

Discursive Practice (Circulation of Yoga Medical Discourse)

Dr. Supreet

Assistant Professor Sociology
School of Humanities
Lovely Professional University

***Abstract:** This Research paper's content is related to the Discursive Practices in association with yoga medical Discourse .In brief, Practices are those processes which include production, distribution and consumption and discursive is a kind of discourse here it is Yoga medical discourse. So the approach used is postmodern in nature. Hence, this research emphasizes on the production of yoga medical discourse, especially its circulation means various channels through which its distribution occurs in the society so the given details discussed the means by which knowledge related to yoga health system has been mentioned and furthermore, the consequence of consumption of Yoga medical discourse. Information collected for the study is secondary source data based.*

Keywords: Discursive Practices, Yoga medical discourse

INTRODUCTION

“Discourse a particular form of language with its own rules and conventions and the institutions with in which the discourse is produced and circulated”. (Lynda Nead, 1988:4)

“Discourse and texts are often used interchangeably....text is equal to material product and discourse is equates to communicative process”.(Bottomore, 20th Century Social Thought)

Every discourse emerged as a social phenomenon. The medical knowledge discourse also is a particular form, which people understand through socialization process, and the human and media agencies carried the discourse to the people and to the respondents in our selection.

Fairclough (1992) while writing on the Social theory of discourse suggested that the analysis of social work discourse, as a specific discourse, should focus on production, distribution and consumption under a discourse practice. He, proclaimed that discursive practice is ‘manifested in linguistic form’, which he refers it as ‘text’-written or verbal. This discursive practice is a part social practice.

While attempted is the discursive practice in this piece of research, the production part of it has already presented with textual placing from yoga health literature, along with interpretation of meanings of the textual contingent of materiel, in last chapter i.e. chapter no. V. The production and consumption under discursive practice have a socio-cognitive nature, the subjective, nature since the discourse ideology is an inherently built in the discourse particular, which is internalized by the members of discourse (abstracted from Fairclough, p:70-71).

As a part of discursive practice, the circulation/distribution of Yoga health discourse infrastructure and communication process is deal in this chapter that makes the reach of discourse is possible after which there were the chance of internalization there of. This shows enable discourse community member to interact among. The audiences of yoga health/medical discourse are the consumers there of. However, the consumption part of yoga discursive practice shall be undertaken in chapter VII under title discourse community.

EVERY DISCOURSE SUSTAINS IN COMMUNICATION:

Discourse, in written or in speech requires to be circulated in some communication channels. It lies in social conversations, conversation among people tied in a discourse. Bakhtin (1986) proclaimed rightly that discourse implies at the same time understanding between speakers who are listeners and the listeners who also speak. So, in this sense Bakhtin emphasized that discourse links individuals in a relevant chain of communication. This communication may be face- to- face, may be indirect or through the mediating means like mobile, telephone.

The channels of communication are available and utilized by the respondents in the sample and other people in general in the area comprising both rural and urban. They communicate with other relevants in yoga/pranayam/Ayurveda/Naturopathy integrative discourse by their choices and make a collectivity but with a difference. They understand the terms and concepts used in this discourse communication and convey the meanings through the textual or experience with reference whatever, possibly, they have specific knowledge hence share, but not going beyond the liability limits distinctly build by this discourse in relation to other discourses.

REACH AND ACCESS: COMMUNICATION CONDITIONS OF DISCOURSE SOCIALIZATION:

In any circulation process reach and access are the two sides in communication relationship. The media tools available to the relevant population serve as the facility. The means of modern electronic communication- the mobile/telephone, and transport, are the physical means of making contact among respondents in need of advices, consultations or exchange of values and feelings among discourse sharing members.

The access part of communication process is the other side to the 'reach' part. The 50 respondents in this research take the advantage of reach out opportunity to communication...contexts flown. Since they all are-

(i) Educated (ii) Have mobile/telephone (iii) They are in middle income group (iv) They are activated in health discourse. All these are the

preconditions of access to establish link with other social equals and can form community, however of new kind, as the researcher noted and recorded in chapter.

THE HARDWARE OF YOGA MEDICAL DISCOURSE AND THE INSTITUTIONAL SET UP:

The hardware of the yoga health discourse circulation material has been in the hands and houses of the

respondents of the area selected which includes books, journals, CDs/DVDs. However, mainly of popular nature through which respondents get basic knowledge and skill contents. There is a list of such hardware forms of circulation on yoga discourse.

THE BOOKS:

Published by Divya Yog Mandir Trust of Ramdev:

Yog in synergy with Medical Science

Yog Sadhna Avam Yog Chikitsa Rahasya

Pranayam Rahasya

Jeevan Darshan

Aushdh Darshan

Bhakti Gitanjali

Yog Darshan

Research Publication

Ruchi vadhu gal ratan mala

Sant Darshan

Science Studies Pranayama

Shri Mad Bhagwat Geeta

Swami Ramdev Ek Yogi Ek Yodha

Vedic Nityakaram Vidhi

Vedic Veer Garjna

Yog Sandarshika

Yogratan samuchya



Published by other Agencies which are Generally Found in Exchange Among.

Yogsutra Patanjali

Maharishi Patanjali ke yogsutro par aalok bhashya

THE JOURNALS:

Yog Sandesh

Niroge Dham – Indore (M.P.)

Aarogya Dham – Muzzafarnagar (U.P.)

ELECTRONIC CHANNELS OF DISCOURSE CIRCULATION/ DISTRIBUTION:

Besides the print media- the books and journals- there are another electronic devices which contain the discourse material as given here thus-

1. The CDs/DVDs released by Divya Yog Mandir Trust (Haridwar) and Swabhiman Trust in association with Rajiv Dixit, a strong proponent of Indian system of medicine's environment and ideology. This material is distributed or obtained by the fellows of the discourse through agency authorized and through friends in the discourse mutually inter transfer basis.

2. TV Programmes: Respondents are exposed to TV programmes transmitting health discourse matter under their schedules and space reserved by Swami Ramdev and other sponsored persons from Bhartiya Yog Sansthan on channels like Astha, Sanskar besides occasional programmes on India TV, AajTak, 24×7. Sanjivini program of 24×7 channel is also enjoyed by the respondents of both rural and urban area arranged by Airtel, Tata sky and so on.

3. Institutional Set up: the health discourse- yoga/pranayam discourse through extra sources other than print and electronic channels. This include the institutional arrangements for distribution of material contents and the yoga practices and related information through the following-

Yoga Kendras conducted/ established by Divya Yog Mandir Trust and Bhartiya Yog Sansthan, 10 in urban centers and 6 in villages, 16 in all. The Yoga Camps- the occasional camps are also organized by local yoga voluntary groups in the area annually- 4 organized by Bhartiya Yog Sansthan, 7 organized by Divya Yog Trust and 3 organized by Art of Living of Sri Sri Ravishankar.

107

These camps and kendras serve as the loci of face-to-face interaction among the respondents. The members are habituated in keeping mobile numbers on their mobile phones as well, the numbers of participating fellows in smaller contact groups for seeking and exchanging information and advices on health and religious affairs mainly.

TRANSFER YOGA MANUAL AND CONTENT TO THE AUDIENCE: DIRECT AND INDIRECT

Divya Prakashan of Swami Ramdev has published a yoga manual for parents and yoga teachers, authored by Acharya Balkrishan a fellow of Ramdev. This volume aims at circulating yoga health/medical contents for prevention and treatment for health maintenance in general. It is a syllabi for school age children and for higher age groups out of educational institutions. The material is divided in to sections covering different school classes from 6th to 12th classes with theory and practical teaching. The lessons are

prescribed as follows:

For example for class 9th –

Sr. No.

Lesson On

1.Yoga tradition and its development Importance of yoga education today Astang yog- 2.Samadhi For physical and Mental Health Problems and ailments of adolescents Mind of 3.youth and problems: character building HIV/AIDS

4.Yoga and Ayurveda medical system

5.Disease and treatment: Diabetes, high BP, eye diseases and disorders

6.Anatomy and physiology: Nervous system 108

This theory teaching is followed by practical teaching with the following lesson:

Practice

1.Surya Namaskar

2.Asanas

3.Mudras

4.Bandhas

5.Pranayam

6.Yog Nidhra Trataka

All theory and practicals are allocated periods. This effort is the institutionalization of yoga. Never before in history of yoga and health such type of task appeared that Ramdev trust invested energy and time for the cause of health using astang yog, specially pranayam as medical instrument. All this was presented in elaborate and in more sophisticated manner.

REFERENCES:

Albrow, Martin and Elizabeth King.1990. Globalization, Knowledge and Society, London, Sage.

Baba, Bengali. 2010. Yogasutra of Patanjali: With the commentary of Vyasa, Delhi, Motilal Banarsidass Publishers.

Baikrishna, Acharya.2010. Yoga Manual: For Parents and Yoga Teachers, Haridwar, Divya Prakashan.

Bakhtin, M.M. 1986. Speech Genres and Other Late Essays, Austin, University of Texas Press. referred in A Short History of Sociology Thought, 3rd edn., authored by Swingewood Allan, 2000.

Balkrishna, Acharya.2007. Yog in Synergy with Medical Science, Haridwar, Divya Prakashan Patanjali

Yogpeeth.

Banerjee, Madhulika. May, 2013. Politics of Knowledge: Ayurveda in Contemporary India, The Watson Institute for International Studies, Brown University.

Beteille, Andre.2007. '*Classes and Communities*', EPW, Vol. XLII No. 11, March 17-23, Smeeksha Trust.

Bhardwaj, Ruby in Mishra Amrita (ed). 2010. Health, illness and Medicine: Ethnographic readings, Orient Black Swan.

Castells, Manuel. 2000. The Rise of the Network Society: The Information Age:Economy, Society and Culture, New York, John Wiley & Sons.

D' Souza, Leela.2005. The Sociology of Religion, Jaipur, Rawat. Dalal ,K. Ajit. and Ray, Subha.2005. Social Dimensions of Health (ed),188Danik Jaagran, 19th November, 2013.

Dixit, Rajiv, Swadeshi Chikitsa, Mp3 cassatte.

Dixit, Rajiv.Feb, March 1994. Nai Aajadhi, GATTE ki nai patent vyavastha: swadeshi dawa udyog ke liye khatra,

Fairclaugh,Norman. 1992. Discourse and Social Change, Cambridge, Polity Press.

Fenton, Natalie. 1988:307. In Taylor, Steve (ed.). 1999. Sociology: Issues and debates, Basingstoke, Palgrave.

Foucault, Michel.1965. Madness and Civilization, New York, Vintage.

Foucault, Michel.1972. Archaeology of Knowledge, London, Routledge.

Foucault, Michel: Power/Knowledge: selected interviews and other writings, 1972-77, ed. Colin Gordon, New York, Prentice-Hall, 1980.