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Comparative study of psychological well-being in Adults Practicing and Non-practicing: Effects of Yoga and Meditation.

Srishti Dhruv Singh[1], Mr. Abhijeet Chore[2], Mrs. Vaishali Bendre[3]
Department of Psychology, MIT World peace University

Abstract: Objective: The objective of this study was to determine whether there is a significant difference in psychological well being of Yoga/Meditation practitioners and non-practitioners as well as in men and women practitioners and non-practitioners. Secondarily, the effect of yoga and meditation has been discussed.
Method: 200 participants of age group from 25 to 50 (Male=100 and Female=100) were assessed through Ryff Psychological well-being scale. 100 participants were practitioner (Male=50 Female=50) while other 100 participants were non-practitioners (Male=50 Female=50) All the participants were given 18 items scale to solve.
Results: 200 participants completed the questionnaire. The average score increases in and non-practitioners to practitioners were 10.4%. With the statistical analysis of t-test the null hypothesis got rejected indicating there is a significant difference in the psychological well-being of practitioners and non-practitioners of Yoga/Meditation.
Conclusion:Yoga/Meditation may be beneficial for betterment of psychological well-being of a person.
Keywords: Yoga, Meditation and Psychological Well-being

I. INTRODUCTION

A. *Overview*

In this Comparative study, I examined whether yoga and meditation practicing adults may have a difference in their psychological well-being than people not practicing it. I measured psychological well-being with the help of the Carol Ryff Scale through mailed Google forms. In this survey method, outcomes were assessed from data abstracted from 200 Adults age group from 25 to 50 (Male=100, Female=100) from unrelated workplaces. After controlling all relevant factors, I have examined the hypothesis that those practicing yoga and meditation have a difference in their psychological well-being.

B. *Concepts*

"*Psychological well-being refers to inter-and intraindividual levels of positive functioning that can include one's relatedness with others and self-referent attitudes that include one's sense of mastery and personal growth. Subjective well-being reflects dimensions of affect judgments of life satisfaction.*" Burns R (2016).

Psychological wellbeing (PWB) is quite similar to other terms that refer to positive mental states, such as happiness or satisfaction. The feature of well-being is the extent to which people experience positive emotions and feelings of happiness. Sometimes this aspect of psychological well-being is referred to as subjective well-being (*Diener, 2000*).

Types of Well-being: The first term "Hedonic" well-being means the subjective feelings of happiness. It comprises two components, an affective component (high positive affect and low negative affect) and a cognitive component (satisfaction with life). It is proposed that an individual experiences happiness when positive affect and satisfaction with life are both high (*Carruthers & Hood, 2004*).

The second term, "Eudaimonic" well-being is the purposeful aspect of PWB. The psychologist Carol Ryff has developed a very clear model that breaks down Eudaimonic well-being into six key types of psychological wellbeing.

Carol Ryff has conceptualized psychological wellbeing as consisting of 6 dimensions: autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, self-acceptance. She has designed self-report scales to assess individuals' wellbeing at a particular moment in time within each of these 6 dimensions. Three to 12 item per scale validated versions exist of the measure use in survey research or other data collection. Individual respond to various statements and indicate on a 7-point Likert Scale how true each statement is of them. Higher Scores on each scale indicate greater well-being on that dimension.

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The Six Sub-Scales of the psychological well-being are as follows:

1) *Self-acceptance*: Positive attitude toward the self; acknowledgment and acceptance of multiple aspects of self, including good and bad qualities; positive feelings about one's past
2) *Positive relations with others*: Warm, satisfying, trusting relationships with others, concern for the welfare of others; having strong empathy, affection, and intimacy, and understanding of the give-and-take part in relationships
3) *Autonomy*: Self-determination and independence, the ability to resist social pressures to think and act in own ways and regulate behaviour from within.
4) *Environmental mastery*: Sense of mastery and competence in one's environment and the ability to control a complex array of external activities and leverage opportunities; the capacity to choose or create contexts that suit needs and values
5) *Purpose in life*: The possession of goals and a sense of direction; the feeling that there is meaning to present and past life; holding beliefs that give life purpose as well as aims and objectives for living
6) *Personal growth*: Feelings of continued development and the sense that one is growing and expanding; openness to new experiences; realization of one's potential and perceived improvement in self and behaviour over time; change that reflects greater self-knowledge and effectiveness

Well-being is a dynamic concept that includes subjective, social, and psychological dimensions as well as health-related behaviours. The Ryff Scales of Psychological Well-Being is a theoretically grounded instrument that specifically focuses on measuring multiple facets of psychological well-being. These facets include the following:

a) Self-acceptance
b) The establishment of quality ties to other
c) a sense of autonomy in thought and action
d) The ability to manage complex environments to suit personal needs and values
e) The pursuit of meaningful goals and a sense of purpose in life
f) Continued growth and development as a person.

Meditation known as "yog" in Hindi is derived from a Sanskrit word. The meaning of yog is to meet our Soul with the universe of Supreme Power. Meditation is the act of remaining in a silent and calm state for some time, as part of religious training, or so that you are more able to deal with the problems of everyday life. It isn't about zoning out but a spiritual practice for our mind and training awareness. Many mediators were observed and the common thing noticeable in them are calmness, attentiveness, and an increased value of empathy and Patience. Once we are empathetic our relationships with others become stronger. Having empathy enables us to build those social connections. To feel connected to others is hugely important for our optimal wellbeing. It is the very basis of human relationships and helps us to feel valued, loved, and cared for. Connection with others is good for our mental well-being. Empathy improves our capacity to communicate well with others, not just individually but as part of a team. It will help you to effectively lead and inspire others, and develop more compassionate relationships. A lot of things in life are beyond our control, but it is possible to have greater control over our actions and respond to the situations we find ourselves in. For this everyone should do meditation for cultivating their awareness and increasing their ability to focus. By practicing meditation there is a sense of personal growth our behaviour changes and we continue towards self-actualization.

According to Trinlay Rinpoche, our happiness doesn't come from external factors or material pursuits. Rather, the main source of our happiness comes from within. When we practice meditation, our mind accesses the wealth of qualities that already exist within us. When we meditate, we are dedicating the amount of time and effort to be mindful. To do this, we choose a meditation object – the breath, for example – and pay attention to it. We s upright and still, and simply settle our minds on the breath. Breathe in, we're aware that we're breathing in. Breathe out, we're aware that we're breathing out. Most of us find that the mind does not stay put! One moment we're paying attention to the breath, or some other meditation object, and the next we are imagining what we will eat for dinner. Our mind wants to make itself heard. When we wandered from our breath, we should invite our minds to come back. And then the mind wanders off. And we bring it back, over and over again. This is the practice of being mindful, of meditation. Yoga and meditation researches are being carried out in almost every field today including Psychology, Education, and even in clinical settings to discover solutions to all human problems from within human beings. Goleman and Davidson (1977) divided all meditational techniques into two broad categories i.e., mindfulness and concentrative meditation depending upon the technique of attention direction. Mindfulness meditation refers to an ability to bring a non- judgmental sustained awareness to the object of attention rather than cultivating focused awareness of single object, such as a word or a mantra as done in concentrative form of meditation. Mindfulness meditation is also referred to as insight meditation or vipassana meditation.

Concentrative meditation is a disciplined, single pointed focus of attention in which attention is focused in a non-analytical, unemotional way, with intent to directly experience the object of meditation.

Yoga is a spiritual discipline or a subtle science, which focuses on bringing harmony between mind and body. Consider it as a 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 old yogic scriptures, people practicing yoga defined it as combining consciousness with that the Universal Consciousness. Yoga indicates a precise harmony between the mind and body, Man and Nature. According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. A person who has experienced this oneness of existence in this world is termed a yogi, who has attained nirvana, Mukti, or moksha (enlightenment). Living with freedom in all stages of life, with health and harmony shall be the main objectives of Yoga. Yoga is majorly considered as an 'immortal cultural outcome' of Indus Saraswati Valley civilization – dating back to 2700 B.C., has proved to be upliftment of a person from a materialistic lifestyle.

The science of yoga has its origin thousands of years ago, long before the first religions or belief systems were born. Shiva is seen as the first yogi or Adi yogi, and the first Guru or Adi Guru of Yoga. Many Thousand years ago, on the banks of the lake Kantisarovar in the Himalayas, Shiva bestowed his knowledge on the legendary Saptarishis or "seven sages". The sages carried the powerful yogic science to different parts of the world, including Asia, the Middle East, Northern Africa, and South America. Agastya, the Saptarishi who travelled across the Indian subcontinent, crafted this culture around a core Yogic way of life.

The remains found in the Indus Saraswati valley civilization indicate the presence of Yoga in India. The phallic symbols, seals of idols of the Mother Goddess are suggestive of Tantra Yoga. The presence of Yoga is available in folk traditions, Indus valley civilization, Vedic and Upanishadic heritage, Buddhist and Jain traditions, Darshana's, epics of Mahabharat and Ramayana, theistic traditions of Shiva's, Vaishnavas, and Tantric traditions. In olden times, Yoga was being practiced under the direct guidance of the Guru and spiritual value was given special importance. Yog-Sadhana was made compulsory in the everyday ritual of gurukul going students. Sun was given the highest importance during the Vedic period. The practice of 'Surya namaskar may have been invented later due to this influence. Though Yoga was being practiced in the pre-Vedic period, the great Sage Maharshi Patanjali codified the practices of Yoga, its meaning, and its related knowledge through his Yoga Sutras. After Patanjali, many Sages and Yoga Masters contributed greatly to the preservation and development of the field through their well-documented practices and literature. The main sources, from which we get the information about Yoga practices and the related literature during this period, are available in Vedas (4), Upanishads(108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18), etc.

The period between 500 BC - 800 A.D. is considered the Classical period which is also considered the most fertile period in the history and development of Yoga. During this period, commentaries of Vyasa on Yoga Sutras and Bhagavad-Gita, etc. came into existence. This period can be mainly dedicated to two great religious teachers of India –Mahavir, and Buddha. The concept of Five great vows – Pancha mahavrata- by Mahavir and the eightfold path by Buddha – made contributions to Yoga sadhana. Bhagavad-Gita has elaborately presented the concept of Gyan yoga, Bhakti yoga, and Karma Yoga. These three types of yoga are still the highest example of human wisdom and even today people find peace by following the methods shown in the Gita.

800 A.D. - 1700 A.D- the Post Classical period wherein the teachings of great Acharyatrayas-Adi Shankaracharya, Ramanujacharya, Madhavacharya-were prominent during this period. The teachings of Suradasa, Tulasidasa, Purandardasa, and Mirabai were the great contributors during this period. The Natha Yogis of Hathayoga Tradition like Matsyendaranatha, Gorkshanatha, Cauranginatha, Swatmaram Suri, Gheranda, Shrinivasa Bhatt are some of the great personalities who popularized the Hatha Yoga practices during this period.

1700 - 1900 A.D-Modern period in which the great Yogacharyas- Ramana Maharshi, Ramakrishna Paramhansa, Paramhansa Yoga Nanda, Vivekananda, etc. have contributed to the development of Raja Yoga. This was the period when Vedanta, Bhakti yoga, Nathayoga, or Hatha-yoga flourished. The Shadanga-yoga of Gorakshashatakam, Chaturanga-yoga of Hathayogapradipika, Saptanga-yoga of Gheranda Samhita, were the main tenents of Hatha-yoga.

C. Present Study

1) Statement of the Problem

Yoga and *Meditation* have been ancient methods that originated in India Many yogis and ascetics stayed in the Himalayan range and practiced Yoga with Meditation in 5,000-3,500BCE in India. In the Yog darshan(philosophy) by *Patanjali* (Father of Yoga), we came to know about these practices. They used such methods to gain enlightenment or have some sort of spiritual awakening. (Spiritual Intelligence). Yoga consists of Asanas which are done in a disciplined and rhythmic way to attain equilibrium between the Spiritual, Mental, and Physical aspects of an individual, and Meditation is a method of concentrating on the breaths, thoughts, or activity to attain a clear and emotionally stable mind.

Yoga and Meditation have many health benefits with some psychological benefits too such as increased body awareness, low-stress levels, boost confidence, etc. Now in the Modern era, Yoga and Meditation have gained popularity all over the world due to their being a low-cost technique with numerous benefits.

The other reasons which People got attracted to Yoga and Meditation:

a) Smaller families and ever-increasing high missions, demands, and feelings of loneliness.
b) Youth are so distracted that finding their motives in life has been important now.

Why do we feel like the purpose of our life is lost? Because this is the life of social media, people want their life in the same way by looking at others, but they do not understand that they also have any identity. We do not accept ourselves and always think that the life of others is better than ours. That's why so many people are filled with despair. Take their frustration out on your family which leads to messed up relationships. But you must understand that you are the reason for what has happened to date. Your hard work and confidence give you the push to move forward. It is better to make yourself grow than to despair of unimportant issues. Psychological wellbeing is one such interesting variable that is necessary for all. I want to say from this research that the culture which was born in our land of India and is now famous all over the world, why can't we use it. The psychological well-being of every human being is a must for healthy and long lives. Research has found that people with high psychological well-being are less likely to engage in criminal activity or abuse drugs and alcohol. Positive psychological well-being predicts more prosocial behaviour, such as volunteering. Our life should have a purpose instead of
Living a life with meaning and purpose is key to improving your psychological well-being.
Our big asset in life is our health. There are so many diseases in the world that we have to avoid for long life. The outbreak of the Coronavirus happened in 2020. A Virus that directly affected the respiratory system of a human being. Many new circumstances were faced by us such as lockdown, quarantine, etc. But here we are healthy and vaccinated. This period made us enlightened towards yoga and meditation for the betterment of our health. Many of us started and benefitted from it. This fire that has started should not be extinguished. So many people were alone in Corona time instead of being the social animal we are. Our life was such that we always wanted entertainment but Covid put a full stop to everything. Everyone had nothing to do but stay at home, everyone started getting bored and became victims of loneliness. I have read articles and my conclusion is that many people started yoga thinking of their health but today they feel confident about their healthy bodies. This is the same zeal that got me motivated to study this topic.
In Meditation, we can include any kind of practice during which we can calm our mind and expand our consciousness. Meditation practice has been known for a long time ago. However, it is still gaining popularity since nowadays people are under more and more stress. Meditation is thought to help cope with chronic disorders or stress as well. Meditation practices such as mindfulness meditation or yoga showed that they are beneficial for reducing stress, depression, and anxiety. The study in which participated patients with active depression and anxiety showed a reduction in both depression and anxiety scores after the course of meditation compared to the control group.
Yoga practice was also examined in many studies as a depression treatment and showed some promising results. Another study showed improvement in perceived stress after yoga practice in a group of distressed women. Many studies of meditation practices showed their beneficial effects on depression, mood, anxiety, and stress. People should be more aware of the effects of practices such as mindfulness meditation or yoga and consider their role in addressing psychological stress. Meditation may be a useful practice in maintaining health and well-being. However, further research on meditation practices is still needed. Research such as this will provide a clear aspect as to why people should practice yoga and meditation. In the Indian context, we have many extrinsic factors that affect our lifestyle. Keeping all these factors in mind, the research is conducted.
Regular yoga practice was connected to higher levels of psychological well-being in many cross-sectional and longitudinal studies. To date, numerous studies have reported the benefit of meditation on wellbeing. Regular practice of yoga and meditation promotes strength, endurance, and flexibility and facilitates characteristics of friendliness, compassion, and greater self-control while cultivating a sense of calmness and well-being. One should make health through yoga and one should keep the mind strong with the help of meditation. With meditation we remain focused, meditation gives us the power to move forward without being afraid of any situation that might come in front of us. In such a busy life, everyone wants that whatever they do, they should get their results soon. Because of this people do not even try it. Through this research, when people will see for themselves that they get to benefit from doing yoga and meditation, then they will do it. Take this research as a motivator for your life.

2) *Objective of the study.*

a) To find out the difference between psychological well-being of people practicing yoga meditation and those who are not.

b) To find out the difference between psychological well-being of men practicing yoga and meditation and men who are not.

c) To find out the difference between psychological well- being of women practicing yoga and meditation and women who are not.

3) *Significance of Study*

The fundamental purpose of doing this research is to find the effects of Yoga and Meditation on an Indian Individual's psychological well-being such as Self-acceptance and self-growth.

Psychological well-being is beneficial for adults to live a healthy life, making it an important aspect of one's life in the college years (Garcia, Garcia, Castillio, & Querant, 2011). Adults with little support and less than favorable psychological well-being were found to be more likely to engage in negative activities such as alcohol use, sedentary behavior, and too little or too much sleep. Life dissatisfaction or even suicidal behavior have also been documented the study will contribute to a better understanding of psychological well-being and the variables that may impact it.

The research will help people to find out the truth about doing yoga and meditation. Indians are very ignorant about their culture. This will make them aware plus motivated to do these Indian practices and be blessed with the benefits. The age group from 25-50 deals with wellness, personal growth, career, education, and empowerment concerns. This very crucial period in their life span where so much has to be achieved therefore their psychological well-being should be at a better level. Creating Awareness about Yoga and Meditation for this age group is the importance of this research.

The application of this research will be:

a) Research to be used by different psychologists and psychiatrists to treat disorders, control anxiety and stress caused due to negative body image, not self-accepting, the blurred purpose of life, and a less compatible environment.

b) As a truth book, to describe whatever will be the effect of yoga and meditation. Clearance of any negativity.

II. REVIEW OF LITERATURE

1) Annapoorna, et.al, in their research examine the Effect of Yoga Therapy on Psychological well – being and Quality of life in anxiety disorder by assessment of Psychological General well-being index on 50 subjects (30 males, 20 females). The people suffering from medical and other psychiatric disorders were excluded. These subjects were trained in yoga therapy. The results were calculated by pre assessment and post assessment before therapy and after three months of the therapy respectively. The authors found that yoga therapy is significantly effective on anxiety disorders in Quality of life and psychological well-being.

2) Benedek. et.al, (2016) in their research hypothesized mediating effects of body awareness, satisfaction with body image, and mindfulness were investigated. researchers used body awareness (BAQ), dissatisfaction with body image (BIQ), mindfulness (MAAS) and well-being (WHO-5) on a sample of 203 healthy adults (183 females,) practicing yoga at an advanced level. Body awareness, body image dissatisfaction and mindfulness showed significant correlations with the weekly frequency of yoga practice as well as with psychological well-being. Body awareness, body image and mindfulness mediated the connection between yoga practice and well-being. In the regression analysis, body image dissatisfaction and body awareness remained connected to well-being even after controlling for practice frequency, mindfulness, gender and age. According to these results, body awareness, body image satisfaction and mindfulness are mediators of the connection between yoga practice and well-being.

3) Hafner et.al, (2009) in their research discussed the Effects of fitness training and yoga on well-being stress, social competence and body image. Researchers used Body-Image-Questionnaire Symptom-Checklist- 90R, Complaint- List, Adjective Mood-Scale, and a Visual Analogue Scale for assessing stress-level to assess on 18 persons attending a gym and 21 taking part in a yoga program. The researchers discovered that physical activity in general improves psychological well-being, however, gym and yoga seem to have different psychological impacts (sexual discomfort, body related anxiety, somatization etc.).

4) Andrew et.al, (2005) in their research examined the relationship between self-esteem and psychological well-being. The extent to which self-esteem (SE) Level and SE Stability predicted scores on Ryff's (1989) multidimensional measure of psychological well-being. Main effects for SE Level emerged on all six subscales, indicating that high self-esteem was associated with greater well-being than was low self-esteem. In addition, main effects for SE Stability emerged for the autonomy, environmental mastery, and purpose in life subscales, indicating that stable SE was associated with higher scores than was unstable SE. Finally, SE Level × SE Stability interactions emerged for the self-acceptance, positive relations, and personal growth subscales indicating more complex relationships between self-esteem and these aspects of well-being. Theoretical implications of the relationship between fragile self-esteem and positive psychological functioning are discussed.

5) Cramer, et.al (1991) in their research used Daily Hassles Scale (DHS), General Well-being Schedule (GWB), Spielberger State Anxiety Inventory (S-Anxiety), and Profile of Mood States (POMS) on 35 sedentary, mildly obese women to find the relationship between moderate exercise training, psychological well-being and mood state was investigated. A 2 (exercise (EX) (N = 18), and nonexercised (NEX) (N = 17) groups) × 3 (baseline, 6-week, 15-week testing sessions) factorial design was used with data analyzed using repeated measures ANOVA. The EX and NEX groups had significantly different patterns of change over time for GWB total scores [F (2,66) = 5.72, p = 0.005] and the GWB subscales 'energy level' and 'freedom from health concern or worry'. Scores for the EX-group were elevated at both 6 and 15 weeks. General well-being total scores and subscale 'energy level' scores were significantly correlated with improvement in submaximal cardiorespiratory fitness (r = −0.41, p = 0.014; r = −0.40, p = 0.017, respectively). Exercise training also had a significant effect on frequency but not intensity of DHS scores, and S-Anxiety, with a significant decrease seen in the EX-group at 6 weeks but not 15 weeks. Profile of Mood States scores were not significantly related to exercise training. These data support the results of other studies that have reported improvement in general psychological well- being with exercise training.

6) Wardle and Cooke (2005) in their research examines the most recent empirical evidence on the relationship between childhood obesity and body dissatisfaction, self-esteem and depression. Studies of clinical samples typically report poorer psychological well-being in treatment seekers when compared with population-based obese and normal weight controls. However, research in community samples suggests that despite moderate levels of body dissatisfaction, few obese children are depressed or have low self-esteem. A number of important moderators and mediators of the association between obesity and well-being have emerged, with females, Caucasians and adolescents being particularly at risk. Implications for treatment and future research priorities are suggested.

7) Roothman, et.al (2003) in their research aim to determine whether men and women differ with regard to aspects of psychological well-being. For the purposes of this study, a meta-analysis was performed on data from a trans-university project, involving a multicultural availability sample of 378. The participants each completed 13 scales that measure psychological well-being in affective, physical, cognitive, spiritual, self and social aspects. Statistically significant gender differences with small to medium practical effects were found. Men scored higher on physical self-concept, automatic thoughts (positive), constructive thinking, cognitive flexibility, total self-concept, and fortitude. Women scored higher on the expression of affect, somatic symptoms, and religious well-being. No significant gender differences were found on sense of coherence, satisfaction with life, affect balance, emotional intelligence, self-efficacy, and the social components of self-concept and of fortitude. The results are in line with gender stereotypes and traditional socialisation practices and possibly reflect the impact of longstanding social inequity between men and women.

8) Josefesson, et.al (2011) in their research discussed that how meditation practice improves the ability to be mindful in daily life which in turn promotes psychological well-being. In order to test this hypothesis, the relations between meditation experience, five mindfulness facets and psychological well-being were studied in a sample consisting of Buddhist meditators, Western mindfulness meditators and non-meditators. The meditators scored higher than non-meditators on all mindfulness facets except Describe, but when age and gender were controlled for there were significant differences only on Non-React and Observe. Multiple and simple mediation were tested in a path model framework. Length of meditation experience was related to Non-React and Observe, and there was a similar trend also for non-Judge, suggesting that these mindfulness facets are the ones most strongly associated with mindfulness meditation practice. The multiple mediation analysis showed an indirect effect of meditation experience on psychological wellbeing via the five mindfulness facets. Simple mediation analyses indicated that non-React was the primary mediator. These results support the notion that length of meditation experience is related to higher levels of mindfulness, which in turn is associated with improved well-being.

9) Bostock, Sophie, et.al (2019) in their research investigated whether a mindfulness meditation program delivered via a smartphone application could improve psychological well-being, reduce job strain, and reduce ambulatory blood pressure during the workday. Participants were 238 healthy employees from two large United Kingdom companies that were randomized to a mindfulness meditation practice app or a wait-list control condition. The app offered 45 pre-recorded 10- to 20-min guided audio meditations. Participants were asked to complete one meditation per day. Psychosocial measures and blood pressure throughout one working day were measured at baseline and eight weeks later; a follow-up survey was also emailed to participants 16 weeks after the intervention start. Usage data showed that during the 8-week intervention period, participants randomized to the intervention completed an average of 17 meditation sessions (range 0–45 sessions). The intervention group reported significant improvement in well-being, distress, job strain, and perceptions of workplace social support compared to the control group. In addition, the intervention group had a marginally significant decrease in self-measured workday systolic blood pressure from pre- to post-intervention. Sustained positive effects in the intervention group were found for well-being and job strain at the 16-week follow-up assessment. This trial suggests that short guided mindfulness

meditations delivered via smartphone and practiced multiple times per week can improve outcomes related to work stress and well-being, with potentially lasting effects.

10) Christopher (2011) in his research examines the cultural values and assumptions underlying its theory and research. Contemporary understandings of psychological and subjective well-being are placed in cultural and historical context to illuminate their Euro-American cultural roots. Approaches to psychological well-being are shown to presuppose ontological and liberal individualism as notions of the self and as normative prescriptions for the good or ideal person. It is argued that culture-free theories or measures of well-being are unattainable; all understandings of psychological well-being are based on moral visions.

11) Shohani et.al (2018) in their research discussed the effect of Yoga on stress, anxiety and depression in women. The researchers used DASS-21 (Depression Anxiety Stress Scale-21) on 52 women with a mean age of 33.5 practicing Hatha Yoga. Depression, anxiety, and stress decreased significantly in women after 12 sessions of regular Hatha yoga practice. The researches concluded that yoga has an effective role in reducing stress, anxiety, and depression, thus, it can be used as complementary medicine.

12) Dwivedi et.al (2015) in their research examines the effect of mindfulness developed through Yoga practices on aggression and positive affect among working professionals. A pretest, posttest was used on Yoga group (n= 80) and control group (n=80) for a duration of 10 weeks. Mild to moderate physical exercises and management theories were taught to the control group. There was no significant difference in the variable scores between both the groups. Postintervention results revealed that Yoga Group showed statistically significant ($P<0.001$) reduction in aggression and significant enhancement in positive affect in comparison to the control group.

13) Gaiswinkler et.al (2016) in their research titled as examined how different levels of yoga involvement are related to different parameters of mental health and illness. 455 participants (410 females) were investigated by means of an internet survey. 362 yoga practitioners (327 females) rated their degree of yoga involvement on the Yoga Immersion Scale. A control group was comprised of 93 gymnastics practitioners (83 females). All participants completed the Multidimensional Inventory for Religious/ Spiritual well- being, the Freiburger mindfulness Inventory and the Brief Symptom Inventory for psychiatric symptoms. The results indicated that yoga practice might have its biggest impact on mental health when it is part of a practitioner's worldview.

14) Jarry et.al (2017) in their research examined the effectiveness of Ashtanga Yoga as an intervention to improve psychological wellbeing. 44 participants were measured on their depression, anxiety, affect, self esteem and interpersonal functioning before starting classes, after the 110th class ad after the last class. Completers reported significant improvements in depression and anxiety symptoms, affect, self esteem and interpersonal functioning dimensions related to assertiveness, attention to one's needs and capacity to connect.

15) Tihanyi et.al (2016) in their research hypothesised mediating effects of body awareness, satisfaction with body image, and mindfulness were investigated. 203 healthy adults (183 females, mean age: 36.8 ± 10.03 years) practicing yoga at an advanced level were involved in the study. Participants completed online questionnaires assessing body awareness (BAQ), dissatisfaction with body image (BIQ), mindfulness (MAAS) and well-being (WHO-5). Body awareness, body image dissatisfaction and mindfulness showed significant correlations with the weekly frequency of yoga practice as well as with psychological well-being. Body awareness, body image and mindfulness mediated the connection between yoga practice and well-being. In the regression analysis, body image dissatisfaction and body awareness remained connected to well-being even after controlling for practice frequency, mindfulness, gender and age. According to these results, body awareness, body image satisfaction and mindfulness are mediators of the connection between yoga practice and well-being.

16) Keune et.al (2019) in their research examined the association between mindfulness meditation, self-reported trait mindfulness and their predictive value for psychological well-being in a non-clinical sample. Individuals who engaged in mindfulness meditation regularly (N = 30) were compared to individuals without meditation experience (N = 30) on various scales which assessed trait mindfulness and psychological well-being. Meditators reported higher emotional well-being, which was predicted by frequency and duration of practice. Especially those practitioners, who made efforts to implement mindfulness practice in activities of everyday life showed enhanced emotional adjustment. In an explorative analysis, mindfulness was identified as a putative partial mediator of the relationship between meditation practice and well-being.

17) Carmody and Baer (2007) in their research investigated relationships between home practice of mindfulness meditation exercises and levels of mindfulness, medical and psychological symptoms, perceived stress, and psychological well-being in a sample of 174 adults in a clinical Mindfulness-Based Stress Reduction (MBSR) program. This is an 8- session group program for individuals dealing with stress-related problems, illness, anxiety, and chronic pain. Participants completed measures of mindfulness, perceived stress, symptoms, and well-being at pre- and post-MBSR, and monitored their home practice time throughout the intervention. Results showed increases in mindfulness and well-being, and decreases in stress and symptoms,

from pre- to post-MBSR. Time spent engaging in home practice of formal meditation exercises (body scan, yoga, sitting meditation) was significantly related to extent of improvement in most facets of mindfulness and several measures of symptoms and well-being. Increases in mindfulness were found to mediate the relationships between formal mindfulness practice and improvements in psychological functioning, suggesting that the practice of mindfulness meditation leads to increases in mindfulness, which in turn leads to symptom reduction and improved well-being.

18) Sedlmeier, et.al (2012) in their research gave an overview of the effects of meditation on psychological variables that can be extracted from empirical studies, concentrating on the effects of meditation on nonclinical groups of adult meditators. They briefly summarize the major theoretical approaches from both East and West. The 163 studies that allowed the calculation of effect sizes exhibited medium average effects (= .28 for all studies and = .27 for the n = 125 studies from reviewed journals), which cannot be explained by mere relaxation or cognitive restructuring effects. In general, results were strongest (medium to large) for changes in emotionality and relationship issues, less strong (about medium) for measures of attention, and weakest (small to medium) for more cognitive measures. However, specific findings varied across different approaches to meditation (transcendental meditation, mindfulness meditation, and other meditation techniques). Surprisingly, meditation experience only partially covaried with long-term impact on the variables examined. In general, the dependent variables used cover only some of the content areas about which predictions can be made from already existing theories about meditation; still, such predictions lack precision at present.

19) Ahuja and Gusain (2021) in their research investigated the impact of Transcendental Meditation (T.M.) on Job Involvement of lower management staff of an organization. A pre-and-post research design with control group was adopted for the study. A sample of 20 male workers was taken from House Keeping Department of a shopping mall of the Delhi Metro City and were divided into two groups, i.e., experimental and control group, each of 10 subjects.The subjects werehomogenous in terms of economic, social and educational status and with the age range of 21 to 30 years. The data were analyzed in two manners i.e., intra-group comparison and inter-group comparison. Statistical Student's 'A' test was applied for the intra-group comparison while statistical 't' test was adopted for the inter-group comparison with criterion of alpha = or p< .05. The results show that two months Transcendental Meditation practice proven beneficial in improving Job Involvement of the lower management staff of the organization.

20) Byun (2018) in the research mentioned that the practice of self-love and its meaning provides the foundation of Mindfulness Self-Compassion (MSC) which is widely accepted today. Self-love is a healthy willpower to live one's life well, and it is different from egoism or autism because meditation begins as a way of strengthening life. This study examines the psychological basis of the traditional Buddhist practice by comparing Buddhist scripture Path of Purification (Visuddhimagga) which suggests self-love meditation, psychotherapy theory, and Kohut's self-psychology among psycho-dynamic theories. Both 'loving-kindness' and 'self-love' are not only a volitional aspect but also a starting point for the spiritual development, encouraging us to move on from narcissistic emotion. Also, loving-kindness and self-love are psychological factors that affect happiness and strengthen personality. Therefore, it is undeniable that healthy self-love works as an essential instrument in our mental growth.

21) Franchimont and Marie in their research examined the effects of long-term meditation on cognitive emotion regulation, interoceptive awareness and brain structures. Psychological and physiological mechanisms underlying the favorable effects of meditating have been increasingly investigated in different fields of study. Highlight potential correlations between these modulated factors is therefore the main objective of the project. In this project, they have been involved in bibliographical researches and statistical analysis of MRI and behavioral data from a group of heartfulness long-term meditators (N= 50) and a control group (N= 37). The objective was to evaluate the role of long-term meditation on two cognitive functions known to be modulated by meditation practice – emotion regulation (ER) and interoceptive awareness (IA) – and their related neuroanatomical areas. In line with the hypotheses, meditators reported to use more effective emotion regulation strategies and showed a higher level of interoceptive awareness than controls. We also found brain structure modulations among meditators. Summary- From the above review of literature, I came to know how yoga and meditation is useful in betterment of psychological well-being. Researches on psychological well being is less in Indian context as well as in the age group from 25-50. On the basis of limitations, found in above mentioned studies the following hypothesis is constructed.

22) Hypothesis

a) *Null Hypothesis:* There will be no significant difference in the psychological well-being of practitioners and non-practitioners of Yoga and Meditation. Alternate Hypothesis-There will be a significant difference in psychological well-being of practitioners and non- practitioners of Yoga and Meditation.

b) *Null Hypothesis:* There will be no significant difference in the psychological well- being of Men practitioners and non-practitioners of Yoga and Meditation. Alternate Hypothesis-There will be a significant difference in the psychological well-being of Men practitioners and Men non- practitioners of Yoga and Meditation.

c) Null Hypothesis: There will be no significant difference in the psychological well- being of Women practitioners and non-practitioners of Yoga and Meditation. Alternate Hypothesis- There will be a significant difference in the psychological well-being of Women practitioners and non- practitioners of Yoga and Meditation.

III. METHOD

A. Introduction

I randomly selected 200 adults aged 25– 50 years from different work environments in urban and suburban settings. I contacted each participant for their consent to be a part of my research. All the potential participants received the mailed questionnaire (Google Forms). There was no financial incentive for study participation. A total of 200 participants completed the questionnaire, yielding a response rate of 100%. There were no differences in response rates across gender and age. The distribution of men and women was similar overall practice patient base of 50% women and 50% men in criteria of Practitioners and Non-practitioners. The mean age was 35.8 years for men and for women 36.6 years. (Age range 25-50 years). The questionnaire assessed 6 subscales of psychological well-being and demographic information.

B. Operational Definition

Psychological Well-being is operationally defined on the basis of simple notion of a person's welfare, happiness, advantages, interests, utility, and quality of life (Burris, Breeching, Salesman, & Carlson, 2009).

C. Sample and Procedure

200 participants from different work environments such as hospitals, corporate offices, and NGOs were selected to represent the sample for the population from the age group of 25-50(Mean age M=35.8 years F=36.6 years). 100 participants from the sample (male and female both) were practicing Yoga and Meditation from the range of 2 to 10+ years and 100 participants from the sample (male and female both) were not practitioners of Yoga and Meditation. The percentage of males and females were equal in both criteria. (Independent Variable- Yoga and Meditation and Dependent Variable- Psychological Variable).

The following conditions were controlled for minimizing the extraneous variance in the research is:

1) People suffering from psychological disorders or distress are not counted in the research.
2) Foreigners are not counted in the research.
3) People Speaking and understanding the English language are selected for the research only.
4) Age Group constant from 25 to 50.

Consents were taken for active participation from every participant. For practical, cost-effective, convenient, and manageable I used the survey method for data collection. The survey questionnaire was sent through the mail in form of Google forms. The forms sent through emails collected data in 2 sections

- Demographic details
- Psychological well-being of the participant.

- *Section 1:* The demographic details consisted of 5 questions. 1. Age, 2. Gender, 3 Do you Practice Yoga and Meditation? If yes, mention number of years of practice., 4. Any Health Issues? and 5. Please share Email ID if answers of the test are needed (If any participant requested the results they were sent to their mail.)
- *Section 2:* psychological well-being (18 items) following mentioned in the Tools Section. All the personal Data will be confidential and protected.

D. Tools used:

The tool is developed by psychologist Carol D. Ryff, the 42- item psychological well-being (PWB) scale measures six aspects of wellbeing and happiness: autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. I have used the 18-item version (Ryff and Keyes, 1995) which is acceptable to all adults. (Test-retest reliability coefficient of the scale was 0.82) Respondents rate how strongly they agree or disagree with 7-point scales (1 = strongly agree; 2 = somewhat agree; 3 = a little agree; 4 = neither agree or disagree; 5 = a little disagree; 6 = somewhat disagree; 7 = strongly disagree.).

Scoring: The Autonomy subscale items are Q15, Q17, Q18. The Environmental Mastery subscale items are Q4, Q8, Q9. The Personal Growth subscale items are Q11, Q12, Q14. The Positive Relations with Others subscale items are Q6, Q13, Q16. The

Purpose in Life subscale items are Q3, Q7, Q10. The Self-Acceptance subscale items are Q1, Q2, and Q5. Q1, Q2, Q3, Q8, Q9, Q11, Q12, Q13, Q17, and Q18 should be reverse-scored. Reverse-scored items are worded in the opposite direction of what the scale is measuring.

The formula for reverse-scoring an item is: ((Number of scale points) + 1) - (Respondent's answer) For example, Q1 is a 7-point scale. If a respondent answered 3 on Q1, you would re-code their answer as: (7 + 1) - 3 = 5. In other words, you would enter a 5 for this respondents' answer to Q1.

The PWB Scale has six subscales: Autonomy (e.g., "I have confidence in my opinions, even if they are contrary to the consensus"); Environmental Mastery (e.g. "In general, I feel I am in charge of the situation in which I live"); Personal Growth (e.g., I think it is important to have new experiences that challenge how you think about yourself and the world"); Positive Relations with others (e.g., " People would describe me as a giving person, willing to share my time with others"); Purpose in Life (e.g. "Some people wander through life, but I am not one of them"); and Self- acceptance (e.g., "When I look at the story of my life. I am pleased with how things have turned out"). Researchers later reverse code items so that higher scores indicate greater well-being, and then calculate separate subscale scores by summing all items within each subscale.

E. Statistical Analysis

Our Primary Research questions is to find the difference in psychological well being of Practitioners and Non-Practitioners and also in men and women practitioners and non-practitioners. (n=200 M=100 and F=100) *Table 1.1*

Table 1.1 Distribution of Sample.

Group A- Practitioners	Men- 50
	Women- 50
Group B-Non-Practitioners	Men- 50
	Women- 50
Total	N=200

25% of the sample reported Health issues such as sleep issues, low blood pressures, cholesterol and diabetes.

-Group A 30% were practicing yoga/meditation from range of 1 to 3 years

45% were practicing yoga/meditation from range of 4 to 9 years

15% were practicing yoga/meditation for more than 10 years.

1) Solving the following hypothesis with inferential statistic- Paired t-test method:

a) Null Hypothesis: There will be no significant difference in the psychological well-being of practitioners and non-practitioners of Yoga and Meditation.

b) Alternate Hypothesis: There will be a significant difference in psychological well-being of practitioners and non- practitioners of Yoga and Meditation.

Table 1.2 Two sample assuming unequal Variances.

	Non-Practitioners	Practitioners
Mean of scores	*84.6*	*93.41*
Variance	*44.10*	*51.61*
Observations	*100*	*100*
Hypothesized Mean Difference	*0.5*	*0.5*
Degrees of freedom	*197*	*197*

Note- Alpha 0.05

Table 1.3: T Values

t Stat	-9.51591
P(T<=t) one-tail	3.32E-18
t Critical one-tail	1.652625
P(T<=t) two tail	6.63E-18
t critical two-tail	1.972079

The T statistically obtained is greater than the t critical two-tail value hence we reject the null hypothesis. Therefore, there will be a significant difference in the psychological well -being of practitioners and non-practitioners of Yoga and Meditation.

2) *Solving the following Hypothesis with inferential statistic- Paired T- test Method:*

a) *Null Hypothesis:* There will be no significant difference in the psychological well- being of Men practitioners and non-practitioners of Yoga and Meditation.

b) *Alternate Hypothesis:* There will be a significant difference in the psychological well- being of Men practitioners and non-practitioners of Yoga and Meditation.

Table 1.4. Two sample assuming unequal Variances. (Men)

	Men Non- Practitioners	Men Practitioners
Mean of Scores	83.94	93.32
Variance	36.09	55.03
Observations	50	50
Hypothesized Mean Difference	0.5	0.5
Degrees of freedom	94	94

Note: Alpha 0.05

Table1.5: T Values (Men)

t stat	-7.31805
P(T<=t) one tail	4.19E-11
t Critical	1.661226
P(T<=t) two tail	8.38E-11
t Critical two-tail	1.985523

The T statistically obtained is greater than the t critical two-tail value hence we reject the null hypothesis.
Therefore, there will be a significant difference in the psychological well-being of Men practitioners and Men Non-Practitioners of Yoga and Meditation.

3) *Solving the following Hypothesis with inferential statistic-Paired T-test Method:*

a) *Null Hypothesis:* There will be no significant difference in the psychological well- being of Women practitioners and non-practitioners of Yoga and Meditation

b) *Alternate Hypothesis:* There will be a significant difference in the psychological well- being of Women practitioners and non-practitioners of Yoga and Meditation.

Table 1.6 Two Samples assuming Unequal Variances. (Women)

	Women Non- Practitioners	Women Practitioners
Mean of Scores	85.26	93.9
Variance	52.11	48.25
Observations	50	50
Hypothesized Mean Difference	0.5	0.5
Degrees of freedom	98	98

Table1.7: T Values (Women)

t stat	-6.45104
P(T<=t) one tail	2.12E-09
t Critical	1.660551
P(T<=t) two tail	4.23E-09
t Critical two-tail	1.984467

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The T statistically obtained is greater than the t critical two-tail value hence we reject the null hypothesis. Therefore, there will be a significant difference in the psychological well-being of Women practitioners and Women Non-Practitioners of Yoga and Meditation.

IV. RESULTS

From the statistical analysis of 200 participant's results, we come to the following results:

1) There will be a significant difference in the psychological well -being of practitioners and non-practitioners.
2) There will be a significant difference in the psychological well-being of Men practitioners and Men Non-Practitioners of Yoga and Meditation.
3) There will be a significant difference in the psychological well- being Women Practitioners and Women Non-Practitioners of Yoga and Meditation.

A. Discussion

The traits of the high scorer can be developed through Yoga and Meditation. Let's see the traits of high score which correlates with the benefits of Yoga and Meditation.

1) *Self-Acceptance:* High scorer in this dimension possess a positive attitude toward them self and accept multiple aspects of self-including which are good and bad qualities. They always feels positive about past life. High scorer tend to be very Satisfied with their lives.
2) *Positive Relations with Others:* High Scorer in this dimension has warm, satisfying, trusting relationships with others; They are always concerned about the welfare of others. High scorer are capable of strong empathy, affection, and intimacy and also understand the give and take of human relationships. They are ready to make compromises to sustain important ties with others.
3) *Autonomy:* High scorer in this dimension are self-determining and independent. They are able to resist social pressures to think and act in certain ways as they want. Is never concerned about the expectations and evaluations of others. All the important decisions taken are due to his own judgments.
4) *Environmental Mastery:* High Scorer in this dimension has a sense of mastery and competence in manging the environment. They control their external environment and makes effective use of surrounding opportunities. They are clear in their preferences of personal needs and values.
5) *Purpose in Life:* High scorer in this dimension has goals in life and a sense of directedness. They feel there is meaning to present and past life and hold strong beliefs that give life purpose.
6) *Personal Growth:* High scorer in this dimension has a feeling of continued development. They see self as growing and expanding and always open to new experiences. They have a sense of realizing his or her potential. Never afraid of making improvements in self and behaviour over time. They are able to develop new attitudes or behaviours.

Therefore, we can see that for better life psychological well-being should be high. People practicing yoga and meditation have a sense of self-actualization with a single goal to attain moksha(enlightenment). These positive traits mention above are found in the practitioners therefore they have a difference in their psychological well- being as compared to non-practitioners.

Yoga is Future Only few decades back young generation of India looked at yogic practices and meditations with little suspicion and disrespect and seemed to claim that yoga is only for old people suffering from many diseases. But today young boys and girls can be seen in parks and roofs of their houses everyday doing yoga classes. Yoga has today become a choice of management professional and college students for stress relieving. In research done by Annapoorna authors found that yoga therapy is significantly effective on anxiety disorders in Quality of life and psychological well-being. Body awareness, body image satisfaction and mindfulness are mediators of the connection between yoga practice and well-being. (Benedek 2016). Increases in mindfulness were found to mediate the relationships between formal mindfulness practice and improvements in psychological functioning, suggesting that the practice of mindfulness meditation leads to increases in mindfulness Yoga practice might have its biggest impact on mental health. (Gaiswinkler). Practice any meditation and experience the benefits.

V. CONCLUSION AND SUGGESTIONS

In the light of above research, it can be said that yoga and meditation do have the effects on the psychological well-being of a person. The healing properties of yoga also help people learn to navigate and cope with daily sources of stress. Yoga practitioners are confident because of their lean physique and this counts for higher psychological well-being. Yoga, an ancient system of life style helps to achieve an overall harmonious state of being and is one such mind body medicine approach which is highly appreciated, researched and recommended as a holistic practice towards normal better health, adjuvant in various disease conditions and for life fulfillment.

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Yoga, in and of its own nature, is naturally a form of psychology. Since yoga has been applied and appreciated by psychologists and physiologists equally, some standardization is needed for its applications. In the further researches yoga and various sports, aerobics must be used. Besides it few standard yoga asanas are needed to be identified that can be useful in particular problems and few standard instructions and precautions are needed to be formulated. The number of yoga practitioners both young and old, continues to increase as a result of the proven health benefits of this ancient practice, but still India is the third most obese country in the world (prevalence of obesity in India is 40.3%.) We need to cope this with awareness of the scientific proven benefits which will be mentioned in researches. New techniques and methods of meditation should be discovered for different body types. Ancient techniques should commercialize all over India like Ashtanga yoga and Hatha yog which have uncountable benefits. Many scientific researches are required in field of yoga and meditation to prove how healthy it is and also how it slows the aging process. The age group of my study is a very active age due to many changes and stresses in lifestyle such as career, marriage, children, empowerment. Their psychological being should be valued at all time. Lastly, this ancient technique which is originated from our homeland we should make the best use of it because our ancestors have validated it through books and practice. There might be a purpose for our ancients to mention wherever its possible. Western is well aware and tries their best to include this in their lifestyle. We should too for Spiritual and Healthy India.

A. Limitations

My all the data collection was done during the covid lockdown so all the data collection has been done through Google forms. This medium did not help me to create rapport with the participants. I could have assessed it through the help of additional software while observing them.

Because of no extensive experience in primary data collection, the nature of data collection method is unsure

Larger samples size could have generated more accurate results and it would be easy to generalize to the population of India.

The scope and depth of my discussion cannot compare to the work of experienced scholars

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APPENDIX

Age: Adult
Duration: 3-5 minutes
Reading Level: 6th to 8th grade
Number of items: 18
Answer Format: 1 = strongly agree; 2 = somewhat agree; 3 = a little agree; 4 = neither agree or disagree; 5 = a little disagree; 6 = somewhat disagree; 7 = strongly disagree.
Instructions: Circle one response below each statement to indicate how much you agree or disagree.

1. "I like most parts of my personality."

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

2. "When I look at the story of my life, I am pleased with how things have turned out so far."

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

3. "Some people wander aimlessly through life, but I am not one of them."

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

4. "The demands of everyday life often get me down."

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

5. "In many ways I feel disappointed about my achievements in life."

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

6. “Maintaining close relationships has been difficult and frustrating for me.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

7. “I live life one day at a time and don't really think about the future.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

8. “In general, I feel I am in charge of the situation in which I live.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

9. “I am good at managing the responsibilities of daily life.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

10. “I sometimes feel as if I've done all there is to do in life.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

11. “For me, life has been a continuous process of learning, changing, and growth.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

12. “I think it is important to have new experiences that challenge how I think about myself and the world.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

13. “People would describe me as a giving person, willing to share my time with others.”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

14. “I gave up trying to make big improvements or changes in my life a long time ago”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

15. “I tend to be influenced by people with strong opinions”

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

16. “I have not experienced many warm and trusting relationships with others.”

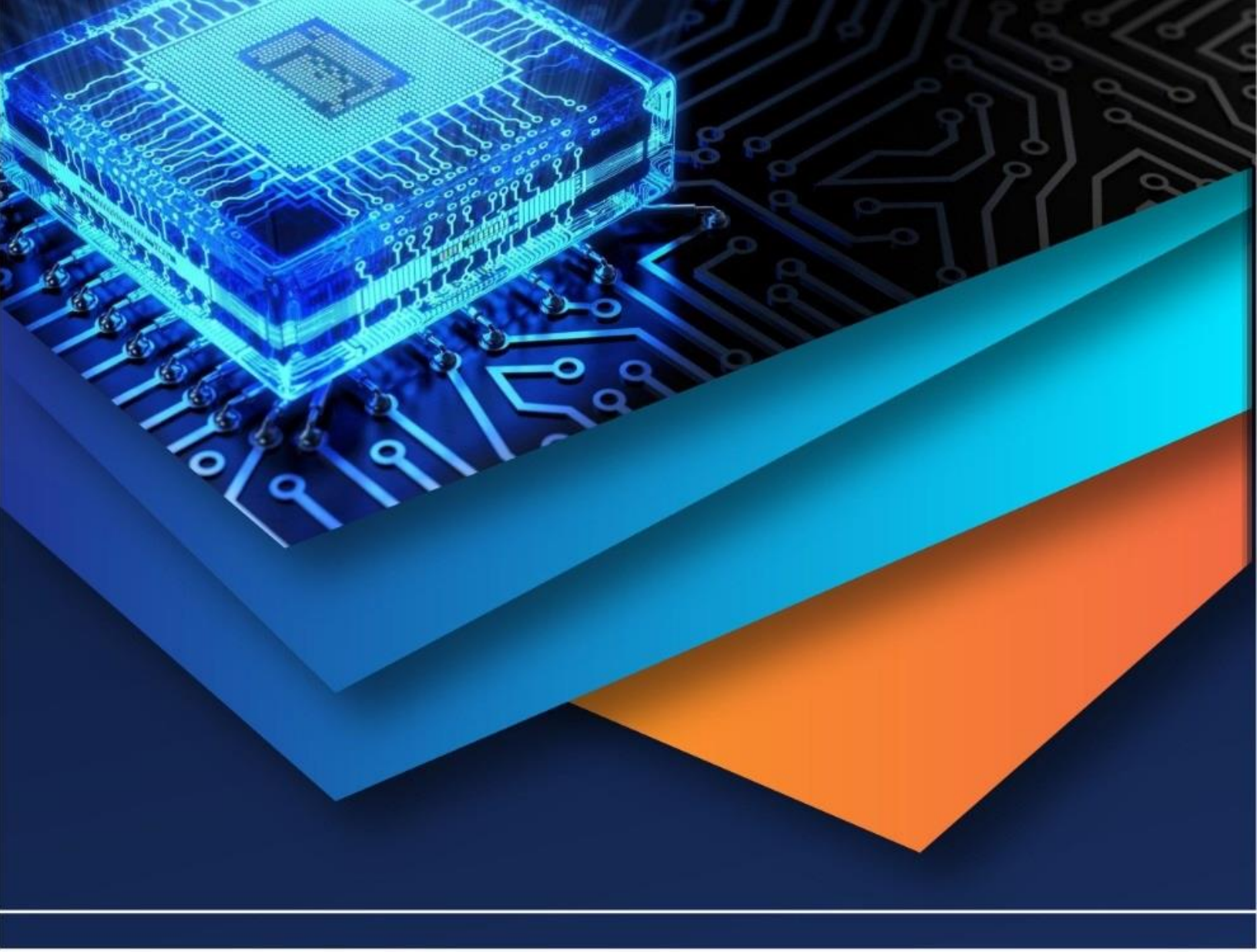
Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

17. "I have confidence in my own opinions, even if they are different from the way most other people think."

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree

18. "I judge myself by what I think is important, not by the values of what others think is important."

Strongly agree	Somewhat agree	A little agree	Neither agree nor disagree	A little disagree	Somewhat disagree	Strongly disagree



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