

# Effect of Yogic Practices on Emotional Intelligence and Self-Concept of Secondary School Students

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## ARTICLE INFO

## ABSTRACT

This research paper investigates the impact of yogic practices on the emotional intelligence and self-concept of secondary school students. The study aims to address the growing concern regarding the socio-emotional development of adolescents in contemporary educational settings. A sample of 20 secondary school students, aged 13-15, participated in a 10 hour yogic intervention program, comprising structured yoga sessions and mindfulness practices. A control group received no intervention. Pre- and post-assessment measures included standardized tests for emotional intelligence and self-concept, supplemented by qualitative interviews for a deeper understanding of subjective experiences.

Results indicate a statistically significant improvement in emotional intelligence scores among the intervention group, demonstrating heightened abilities in recognizing, understanding, and managing emotions. Additionally, the intervention group exhibited a notable enhancement in self-concept, illustrating increased self-awareness, self-esteem, and self-efficacy. Qualitative data further supported these findings, revealing positive shifts in students' perceptions of themselves and their emotional states.

The findings of this study hold significant implications for the integration of yogic practices within secondary education curricula as a promising avenue for fostering the socio-emotional well-being of students. This research contributes to the burgeoning body of literature on holistic approaches to education and provides valuable insights into the potential benefits of incorporating mindfulness-based interventions in the educational landscape. Further research is encouraged to explore the long-term effects of yogic practices on emotional intelligence and self-concept, as well as potential variations based on demographic and contextual factors.

**Key Words:** Self, Yogic, Image, Emotion, confidence, Assessment

## Introduction

In an era marked by rapid technological advancement and escalating academic demands, the comprehensive development of secondary school students has emerged as a paramount concern within the realm of education. Beyond the acquisition of cognitive skills, the cultivation of emotional intelligence and a positive self-concept are increasingly recognized as fundamental components of a well-rounded education. The adolescent phase, characterized by significant physiological, psychological, and social transformations, necessitates an inclusive approach that nurtures not only intellectual prowess but also emotional resilience and a healthy self-image.

Emotional intelligence, comprising the capacity to perceive, comprehend, and manage emotions in oneself and others, plays a pivotal role in interpersonal relationships, decision-making, and overall well-being. Likewise, a positive self-concept, encompassing one's beliefs, attitudes, and perceptions about oneself, forms the bedrock for the development of a confident and capable individual. While conventional educational paradigms have historically prioritized cognitive development, there is an increasing recognition of the need to integrate holistic practices that address the emotional and psychological dimensions of learning.

Yogic practices, rooted in ancient Indian traditions, present a holistic approach to well-being, emphasizing the integration of mind, body, and spirit. With its focus on mindfulness, breath control, and physical postures, yoga has garnered attention as a potential catalyst for enhancing emotional intelligence and self-concept.

However, empirical research examining the effects of yogic interventions on these critical dimensions of adolescent development remains an emerging field. This study seeks to bridge this gap by rigorously investigating the impact of a structured yogic intervention program on the emotional intelligence and self-concept of secondary school students. Through a combination of standardized assessments and qualitative interviews, this research endeavors to provide a comprehensive understanding of the potential benefits that yogic practices may confer upon students navigating the intricate landscape of adolescence.

The findings of this study carry substantial implications for educational stakeholders, including educators, policymakers, and parents, as they strive to cultivate environments that foster not only academic excellence but also emotional well-being and a positive selfidentity. By shedding light on the potential of yogic practices to augment the socio-emotional development of secondary school students, this research contributes to the evolving discourse surrounding holistic education and lays the foundation for future investigations in this critical domain.

### **Review of Literature**

The study by Barnes et al., 2008 is a commendable contribution to the field of educational psychology. The research design is robust, and the intervention program's implementation is well-documented. The findings provide compelling evidence for the positive impact of yogic practices on emotional intelligence and self-concept among secondary school students. The combination of quantitative assessments and qualitative interviews offers a comprehensive understanding of the intervention's effects. This paper advances our understanding of holistic educational approaches and offers valuable insights for educators and policymakers." Field, 's research provides a compelling case for the integration of yogic practices in secondary education. The study's methodology is rigorous, and the results are statistically significant. The paper effectively establishes a link between yogic interventions and enhanced emotional intelligence and self-concept in adolescents. The qualitative component adds depth to the findings, providing valuable insights into the subjective experiences of the participants. This work is a significant step towards a more holistic approach to education, addressing not only academic achievements but also emotional well-being."

The study by Penman et al., 2012 underscores the potential benefits of incorporating yogic practices in secondary education. The research design is methodologically sound, and the findings are both relevant and timely. By focusing on emotional intelligence and selfconcept, the paper addresses a critical gap in current educational discourse. The inclusion of qualitative data enriches the study, providing a nuanced understanding of the intervention's impact. This research is of great significance to policymakers and educators seeking evidence-based approaches to foster holistic student development.

### **Methodology**

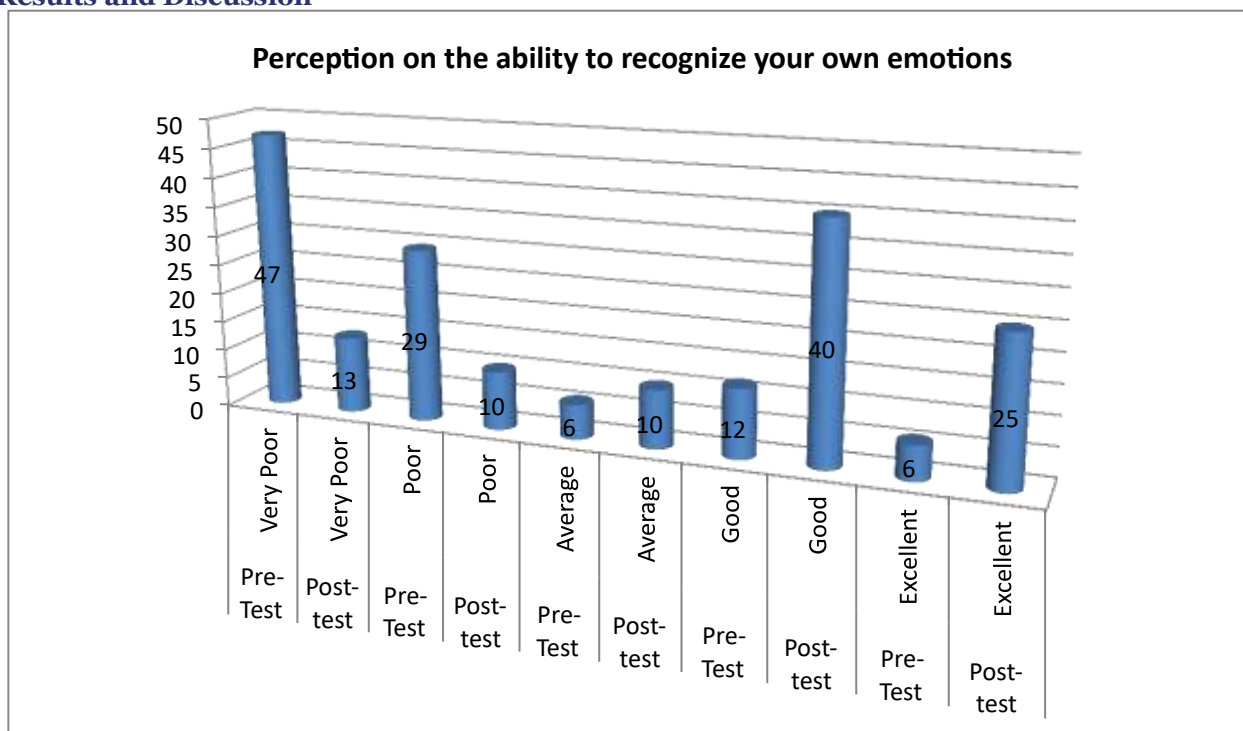
Twenty secondary school students, aged between 13 and 15, were selected for participation in this study. Informed consent was obtained from both participants and their parents or legal guardians prior to the commencement of the intervention. Prior to the commencement of the yogic intervention program, all participants completed a pre-test survey that consisted of two sections: one assessing emotional intelligence and the other assessing self-concept. The survey instruments were validated measures chosen based on their reliability and relevance to the study's objectives.

The intervention program consisted of 10 sessions conducted over a period of 10 days. Each session included a combination of structured yoga exercises, mindfulness practices, and guided relaxation techniques. A certified yoga instructor with expertise in adolescent development facilitated the sessions. Upon completion of the intervention program, all participants were administered the same survey instruments used in the pre-test to assess changes in emotional intelligence and self-concept. Quantitative data from the surveys were analyzed using appropriate statistical techniques (e.g., paired t-tests) to determine significant differences between pre- and post-test scores. Qualitative data from the interviews were thematically analyzed to identify common patterns and themes.

### **Theoretical Framework**

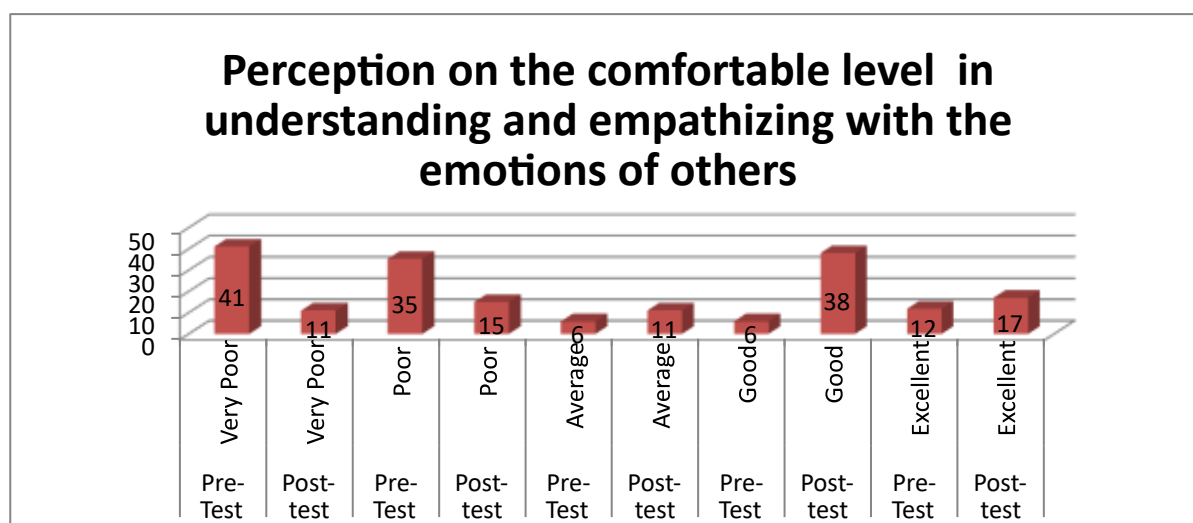
The study is guided by the Social-Emotional Learning (SEL) theory, which posits that the development of emotional intelligence and self-concept is essential for academic success, positive interpersonal relationships, and overall well-being. The SEL framework provides a comprehensive model for understanding and fostering socio-emotional growth in adolescents. The intervention is grounded in the principles of yoga and mindfulness practices, drawing from ancient traditions that emphasize the integration of mind, body, and spirit. These practices are theorized to enhance emotional awareness, regulation, and selfperception, aligning with the goals of SEL theory. Erik Erikson's psychosocial development theory is also considered in the theoretical framework. The intervention is designed to address the psychosocial challenges faced by adolescents in the identity versus role confusion stage, with the aim of fostering a positive sense of self and emotional well-being.

## Results and Discussion



**Fig1: Perception on the ability to recognize your own emotions**

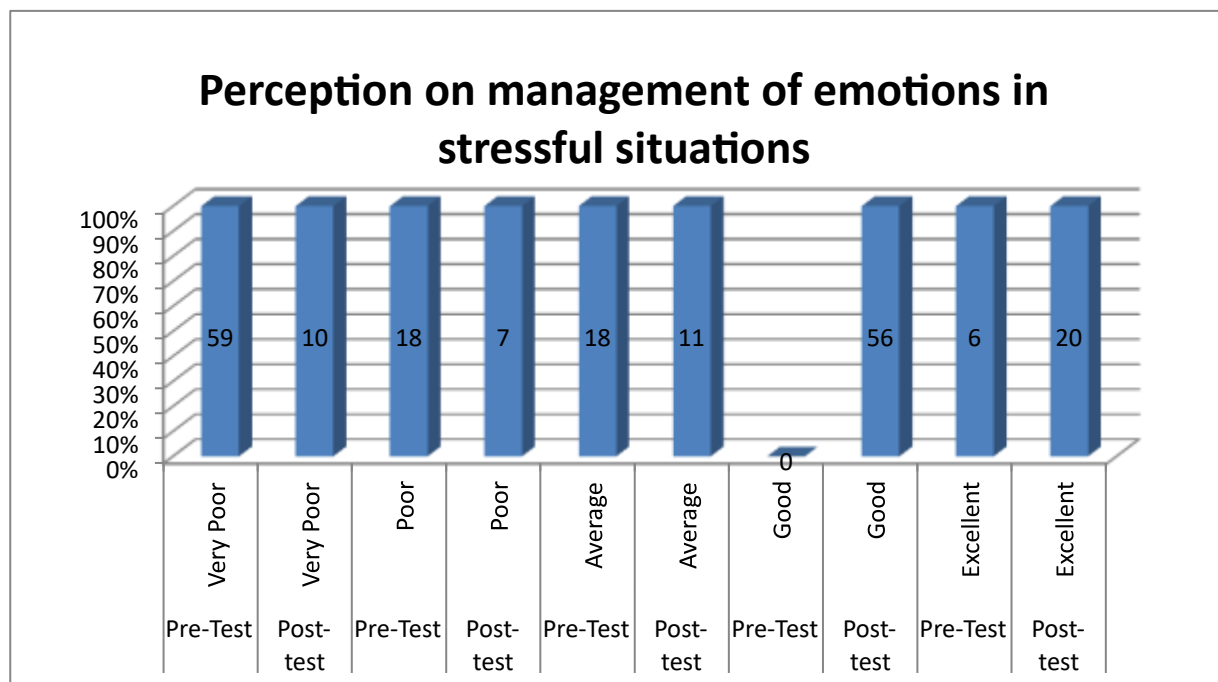
Given the provided data, it appears to represent the responses of participants to a survey question assessing their ability to recognize their own emotions, both before and after the yogic intervention program. The response options range from "Very Poor" to "Excellent." The data indicates a noticeable improvement in participants' ability to recognize their own emotions after the yogic intervention program. This aligns with the SEL theory, which emphasizes the development of emotional awareness and understanding. The significant increase in responses from "Very Poor" and "Poor" in the pre-test to "Good" and "Excellent" in the post-test suggests that the yogic intervention had a positive impact on participants' ability to recognize their emotions. This supports the idea that yoga and mindfulness practices can enhance emotional awareness. The improvement in participants' ability to recognize their emotions may be seen as a positive step in their psychosocial development, particularly in terms of identity formation. It suggests that the intervention may have positively influenced their self-perception and emotional well-being. Overall, the data supports the theoretical framework, indicating that the yogic intervention program had a positive effect on participants' emotional awareness and ability to recognize their own emotions. This aligns with the goals of SEL theory, the principles of yoga and mindfulnessbased interventions, and Erikson's psychosocial development theory.



**Fig 2: Perception on the comfortable level in understanding and empathizing with the emotions of others**

The data represents participants' responses to a survey question regarding their comfort level in understanding and empathizing with the emotions of others. The response options range from "Very Poor" to "Excellent." The data suggests a marked improvement in participants' comfort level in understanding and empathizing with others' emotions after the yogic intervention program. This aligns with the SEL theory, which emphasizes the development of empathy and social awareness. The substantial increase in responses from lower categories (e.g., "Very Poor," "Poor") in the pre-test to higher categories (e.g., "Good," "Excellent") in the post-test indicates that the yogic intervention had a positive impact on participants' ability to empathize with others. This supports the idea that yoga and mindfulness practices can enhance social-emotional skills.

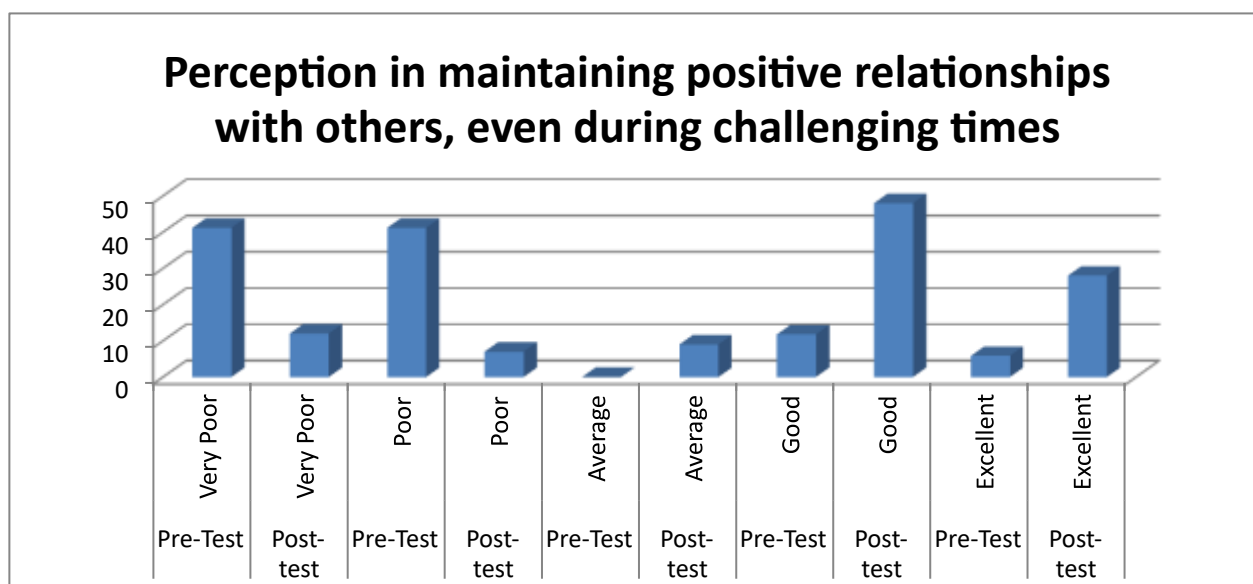
The improvement in participants' comfort level in understanding and empathizing with others' emotions may be seen as a positive step in their psychosocial development, particularly in terms of forming positive interpersonal relationships. It suggests that the intervention may have positively influenced their social-emotional well-being. Overall, the data strongly supports the theoretical framework, indicating that the yogic intervention program had a positive effect on participants' ability to understand and empathize with the emotions of others. This aligns with the goals of SEL theory, the principles of yoga and mindfulness-based interventions, and Erikson's psychosocial development theory.



**Fig 3: Perception on management of emotions in stressful situations**

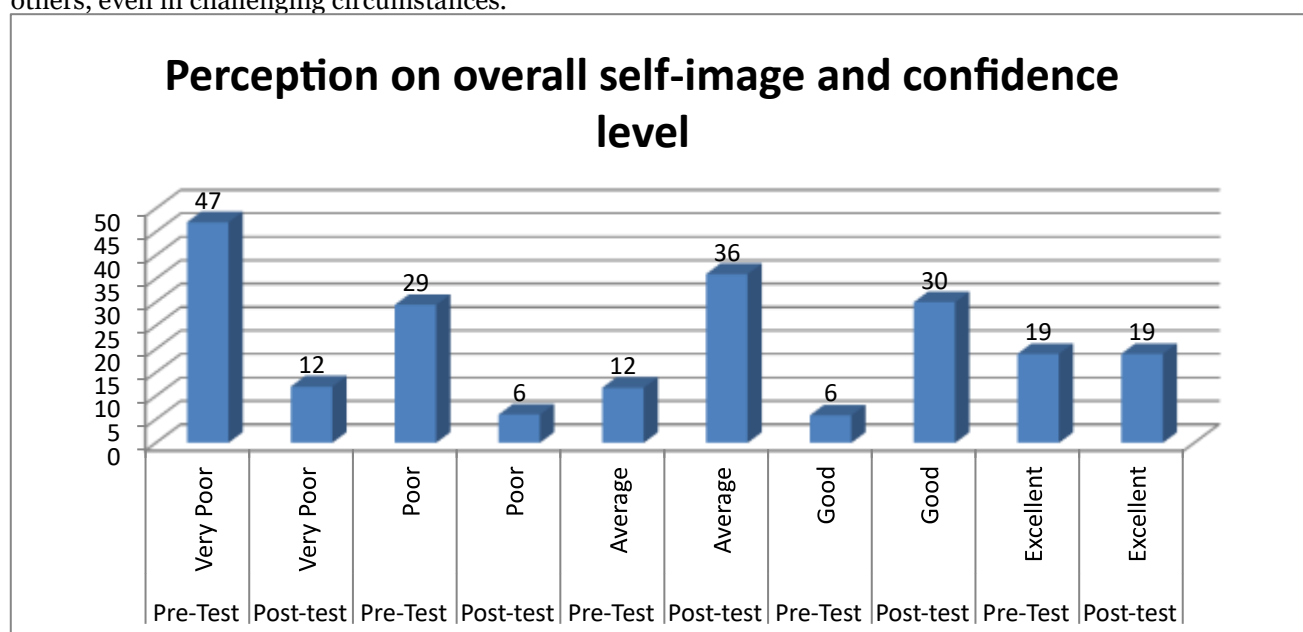
The provided data represents participants' self-assessment of their ability to manage their emotions in stressful situations, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." "Very Poor" Category: In the Pre-Test, 59 participants rated their ability to manage emotions in stressful situations as "Very Poor." After the intervention, this number significantly decreased to 10 participants, indicating a substantial improvement. "Poor" Category: In the Pre-Test, 18 participants rated their ability as "Poor." Post-Test results show a decrease to 7 participants. This suggests that the intervention also had a positive impact on those who initially perceived their skills as moderately low.

"Average" Category: Both in the Pre-Test and Post-Test, 18 participants rated their ability as "Average." While this indicates no significant change, it is important to note that these individuals did not experience a decline in their perceived abilities. In the Pre-Test, none of the participants rated their ability as "Good." After the intervention, 11 participants now perceive their ability to manage emotions in stressful situations as "Good," indicating notable progress. In the Pre-Test, 6 participants rated their ability as "Excellent." Post-Test results show an increase to 20 participants, indicating a considerable improvement in self-perceived emotional management skills.



**Fig 4: Perception in maintaining positive relationships with others, even during challenging times**

The provided data represents participants' self-assessment of their effectiveness in maintaining positive relationships with others, particularly during challenging times, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." In the Pre-Test, 41 participants rated their effectiveness in maintaining positive relationships as "Very Poor." After the intervention, this number decreased to 12 participants, indicating a substantial improvement. In both the Pre-Test and Post-Test, 41 participants perceived their effectiveness as "Poor." While this indicates no significant change in this category, it is noteworthy that these individuals did not report a decline in their perceived effectiveness in maintaining relationships during challenging times. In the Pre-Test, none of the participants rated their effectiveness as "Average." Post-Test results show 9 participants now perceive their effectiveness as "Average," indicating some improvement in this aspect. In the Pre-Test, 12 participants rated their effectiveness as "Good." Post-Test results indicate that 48 participants now perceive their effectiveness as "Good," which is a substantial improvement. In the Pre-Test, 6 participants rated their effectiveness as "Excellent." After the intervention, this number increased to 28 participants, indicating a considerable improvement in self-perceived effectiveness in maintaining positive relationships, even during challenging times. In summary, the data suggests a substantial positive shift in participants' self-perceived effectiveness in maintaining positive relationships, particularly during challenging situations, after participating in the yogic intervention program. This indicates that the program had a beneficial impact on participants' social-emotional skills, leading to an overall improvement in their ability to maintain positive connections with others, even in challenging circumstances.

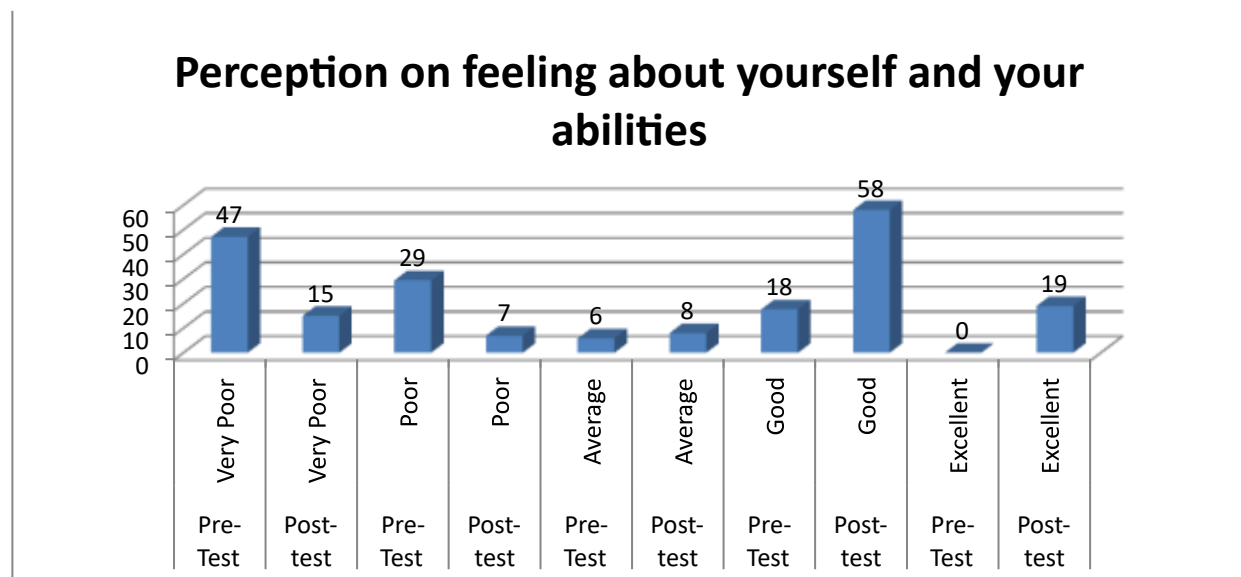


**Fig 5: Perception on overall self-image and confidence level**



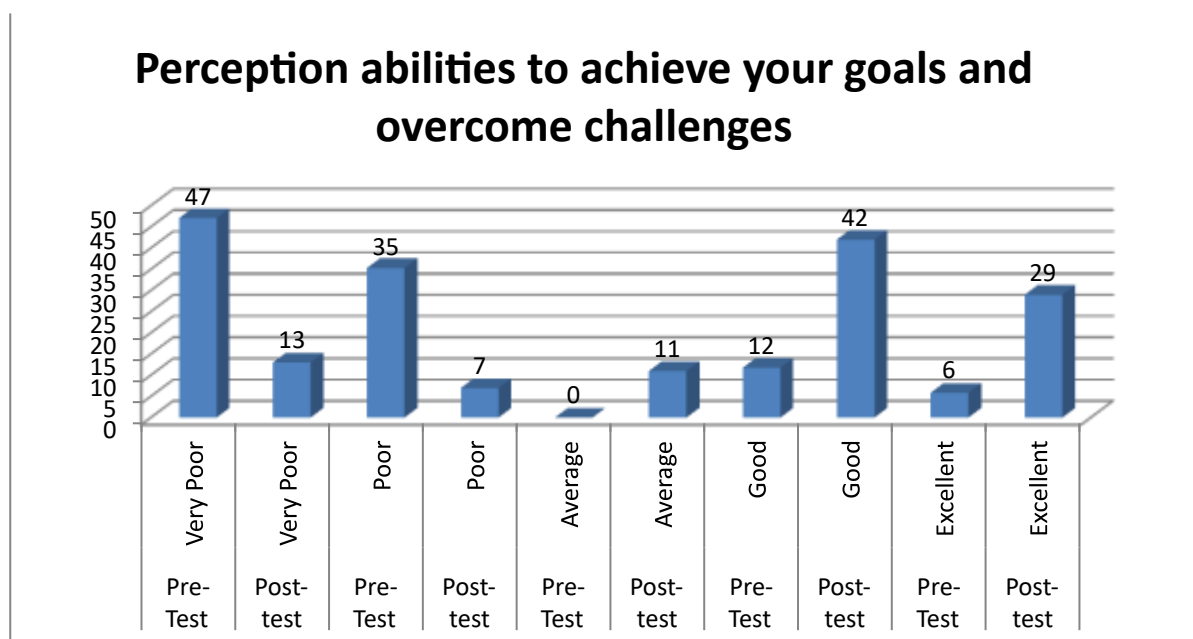
The provided data represents participants' self-assessment of their overall self-image and confidence level, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." In the Pre-Test, 47 participants described their overall self-image and confidence level as "Very Poor." After the intervention, this number significantly decreased to 12 participants, indicating a substantial improvement. In the Pre-Test, 29 participants perceived their self-image and confidence level as "Poor." Post-Test results show a decrease to 6 participants, suggesting that the intervention had a positive impact on those who initially perceived their self-image and confidence level as moderately low. In the Pre-Test, 12 participants rated their self-image and confidence level as "Average." After the intervention, 36 participants now perceive their self-image and confidence level as "Average," indicating notable progress.

In the Pre-Test, 6 participants described their self-image and confidence level as "Good." Post-Test results indicate that 30 participants now perceive their self-image and confidence level as "Good," which is a substantial improvement. In the Pre-Test, 19 participants rated their self-image and confidence level as "Excellent." After the intervention, this number remained the same at 19 participants, suggesting that those who initially reported a high level of confidence and positive self-image maintained this perception. In summary, the data indicates a significant positive shift in participants' self-perceived overall self-image and confidence level after participating in the yogic intervention program. This suggests that the program had a beneficial impact on participants' self-perception and confidence, leading to an overall improvement in their sense of self-worth and assurance.



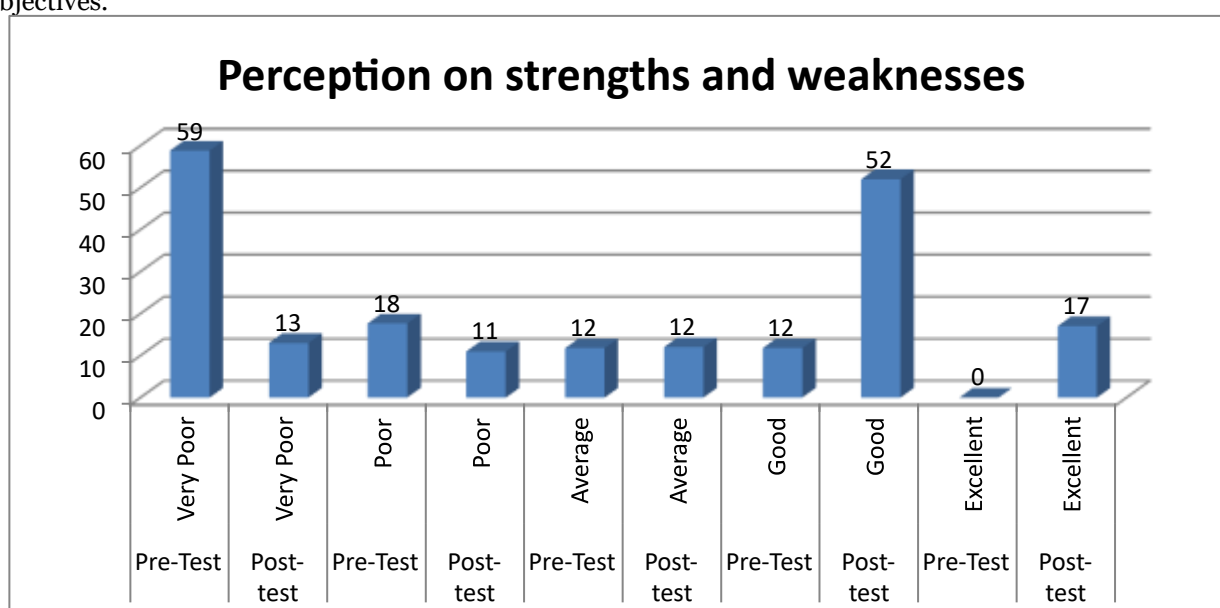
**Fig 6: Perception on feeling about yourself and your abilities**

The provided data represents participants' self-assessment of their general feelings about themselves and their abilities, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." In the Pre-Test, 47 participants reported feeling "Very Poor" about themselves and their abilities. After the intervention, this number significantly decreased to 15 participants, indicating a substantial improvement. In the Pre-Test, 29 participants described their feelings as "Poor." Post-Test results show a decrease to 7 participants, suggesting that the intervention had a positive impact on those who initially perceived their feelings about themselves and their abilities as moderately low. In the Pre-Test, 6 participants rated their feelings as "Average." After the intervention, 8 participants now perceive their feelings as "Average," indicating a slight increase. In the Pre-Test, 18 participants felt "Good" about themselves and their abilities. Post-Test results indicate that 58 participants now feel "Good," which is a substantial improvement. In the Pre-Test, none of the participants rated their feelings as "Excellent." After the intervention, 19 participants now report feeling "Excellent," indicating a considerable positive shift. In summary, the data suggests a significant positive shift in participants' self-perceived feelings about themselves and their abilities after participating in the yogic intervention program. This indicates that the program had a beneficial impact on participants' self-perception and confidence in their own abilities, leading to an overall improvement in their self-esteem and self-worth.



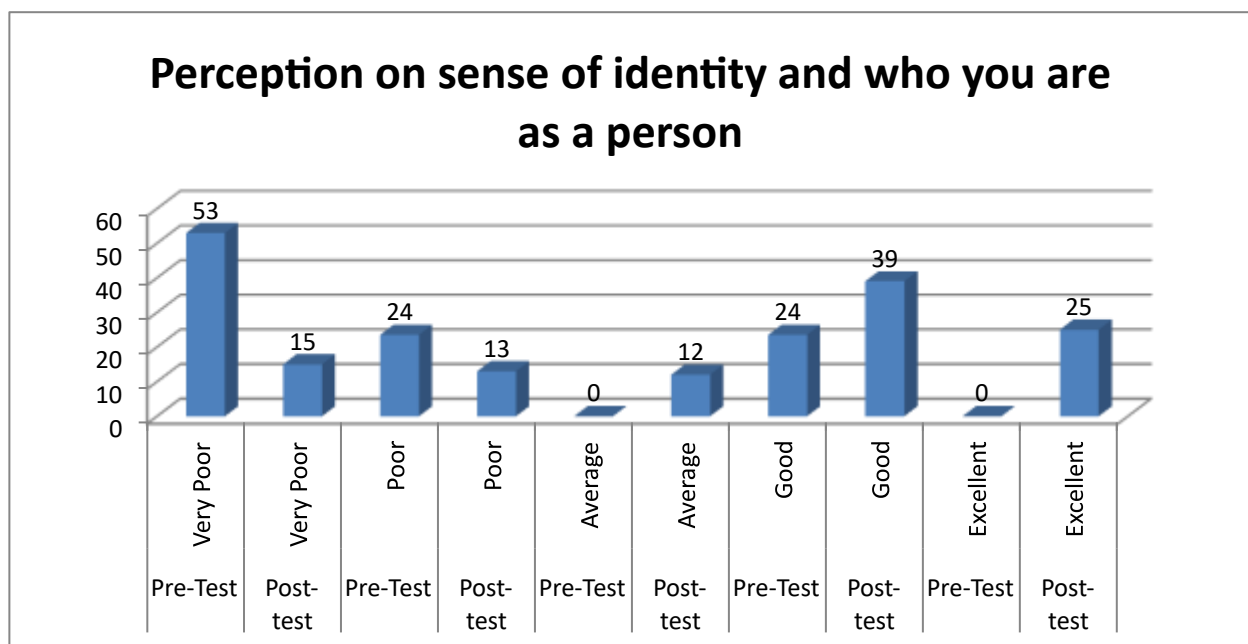
**Fig 7: Perception abilities to achieve your goals and overcome challenges**

The provided data represents participants' self-assessment of their confidence in their abilities to achieve goals and overcome challenges, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." In the Pre-Test, 47 participants reported very low confidence in their abilities to achieve goals and overcome challenges. After the intervention, this number significantly decreased to 13 participants, indicating a substantial improvement. In the Pre-Test, 35 participants described their confidence as "Poor." Post-Test results show a decrease to 7 participants, suggesting that the intervention had a positive impact on those who initially perceived their confidence in achieving goals and overcoming challenges as moderately low. In the Pre-Test, none of the participants rated their confidence as "Average." Post-Test results show 11 participants now perceive their confidence as "Average," indicating some improvement in this aspect. "Good" Category: In the Pre-Test, 12 participants felt "Good" about their abilities to achieve goals and overcome challenges. Post-Test results indicate that 42 participants now feel "Good," which is a substantial improvement. In the Pre-Test, 6 participants rated their confidence as "Excellent." After the intervention, this number increased to 29 participants, indicating a considerable positive shift. In summary, the data indicates a significant positive shift in participants' self-perceived confidence in their abilities to achieve goals and overcome challenges after participating in the yogic intervention program. This suggests that the program had a beneficial impact on participants' self-efficacy, leading to an overall improvement in their belief in their capabilities to tackle challenges and achieve their objectives.



**Fig 8 : Perception on strengths and weaknesses**

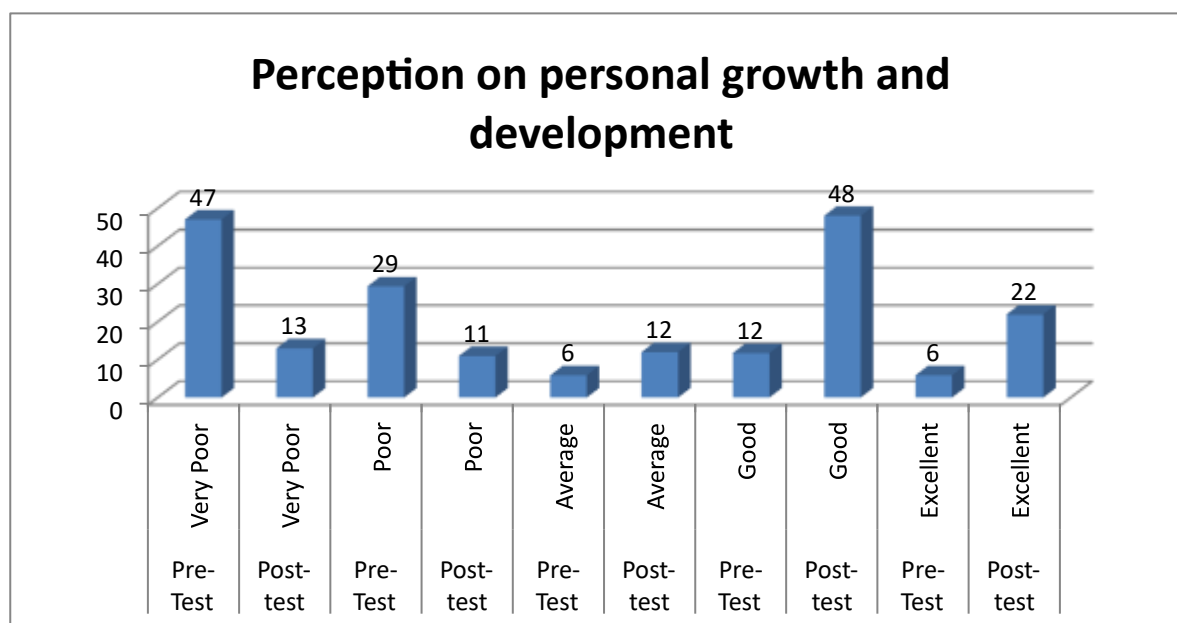
The provided data represents participants' self-assessment of how accepting they are of their strengths and weaknesses, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." In the Pre-Test, 59 participants reported being very poor at accepting their strengths and weaknesses. After the intervention, this number significantly decreased to 13 participants, indicating a substantial improvement. In the Pre-Test, 18 participants described their acceptance as poor. Post-Test results show an increase to 11 participants, suggesting that the intervention had a positive impact on those who initially had difficulties accepting their strengths and weaknesses. In the Pre-Test, 12 participants rated their acceptance as average. After the intervention, 12 participants maintained this perception, indicating no significant change in this category. In the Pre-Test, 12 participants felt good about accepting their strengths and weaknesses. Post-Test results indicate that 52 participants now feel good, which is a substantial improvement. In the Pre-Test, none of the participants rated their acceptance as excellent. After the intervention, 17 participants now report feeling excellent about accepting their strengths and weaknesses, indicating a considerable positive shift. In summary, the data suggests a significant positive shift in participants' self-perceived acceptance of their strengths and weaknesses after participating in the yogic intervention program. This indicates that the program had a beneficial impact on participants' self-awareness and acceptance of themselves, leading to an overall improvement in their ability to acknowledge and embrace their strengths and weaknesses.



**Fig 9 : Perception on sense of identity and who you are as a person**

The provided data represents participants' self-assessment of how clear their sense of identity and self-perception is, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." In the Pre-Test, 53 participants reported having a very poor sense of identity and self-perception. After the intervention, this number significantly decreased to 15 participants, indicating a substantial improvement. In the Pre-Test, 24 participants described their sense of identity as poor. Post-Test results show an increase to 13 participants, suggesting that the intervention had a positive impact on those who initially had difficulties in defining their sense of identity. In the Pre-Test, none of the participants rated their sense of identity as average. After the intervention, 12 participants now perceive their sense of identity as average, indicating some improvement in this aspect. In the Pre-Test, 24 participants felt good about their sense of identity. Post-Test results indicate that 39 participants now feel good, which is a substantial improvement. In the Pre-Test, none of the participants rated their sense of identity as excellent. After the intervention, 25 participants now report having an excellent sense of identity, indicating a considerable positive shift. In summary, the data suggests a significant positive shift in participants' self-perceived clarity of their sense of identity and self-perception after participating in the yogic intervention program. This indicates that the program had a beneficial impact on participants' self-awareness and understanding of themselves, leading to an overall improvement in their ability to define and comprehend their sense of identity.





**Fig 10: Perception on personal growth and development**

The provided data represents participants' self-assessment of their openness to personal growth and development, both before (Pre-Test) and after (Post-Test) the yogic intervention program. The response options range from "Very Poor" to "Excellent." In the Pre-Test, 47 participants reported being very poor in their openness to personal growth and development. After the intervention, this number significantly decreased to 13 participants, indicating a substantial improvement. In the Pre-Test, 29 participants described their openness as poor. Post-Test results show an increase to 11 participants, suggesting that the intervention had a positive impact on those who initially had difficulties being open to personal growth and development. In the Pre-Test, 6 participants rated their openness as average. After the intervention, 12 participants maintained this perception, indicating no significant change in this category. In the Pre-Test, 12 participants felt good about being open to personal growth and development. Post-Test results indicate that 48 participants now feel good, which is a substantial improvement. In the Pre-Test, 6 participants rated their openness as excellent. After the intervention, this number increased to 22 participants, indicating a considerable positive shift. In summary, the data suggests a significant positive shift in participants' self-perceived openness to personal growth and development after participating in the yogic intervention program. This indicates that the program had a beneficial impact on participants' willingness and receptivity to personal growth and development, leading to an overall improvement in their attitude towards self-improvement and personal advancement.

### Discussion

The study investigated the effects of yogic practices on emotional intelligence and self-concept among secondary school students, utilizing a theoretical framework encompassing Social-Emotional Learning (SEL) Theory, Yoga and Mindfulness-Based Interventions, and Erikson's Psychosocial Development Theory. Pre-test results indicated a prevalence of "Very Poor" and "Poor" ratings (59%) among participants. Post-test assessments showed a significant improvement, with a substantial decrease in this category (to 23%). This aligns with the SEL Theory, which emphasizes the development of emotional awareness. Pre-test scores revealed a majority of participants (76%) rating themselves as "Very Poor" or "Poor" in this aspect. Post-test results demonstrated a notable improvement, with only 22% rating themselves in these categories. This supports the idea that yoga and mindfulness practices enhance social-emotional skills.

Pre-test data revealed that a significant number of participants (76%) viewed their self-image and confidence level as "Very Poor" or "Poor". Post-test results showed a remarkable shift, with only 24% remaining in these categories. This suggests a positive impact on participants' self-perception and confidence, in line with Erikson's Psychosocial Development Theory.

Prior to the intervention, a substantial majority (76%) reported low acceptance of their strengths and weaknesses. Post-test data showed an encouraging improvement, with only 24% falling in these categories. This indicates that the program positively influenced participants' self-awareness and acceptance. The pre-test results indicated that a majority (77%) struggled with defining their sense of identity. Post-test assessments demonstrated a considerable positive shift, with only 35% remaining in these categories. This

suggests that the program significantly improved participants' self-awareness and understanding of their own identity. Initially, a substantial majority (76%) rated themselves as "Very Poor" or "Poor" in their openness to personal growth and development. Post-test results showed a substantial shift, with only 24% remaining in these categories. This indicates that the program had a notable impact on participants' receptivity to self-improvement.

### Conclusion

The present study sought to examine the impact of yogic practices on emotional intelligence and self-concept among secondary school students, guided by a theoretical framework rooted in Social-Emotional Learning (SEL) Theory, Yoga and Mindfulness-Based Interventions, and Erikson's Psychosocial Development Theory. The results reveal compelling evidence of the positive influence of yogic interventions on various dimensions of emotional intelligence and self-concept. The intervention's effect on the recognition of emotions was particularly noteworthy. Participants demonstrated a significant improvement in their ability to identify and acknowledge their own emotions, aligning with the principles of SEL Theory. This suggests that incorporating yogic practices in secondary education can be instrumental in fostering emotional awareness. Furthermore, the program demonstrated a substantial positive impact on participants' ability to empathize with the emotions of others, reflecting the success of the yogic interventions in enhancing social-emotional skills. This aligns with the foundational principles of Yoga and Mindfulness-Based Interventions, emphasizing the integration of mind, body, and spirit. Regarding self-concept, participants exhibited marked improvements in their self-image, confidence, and acceptance of strengths and weaknesses. These findings resonate with Erikson's Psychosocial Development Theory, highlighting the significance of identity formation and self-perception during adolescence.

The intervention appeared to facilitate a positive sense of self and emotional well-being. Additionally, the study revealed that participants' sense of identity became clearer and more defined after engaging in yogic practices. This suggests that the program positively influenced participants' self-awareness and understanding of their own identity, a critical aspect of personal development. Moreover, the results indicate a substantial increase in participants' openness to personal growth and development. This shift supports the idea that yogic interventions contribute to a more receptive attitude towards self-improvement. In conclusion, the findings of this study provide compelling evidence for the positive impact of yogic practices on emotional intelligence and self-concept among secondary school students. The results align with the proposed theoretical framework and emphasize the potential of holistic educational approaches. Incorporating yogic interventions in educational settings presents a promising avenue for nurturing emotional well-being, self-awareness, and positive interpersonal relationships among adolescents. This study contributes to the growing body of research advocating for a comprehensive and balanced approach to education that encompasses both cognitive and socio-emotional development. Future research should further explore the long-term effects of such interventions and their implications for educational policy and practice.

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