turn is **0.35** at 0.05 level of significance which is greater than the tabulated value(t)=2.048. Hence it was concluded that no significant difference was found between Group A and Group B during **post-test** as shown graphically in the figure below:

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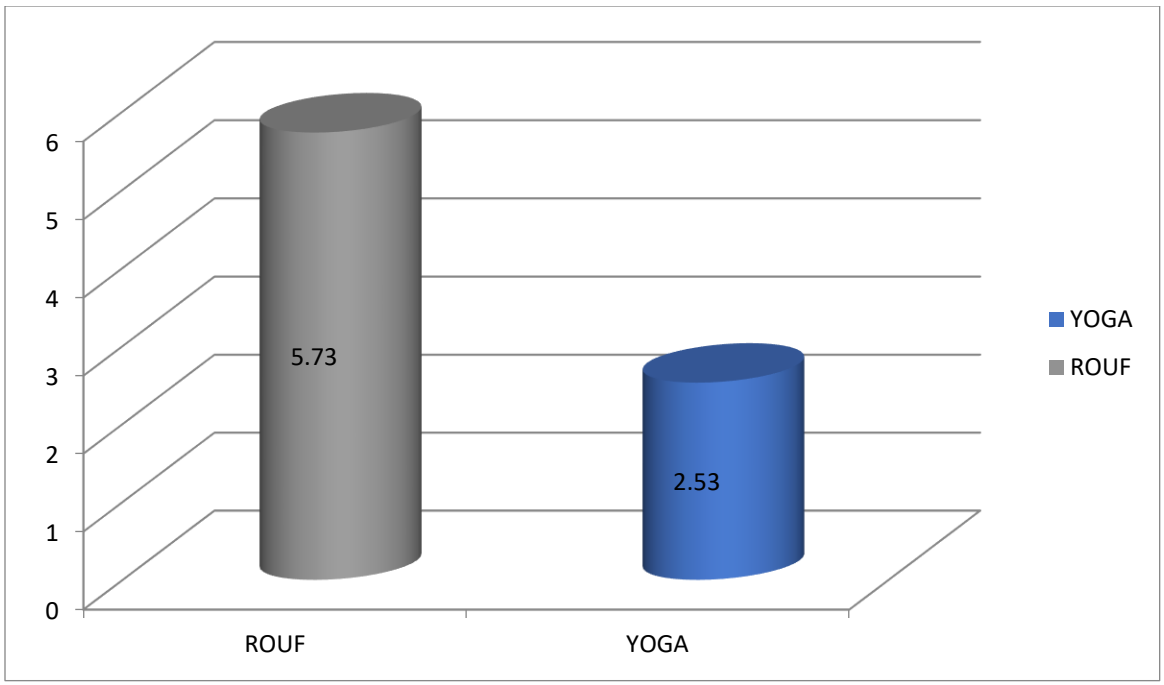

Table no.4.6:

Descriptive statistics of Kashmiri Rouf and yoga (post-test) on motor educability (Jumping half-turn).

S. No	Group	Number (N)	Mean	Standard deviation	t-value	df
1	Rouf	30	8.26	1.76	0.35	28
2	Yoga		6	2.06		

From the above table No-4.6, it was observed that the mean value during post-test for rouf group was 8.26 with SD 1.76, while as yoga group mean was 6 with SD 2.06 and calculated t-value of jumping half turn is **0.35** at 0.05 level of significance which is greater than the tabulated value(t)=2.048. Hence it was concluded that no significant difference was found between Group A and Group B during**post-test** as shown graphically in the figure below:

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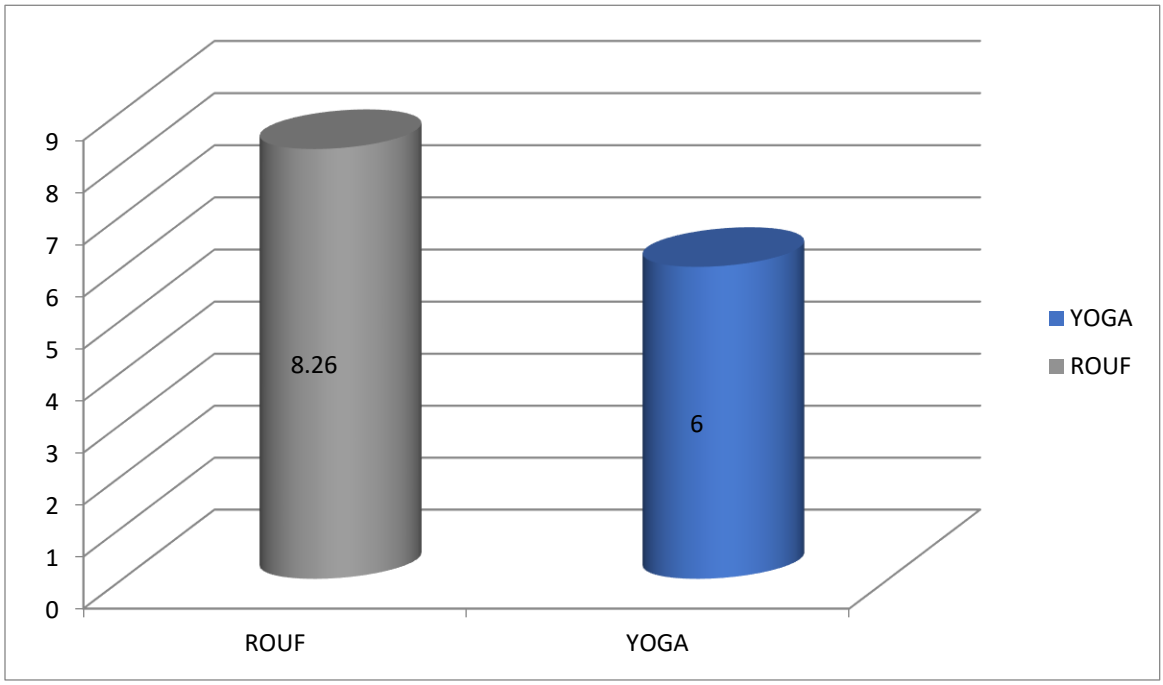

Figure4.6:Score of post-tests of Rouf and Yoga. (Jumping half-turn)

CONCLUSION;

It was observed that no significant difference was found when Metheny-Johnson test was applied on the subjects before training. it was concluded that both groups were randomly selected has same motor-educability.

After training when **post-test** was conducted, it was observed that no significance difference was found in **Front-roll** whereas significance difference was found only in **Back-roll and Jumping half-turn.** This was due to Rouf has excessive movements and involved in different kinds of actions, so it can be said that rouf has high motor-educability than Yoga.

The traditional dance and yoga practices of Kashmir have significant positive effects on the motor educability among adolescent girls. These age-old cultural practices not only promote physical well-being but also contribute to the overall development of young individuals, especially in terms of motor skills, coordination, and mental health (Biehl et al., 2015).

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