

EFFECT OF SELECTED YOGA TRAINING PROGRAMME ON EMOTIONAL INTELLIGENCE AND SUBJECTIVE WELL -BEING OF ORPHAN BOYS

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INTRODUCTION

Yoga is a very ancient discipline. It is recognized one of the most important and valuable heritages of India. Today the whole world is looking to yoga for the answer to various problems modern man is facing. Yoga is a way of life, an integrated system of education for body, mind and inner spirit. Yoga is a practical aid, not a religion and its techniques may be practiced by Buddhists, Jews, Christians, Muslims, Hindus and Atheists alike. Yoga is union with all.

By observing their own thoughts scientifically and objectively, the ancient Yogis studied the many obstacles to bring the mind under conscious control. The sage Patanjali compiled their findings in the Raja Yoga Sutras, a text that describes the inner workings of the mind and also provides an eight stepped blue print for controlling the restless mind and enjoying lasting peace.

Research in general psychology has emphasized the utility of emotional intelligence and it is proposed to be a construct associated with adaptive psychological functioning. Emotional intelligence is defined as the ability to

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monitor one's own and other's feelings and emotions to discriminate among them and to use this information to guide one's thinking and actions. It consists of four abilities or competencies. The first of these is reading people (that is, identifying how you and those around you are feeling and being able to see how people are really feeling even when they may be putting on an outward show) and others are using emotions, understanding emotions and managing emotions. This cluster of abilities also covers the ability to express emotions appropriately for the situation.

Many educators and psychologists believe that students who receive an exclusively academic environment may be ill equipped for future challenges, both as individuals as well as members of the society. Certain instances come in our day - to -day life wherein the brightest students in a class did not succeed later in their lives as individuals having well rounded personalities as compared to their less intellectual counterparts. Now most psychologists agree that emotional intelligence is a more crucial factor for success in life than intelligence or academic achievement. (Mayer Caruso and Salovey (1993)

Understanding emotions helps to predict how people will react to different situations. Daniel Goleman (1996) defines emotional intelligence as the capacity for recognizing our own feelings and those of others. Goleman has identified a set of emotional competencies that differentiate individuals from each other. The competencies fall into four clusters-self awareness, self management, social awareness and relationship management. A number of studies have shown that people with high emotional intelligence are happier, healthier and more successful in their relationships. Such people strike a balance between emotion and reason, are aware of their own feelings, show empathy and compassion for others, and have high self esteem (Snyder, Simson& Hughes, 2006). Emotional intelligence enables individuals to resolve past issues and both external as well as internal conflicts, helps them attain emotional power and accomplish their goals at all levels-physical, mental, emotional and spiritual and improve psychological abilities such as memory, clarity of thinking and decision making.(Tapia,1999).The ability to manage feelings and handle stress is another aspect of emotional intelligence which is important for subjective well-being (Suh, Diener, Oishi&Trinidads 1997).

Our genetic heritage endows each of us with a series of emotional set points that determines our temperament. The emotional lessons we learn as children at home and at school shape the emotional circuits making the individual more adept or inept at the basics of emotional intelligence. This means that childhood and adolescence are critical windows of opportunity for setting down the essential emotional habits that will govern our lives: a massive survey (Robrtz, Zeidner&



Mathews, 2002) of parents and teachers showed a worldwide trend for the present generation of children to be more troubled emotionally than the last: more lonely and depressed, more angry and unruly, more nervous and prone to worry, more impulsive and aggressive. Deficiencies in emotional intelligence heighten a spectrum of risks from depression or a life of violence to eating disorders and drug abuse. One's Emotional Intelligence is a determining factor of his subjective well-being, which is an evaluative judgment of a person about his satisfaction with life as a whole. A person is said to have high subjective well being if she or he experience life satisfaction and frequent joy, and only infrequently experience unpleasant emotions such as sadness and anger. A person is said to have low subjective well being if he or she is dissatisfied with life, experiences little joy and affection, and frequently feels negative emotions such as anger or anxiety.

In case of orphans they lose either one or both the parents. Once a child loses parents, such a child may be adopted by relatives, orphanages or charitable homes. Orphan children lose their family; as a result, they cannot get the basic lessons for their emotional development. They are at risk of growing up with unresolved negative which are often expressed with anger, depression, low subjective well-being and low frustration tolerance. Loss of parents makes children vulnerable and predisposes them to physical and psychological risks over which they have no control. In the light of this the present study focusing on the effect of selected yoga training programme on emotional intelligence and subjective well-being of orphans and it aimed to unveil the dimensions of emotional intelligence that are of vital importance for subjective well being of children.

METHODOLOGY:

Subjects:

Kollam district of Kerala was taken as the universe for the present study. Subjects were taken from various orphanages in Kollam district Kerala. The subjects selected were 60 orphan boys within the age range of 14 to 16 years. They were randomly divided in to an experimental group (N=30) and a control group (N=30)

Tools:

The Emotional Intelligence Inventory

The Emotional Intelligence Inventory (Thomas &Sushama, 2003) was used to measure the emotional intelligence of the subjects. The inventory consists of 50 items, measuring three dimensions and overall emotional intelligence with a "5-point" response category: completely agree, agree, undetermined, disagree and



completely disagree. The scale is scored manually. The positive items are scored as 5,4,3,2 and 1 for completely agree, agree, undetermined, disagree and completely disagree respectively and the direction of scoring is reversed for negative items, so that a total high score indicates high emotional intelligence. The four components of the inventory are: personal efficacy (PE), interpersonal efficacy (IPE), intrapersonal efficacy (In PE) and overall emotional efficacy (OEE). Overall emotional efficacy is obtained by adding together all the scores. The obtained raw score is converted in to EIQ scores using the conversion table provided in the manual.

The reliability of the inventory has been established using Cronbach alpha and the coefficient obtained is 0.88. The split-half reliability (odd-even method) after correction for attenuation is found to be 0.86. The systematic method followed in the various stages of the development of this test, viz., conceptualization, item preparation, item analysis and item selection helped to ensure the validity of the test. Inclusion of items in the draft scale representing almost all known dimensions of emotional intelligence resulted in the tool having very high content validity. The concurrent validity of the test has also been established. The validity coefficients are 0.46, 0.39, 0.46 and 0.58 respectively for personal efficacy, interpersonal efficacy, intrapersonal efficacy and overall efficacy. All these values are highly significant. The construct validity coefficients for personal, interpersonal, intrapersonal and overall efficacy were 0.58, 0.45, 0.44 and 0.86 respectively (Immanuel & Sushama 2003)

Subjective Well-being Inventory (S.W.B.I)

Subjective Well-being of the subjects was measured using the "Subjective Well-being Inventory (S.W.B.I)" developed by Suhani and Sananda Raj (2002). It is a modified version of Sell & Nagpal's subjective well-being inventory and consists of 11 positive items and 14 negative items with a three point response category. For positive items a score of 3, 2, or 1 is to be given for the response 1st 2nd or 3rd. The negative items are reverse scored and sum of the scores of all the 25 items constitute the total score, a high score indicating high subjective well-being.

The split-half and alpha reliabilities of the test were estimated to be 0.70 and 0.84 respectively. The concurrent validity was found to be 0.71 (Suhani & Sananda Raj, 2002). These indicate that the inventory is highly reliable and valid measure of subjective well-being.

PROCEDURE:

Permission to conduct the study was obtained from the concerned authorities of orphanages. Random sampling technique was employed for selecting



the experimental group and the control group. Pre test was conducted by administering The Emotional Intelligence Inventory and Subjective Well-being Inventory (S.W.B.I) and the data pertaining to selected variables such as Personal Efficacy (PE), Interpersonal Efficacy (IPE), Intrapersonal Efficacy (In PE), Overall Emotional Efficacy (OEE) and Subjective Well- being were collected.

The experimental group was given a brief introduction of the procedure. The yoga training program included Surya Namaskar, Yogic asanas, Pranayama and Meditation and the researcher demonstrated and explained the techniques of the selected yogic practices. The subjects were asked to perform the Yoga training programme in the morning for six days in a week for a period of twelve weeks. The total time of practice was 60minutes. The intensity was bi-weekly increased by increasing the number of strokes in the case of Kapalabhati, number of rounds in the case of Surya Namaskar and the number of repetitions and the time of holding the final position in the case of the Yogic asanas. Two weeks of adaptations period was also given. The control group did not involve in any similar form of training. Post test was conducted after the conclusion of the training period and the data pertaining to selected variables such as Personal Efficacy (PE), Interpersonal Efficacy (IPE), Intrapersonal Efficacy (In PE), Overall Emotional Efficacy (OEE) and Subjective Well- being were collected.

Statistical Analysis:

The data were analyzed by t-ratio to find out the effects of the treatment.

Treatment consists of following Yogic Practices:

Kapalabhati, Suryanamaskar, Sarvagasana, Matsyasana, pavanamuktasana, naukasana, chakrasana, halasana, bhujangasana, salabhasana, dhanurasana, ardhamatsyendrasana, bhadrasana, yogamudra, paschimottanasana, sputa-vajrasana, gomukhasana, akarnadhanurasana, katichakrasana, talasana, vrikshasana, utkatasana , veerastambhasana, Anuloma- Viloma and ujjai

RESULTS AND DISCUSSION:

The results of the study indicate that there are significant differences between the two groups of children in all the dimensions of emotional intelligence and subjective well-being. The control group is found to have significantly lower mean scores than the experimental group in all the dimensions of emotional intelligence as well as in overall efficacy .Inputs from interactions with the participants also substantiate this result. Some participants viewed that ,after this regular yogic practice, they feel less nervous, calm and cool; experience fewer disturbing thoughts; improvement in their self-confidence. The findings of this study very



much stands with the objectives of Yoga. According to Yoga-Sutra, the practice of Yoga has a purpose of controlling cittavrittis. Citta refers to the functional mind. The conscious mind is a stage of perpetually changing and shifting scenes of awareness called Vrittis. The Vrittis are fluctuating states of mind that are cognitively loaded and affectively coloured. They are considered to be inimical for attaining the goal of kaivalya, which is the state of self-realization. The data pertaining to selected variables such as Personal Efficacy (PE), Interpersonal Efficacy (IPE), Intrapersonal Efficacy (In PE), Overall Emotional Efficacy (OEE) and Subjective Well-being were analyzed by paired t- test and the level of significance was set up at 0.01 level of confidence. The mean and standard deviation scores of the experimental and control groups in the different dimensions of emotional intelligence and subjective well-being, and the corresponding 't' values are given in Table 1

Table 1

Difference in Means of the Experimental Group and the Control Group in various dimensions of Emotional Intelligence and Subjective Well-being

Variables	Group	Number	Initial Mean	Final Mean	Mean Difference	S.E	't' Value
Personal Efficacy	EXP	30	102.82	104.19	1.367	0.112	12.17**
	CON	30	95.17	95.35	0.183	0.116	1.58
Interpersonal Efficacy	EXP	30	104.09	105.46	1.367	0.102	13.46**
	CON	30	98.34	98.46	0.117	0.106	1.10
Intrapersonal Efficacy	EXP	30	91.65	93.05	1.40	0.123	11.37**
	CON	30	90.59	90.69	0.1000	0.111	0.90
Overall Emotional Efficacy	EXP	30	99.13	100.9	1.767	0.092	19.20**
	CON	30	97.54	97.56	0.0167	0.106	0.16
Subjective Well-being	EXP	30	51.54	53.14	1.600	0.132	12.10**
	CON	30	50.64	51.31	0.667	0.046	1.44

** Significant at the 0.01 level

From table 1, it is clear that there are significant differences between the two groups of children in all the dimensions of emotional intelligence and subjective well-being. In all the dimensions of emotional intelligence as well as in overall efficacy, the control group is found to have significantly lower mean scores than



the experimental group. Most of the orphans are not free from the mental tensions and conflicts, which negatively influence their personality development. Many of them have frustrations, self-derogation and anxiety. All these cause lowering of emotional intelligence in control group. Obviously the lower emotional intelligence for the control group reflects the fact that they did not have proper emotional development and maturity. They have less ability to read correctly the mental state of others and regulate one's own behavior in accordance with it, they have lower goal orientation, less ability to create and maintain social relations and personal relations. The control group has significantly lower score in subjective well-being compared to the experimental group. Subjective well-being can be explained in terms of personality traits. Optimism, self-esteem and extraversion are several of the personality traits possessed by happy people, who have higher subjective well-being.

The anxiety and negative thoughts being a manifestation of disturbed mind can be controlled by yogic practices like that of other disturbances. A physiological explanation may also be put forth for this finding. The emotional or autonomic reactions which take place owing to be evaluations of the unforeseen situation can be controlled optimally through yogic practices. The findings of the study corroborate the view of Dalal&Misra (2006) about Yoga as a therapeutic intervention involves physical practice as well as a way of cultivation of consciousness. It treats liberation as healing. Researches also indicate that yogic practices have been effective in reducing the physiological and psychological stress and related illness.

Mean difference of the experimental and control group for each variable are presented in figures 1, 2, 3, 4 & 5.

Figure 1
Mean Difference in Personal Efficacy for Experimental and Control Groups
(Means in numbers)

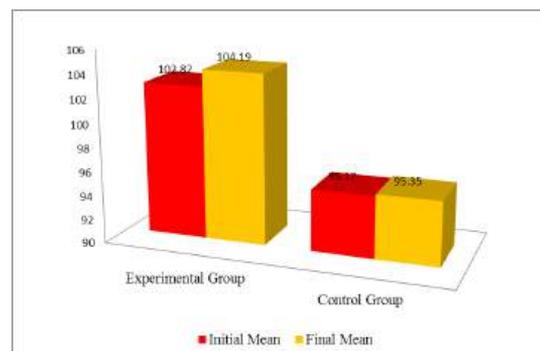




Figure 2
Mean Difference in Interpersonal Efficacy for Experimental and Control Groups
(Means in numbers)

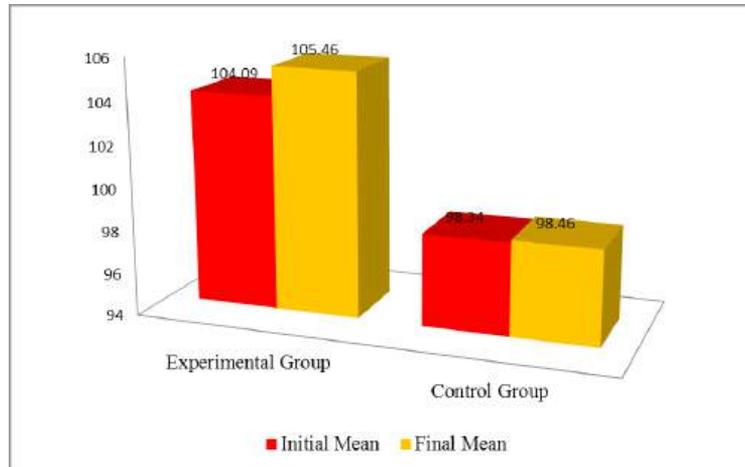


Figure 3
Mean Difference in Intrapersonal Efficacy for Experimental and Control Groups
(Means in numbers)

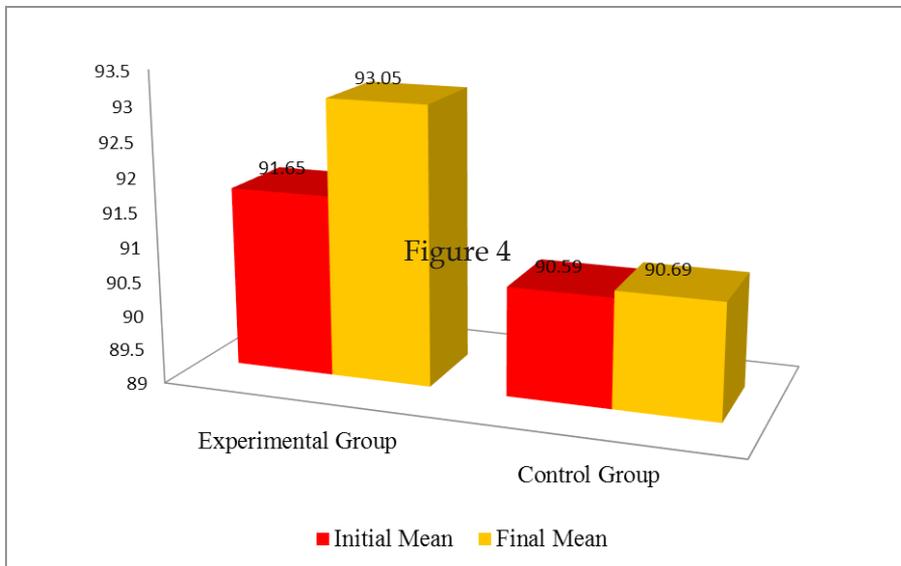




Figure 4
Mean Difference in Overall Emotional Efficacy for Experimental and Control Groups
(Means in numbers)

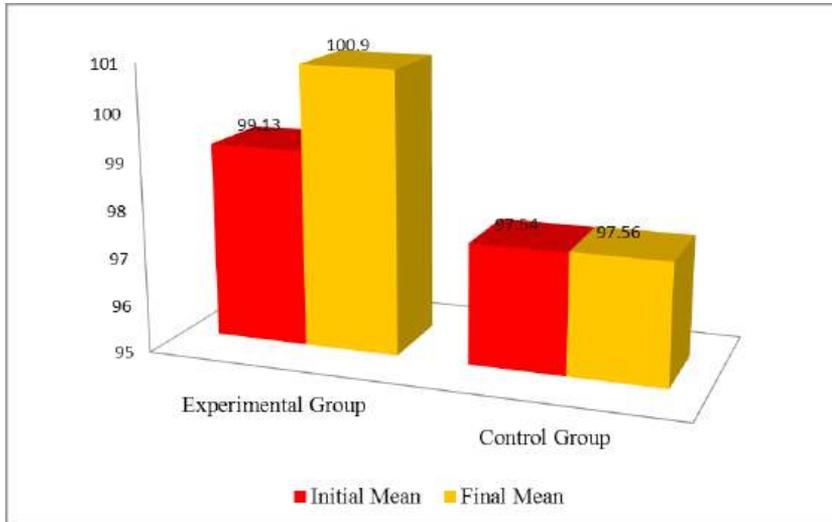
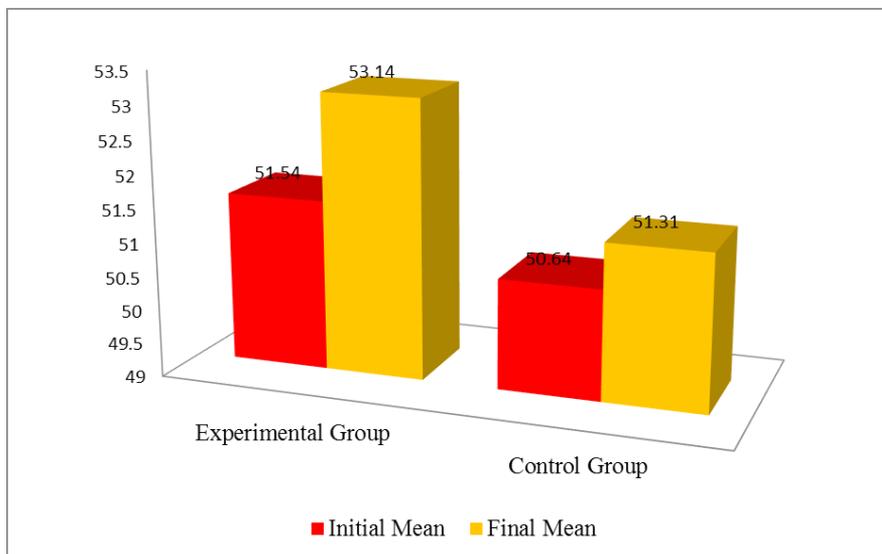


Figure 5
Mean Difference in Subjective Well-being for Experimental and Control Groups
(Means in numbers)





CONCLUSION

It is concluded that the participation in twelve weeks of Yoga Training Program resulted in improvement in all the dimensions of emotional intelligence and subjective well-being.

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