



## Yoga practice and the development of psychosocial competences: A descriptive study

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### Abstract

The aim of this study was to verify the relations between yoga practice and resilience, optimism, nuclear self-evaluations and spiritual well-being, according to gender, age, years and volume of practice and yoga teaching. Participants were 281 adults (214 practitioners and 67 non-practitioners of yoga) between 18 and 90 years old, 81% women and 19% men. The Wagnild and Young Resilience Scale (RS), the Revised Life Guidance Test (LOT-R), the Nuclear Self-Assessment Scale (EA-AN) and the Spiritual Wellness Questionnaire (SWBQ) were applied. To analyze the data, the software IBM SPSS Statistics (Version 25) was used, analyzing the variance, correlations and multiple regressions. For all statistical tests the significance level was set at .05. The results indicate the significant differences between practitioners and non-practitioners of yoga in personal resilience,  $F(1, 281) = 1.64, p = .02$ , in global,  $F(1, 281) = 8.47, p < .01$ , personal  $F(1, 281) = 5.31, p = .02$ , environmental,  $F(1, 281) = 17.83, p < .01$ , and transcendental spiritual well-being,  $F(1, 281) = 23.44, p < .01$ . Total practice volume positively influence spiritual well-being transcendental dimension,  $F(4, 181) = 2.64, p < .01$ .

**Keywords:** questionnaire, resilience, optimism, core-self evaluations, spiritual well-being

### 1. Introduction

Positive psychology, which ascends with Seligman and Csikszentmihalyi (2000) <sup>[1]</sup>, emphasizes the study of positive human development and is concerned with the recognition and understanding of cognitive and emotional processes. This approach to psychology studies positive emotions, positive traits or qualities (strengths, virtues, and capabilities) and positive institutions (such as democracy, the family, and freedom).

In positive psychology there are several constructs studied. According to Reppold, Gurgel and Schiavon (2015) <sup>[2]</sup>, one of the constructs is resilience; others such as optimism (Souri and Hasnired, 2011) <sup>[3]</sup> and spiritual well-being (Manning, Ferris, Rosario, Prunes and Bouchard, 2019) <sup>[4]</sup> are factors for resilience. As a resource of the resilience construct comes core self-evaluations, according to Doorn s Hulshager (2013) <sup>[5]</sup>.

Resilience allows individuals to face, resist and overcome adversity. The resilient individual accepts reality, acts with great ability to improvise and adapt to change, with energy and confidence in the face of adversity (Schiera, 2005) <sup>[6]</sup>. For Ruiz, Veja, Poved, Rosado, and Serpa (2012) <sup>[7]</sup> it is a general construct of multidimensional character, the result of an interaction of psychological factors and contexts.

Resilience can be understood as a relatively stable trait in adapting to adversity (Conner & Davidson, 2003) <sup>[8]</sup>, an individual attribute (Luthar, Cicchetti, & Becker, 2000) <sup>[9]</sup>, or it can be understood as a dynamic process (Windle, 2011) <sup>[10]</sup>, developing in the context of interactions with involvement (Rutter, 1993) <sup>[11]</sup>.

According to Coifman and Bonnano (2010) <sup>[12]</sup> there are internal and external protective factors. Regarding the internal protection factors are indicated, namely, positive emotions (Tugade & Fredrikson, 2004) <sup>[13]</sup>, self-efficacy (Gu & Day, 2007) <sup>[14]</sup>, spirituality (Bogar & Hulse-Killackey, 2006) <sup>[15]</sup>, social competence (Spano, 2001) <sup>[16]</sup>. As external

factors in resilience, Southwick *et al* (2016) <sup>[17]</sup> indicate social support structures, namely family, cultural, economic and political systems.

According to Wagnild and Young (1993) <sup>[18]</sup>, resilience has five dimensions: meaning of life, perseverance, equanimity, self-sufficiency and existential singularity.

Another construct of positive psychology is optimism, which is a dimension of personality; it is the general expectation of achieving positive results in life; the belief that you can achieve your goals. Actions are influenced by expectations and optimism is thus central to the promotion of positive expectations for life. This construct correlates with several personality factors and positive developmental indicators such as self-esteem (Carver, Scheier, & Sergerstrom, 2010) <sup>[19]</sup>.

Optimism once learned is considered to increase achievement at work and improve physical health (Seligman & Csikszentmihalyi, 2000) <sup>[1]</sup>.

An approach to the development of positive competencies requires reflection on people's evaluations of themselves. Core self-evaluations are personality traits that reflect individuals' core assessments of themselves, their affectivity and ability as a person. (Judge, Erez, Bono; & Thoresen, 2003) <sup>[20]</sup>.

Four traits can be considered in core self-evaluations: self-esteem, self-efficacy, locus of control and emotional adjustment, characteristics that relate to each other and constitute a unique trait of general personality (Judge & Hurst, 2007) <sup>[21]</sup>. Self-esteem refers to people's general assessment of themselves; Self-efficacy beliefs refer to the evaluation of resources to successfully perform the tasks assigned to them; the locus of control is linked to the individual's expectations of the level of control of a given event, whether or not it is under its control, and emotional stability, understood as the ability to keep emotions in check.

On the other hand, spiritual well-being is also a central construct of positive psychology closely related to the other concepts addressed. Spiritual well-being should be understood as a construct that seeks to reflect the way people live in harmony with themselves (personal), with others (community), with nature (environmental) and with God or another entity (transcendental) (Gomez & Fisher, 2003) [22].

Spiritual well-being is understood as a multidimensional construct that is independent of the religious dimension. The quality of relationships one establishes in each domain is an indicator of one's spiritual well-being in this dimension. On the other hand, the development of the quality of relationships in one dimension contributes to the deepening of relationships in the others.

Yoga practice has been considered in studies with diverse populations to have effects on psychosocial constructs namely resilience, optimism, core self-evaluations, and spiritual well-being in studies with diverse populations (Silva & Rosado, 2017) [23].

Based on the assumptions and logic of the investigation of positive psychology, this study sought to know to what extent the practice of Yoga influences the resilience, optimism, core self-assessments and spiritual well-being of its practitioners compared with non-practitioners, female and male, with different ages, years of practice, volume of practice and teaching or not Yoga.

## Method

### Participants

Participants in the study were 281 older adults, chosen by convenience, 227 females (80.5%) and 54 males (19.1%), between 18 and 90 years old ( $M = 46.08$ ,  $SD = 13.83$ ). The sample is divided into two groups: 214 Yoga practitioners, 176 female and 38 male ( $M = 46.46$ ;  $SD = 13.65$ ), and 67 non-practitioners, 51 female and 16 male ( $M = 44.86$ ;  $SD = 14.46$ ).

Yoga practitioners with an average of 7.16 years of practice ( $SD = 8.26$ ), with an average number of sessions per week of 2.69 ( $SD = 2.01$ ), and an average duration of sessions of 66 minutes ( $SD = 20$ ).

### Instruments

Several questionnaires were used, namely a socio-demographic questionnaire to identify the variables age, gender, practice and whether the participant was a yoga teacher or not. For Yoga practitioners and teachers, specific information was requested on the length of Yoga practice (in years / months), the number of Yoga sessions per week and the approximate duration of each session (in minutes). This information allowed to find the total volume of Yoga practice.

In particular, the Wagnild and Young (RS) Resilience Scale (1993) [18] validated for the Portuguese population by Ramos, Rosado, Serpa, Cangas, Gallego, & Ramos (2017) [24] was used. The resilience scale evaluates a construct with two factors: personal acceptance and acceptance of self and life. The 25 items of the scale are positively stated on a 7-point Likert scale, ranging from strongly disagree (1) to strongly agree (7). The Revised Life Orientation Test (LOT-R) (Scheier, Carver, and Bridges, 1994) [25] assesses optimism by identifying the extent to which an individual believes that something good or bad will happen to him. The version of the scale used was that of Laranjeira (2008) [26], which considered a one-dimensional structure ( $\alpha = .71$ ).

The scale consists of 10 items, on a 5-point Likert scale, ranging from strongly disagree (1) to fully agree (5). Some items are distracting and unlisted (2, 5, 6, and 8). After reversing items 3, 7 and 9, the higher the total score, the higher the optimism.

Another scale used was the Core Self-evaluations Scale (EA-AN) (Judge, Erez, Bono, & Thorensen, 2003) [20]. The version validated for the Portuguese population by Martins, Araújo and Almeida (2015) [27] was used. The scale records people's basic assessments of four components: self-esteem (items 4 and 7), beliefs of generalized self-efficacy (3, 5, 8, and 11), locus of control (1, 6, 9, and 10), and emotional stability (2 and 12). The scale consists of 12 items: six in the positive form (1, 3, 5, 7, 9 and 11) and six in the negative form (2, 4, 6, 8, 10 and 12), the latter being the reversed score. The items are on a 5-point Likert scale, which ranges from strongly disagree (1) to strongly agree (5).

Finally, we used the Spiritual Welfare Questionnaire (SWBQ) (Gomez & Fisher, 2003) [22] in the Portuguese language version validated by Gouveia, Marques and Pais-Ribeiro (2009) [28], which confirmed four factors: personal (items: 5, 9, 14, 16, and 18), community (1, 3, 8, 17, 19, and 22), engaging (4, 7, 10, 12, and 20) and transcendental (2, 6, 11, 13, 15, 21 and 23). The scale consists of 20 items, on a 5-point Likert scale, extending from very little (1) to very much (5). In the overall score, the average of each dimension is counted and then added together.

### Procedures

Data were collected in various regions of Portugal, in yoga schools, between May and November 2017. All participants were aware of the purpose of this study and, prior to completing the questionnaire, signed a free and informed consent form. Anonymity and confidentiality are guaranteed. Data collection was done with the participants who answered the questionnaire and, in other cases, the subsequent collection of the questionnaires. The study was approved by the Ethics Committee.

### Data analysis

Data were analyzed using the Statistical Package for Social Sciences (SPSS), version 25. The internal consistency of the scales was determined using Cronbach's alpha. To analyze whether the collected data followed a normal distribution, the asymmetry and kurtosis values were verified and, as a supplement, the quartile-quartile (Q-Q) diagrams, and the Shapiro-Wilks test was performed. No problems associated with the normality of the distributions were found. The differences between groups were studied with the analysis of variance (ANOVA ONE-WAY), verifying the normality and homogeneity requirements of the variances. A posteriori comparisons were performed using the DSM test for independent variables, categorized with more than two groups. The size of the effect was also calculated with the partial square eta ( $\eta^2$ ). Complementarily, the correlations between the studied constructs were analyzed through Pearson's coefficient. Multiple regressions were performed to determine the predictive value of each variable, namely whether gender and age influenced the results. For all statistical tests the significance level was set at .05.

## Results

### Resilience

In the personal dimension of global resilience there are

significant differences, in which practitioners have the highest average ( $F = 1.64, p = 0.02, \eta^2 = 0.35$ ).

Internal consistency was acceptable ( $\alpha = .88$  and  $\alpha = .66$ ). Resilience results are shown in table 1.

**Table 1:** Descriptive Analysis and Relationships Between Independent Variables and Resilience

		Practitioner	Not practicing			F	p	$\eta^2$
		M(SD)	M(SD)					
Global resilience		139.16(14.80)	137.33(17.49)			0.71	.40	.00
Personal		98.5(11.00)	96.54(12.33)			1.64	.02	.01
Life		40.59(5.90)	40.79(6.79)			0.05	.82	.00
Practice volume	1-120	121-270	271-450	451-720	$\geq 721$	F	p	$\eta^2$
Total	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)			
Global resilience	137.57(15.20)	138.36(13.98)	139.37(15.57)	136.89(12.68)	143.05(13.53)	1.10	.36	.02
Personal	97.40(11.98)	99.03(9.87)	99.06(11.56)	97.42(9.58)	100.35(9.34)	0.55	.70	.01
Life	40.17(5.82)	39.33(5.92)	40.31(6.09)	39.47(5.21)	42.70(5.81)	2.05	.09	.04
		Practitioner	Teacher			F	p	$\eta^2$
		M(SD)	M(SD)					
Global resilience		138.49(15.00)	143.78(12.67)			3.04	.08	.01
Personal		98.19(11.26)	101.19(8.76)			1.76	.19	.01
Life		40.30(5.84)	42.59(6.05)			3.59	.06	.02

**Optimism**

In optimism there are no significant differences when considering the practice of Yoga. Internal consistency was

acceptable ( $\alpha = .72$ ).

Insert table 2

**Table 2:** Descriptive Analysis and Relationships between Independent Variables and Optimism

		Practitioner	Not practicing	F	p	$\eta^2$		
		M(SD)	M(SD)					
Optimism		11.58(1.91)	11.10(2.23)	2.91	.09	.01		
Pessimism		6.57(2.18)	7.10(2.29)	2.88	.09	.01		
Practice Volume	1-120	121-270	271-450	451-720	$\geq 721$	F	p	$\eta^2$
	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)			
Optimism	11.53(1.97)	11.75(1.71)	11.40(1.97)	11.53(1.83)	11.92(1.96)	0.44	.78	.01
Pessimism	6.55(2.49)	6.00(2.80)	6.20(1.68)	6.97(2.28)	16.599(2.05)	1.09	.36	.02
		Practitioner	Teacher	F	p	$\eta^2$		
		M(SD)	M(SD)					
Optimism		11.56(1.91)	11.70(1.88)	0.13	.72	.00		
Pessimism		6.53(2.15)	6.78(2.42)	0.29	.59	.00		

**Core self-evaluations**

In the negative core self-evaluations there are significant differences, The Yoga students show highest average than the teachers ( $F = 7.53, p = 0.01, \eta^2 = 0.03$ ). The internal

consistency was  $\alpha = .73$  and  $\alpha = .78$ , respectively for positive and negative self-assessments.

The results are shown in table 3.

**Table 3:** Descriptive Analysis and Relationships between Independent Variables and Core Self-evaluations

		Practitioner	Not practicing	F	p	$\eta^2$		
		M(SD)	M(SD)					
Positive core self-evaluations		22.47(3.11)	22.36(3.51)	0.06	.81	.00		
Negative core self-evaluations		16.79(4.36)	17.13(4.33)	0.33	.57	.00		
Volume	1-120	121-270	271-450	451-720	$\geq 721$	F	p	$\eta^2$
	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)			
Positive core self-evaluations	21.45(3.78)	22.97(3.42)	22.66(2.62)	22.53(2.75)	23.05(2.54)	1.88	.12	.04
Negative core self-evaluations	16.94(4.95)	16.86(3.68)	16.20(4.38)	17.53(4.22)	16.03(4.56)	0.70	.59	.02
		Practitioner	Teacher	F	p	$\eta^2$		
		M(SD)	M(SD)					
Positive core self-evaluations		22.34(3.19)	23.33(2.32)	2.42	.21	.01		
Negative core self-evaluations		17.09(4.38)	14.67(3.59)	7.53	.01	.03		

**Spiritual well-being**

In overall spiritual well-being there are significant differences in Yoga practitioners ( $F = 8.47, p = 0.00, \eta^2 = 0.06$ ), who exhibit higher averages.

In the personal dimension of spiritual well-being Yoga practitioners have significantly higher averages ( $F = 5.31, p = 0.00, \eta^2 = 0.02$ ) in the environmental dimension ( $F = 17.83, p = 0.00, \eta^2 = 0.06$ ) and in the transcendental

dimension ( $F = 23.44, p = 0.00, \eta^2 = 0.08$ ). In the volume of total practice there are also significant differences in the transcendental dimension of spiritual well-being ( $F = 2.64, p = 0.04, \eta^2 = 0.05$ ). In post-testing, the differences are between volume 1-120 and over 721 ( $p=0.00$ ), where practitioners with the highest total volume of practice have a higher average in this dimension of spiritual well-being.

Being a yoga teacher leads to significant differences in overall well-being ( $F = 6.91, p = 0.01, \eta^2 = 0.03$ ). Yoga teachers, in relation to students, also present higher averages in the transcendental dimension of spiritual well-being ( $F = 10.43, p = 0.00, \eta^2 = 0.05$ ). Internal consistency values were  $\alpha = .92$ , varying in the four dimensions of spiritual well-being, between  $\alpha = .78$  and  $\alpha = .90$ . The results of spiritual well-being are shown in table 4.

**Table 4:** Descriptive Analysis and Relationships between Independent Variables and Spiritual Well-being

		Practitioner			Not practitioner		F	p	$\eta^2$
		M(SD)			M(SD)				
Global spiritual well-being		15.51(2.21)			14.53(2.33)		8.47	.00	.06
Personal		3.97(0.58)			3.78(0.63)		5.31	.02	.02
Community		3.90(0.53)			3.77(0.58)		2.78	.10	.01
Environmental		4.21(0.58)			3.84(0.75)		17.83	.00	.06
Transcendental		3.73(0.86)			3.13(0.99)		23.44	.00	0.08
Volume	1-120	121-270	271-450	451-720	$\geq 721$	F	p	$\eta^2$	
	M(SD)	M(SD)	M(SD)	M(SD)	M(SD)				
Global spiritual well-being		15.34(2.22)	16.03(2.21)	15.64(1.99)	15.77(1.98)	16.58(1.85)	2.06	.09	.04
Personal		3.93(0.61)	4.07(0.53)	3.94(0.59)	3.95(0.51)	4.04(0.59)	0.48	.75	.01
Community		3.89(0.53)	3.92(0.59)	3.83(0.50)	3.82(0.46)	4.05(0.48)	1.18	.32	.03
Environmental		4.06(0.64)	4.29(0.57)	4.17(0.57)	4.22(0.55)	4.43(0.49)	2.29	.06	.05
Transcendental		3.46(1.00)	3.75(0.92)	3.69(0.74)	3.78(0.85)	4.06(0.73)	2.64	.04	.05
		Practitioner			Teacher	F	p	$\eta^2$	
		M(SD)			M(SD)				
Global spiritual well-being		15.67(2.09)			16.79(1.75)	6.91	.01	.03	
Personal		3.95(0.58)			4.13(0.59)	2.33	.13	.01	
Community		3.88(0.52)			4.02(0.51)	1.82	.18	.01	
Environmental		4.18(0.59)			4.41(0.49)	3.59	.06	.02	
Transcendental		3.66(0.87)			4.22(0.54)	10.43	.00	.05	

The magnitude of significant differences was determined by the size of the effect, considered small and stable in all analyzes ( $<.20$ ), according to Cohen (1988) [29]. The stability of the effect size means that it will be possible to compare results with other

Studies and replicate them (Fan, 2001) [30]. To check for associations between resilience, optimism, nuclear self-assessments, and spiritual well-being, a Pearson correlation analysis was performed. All variables correlate positively with each other (see Table 5).

**Table 5:** Correlation Matrix Between Variables: Resilience, Optimism, Core Self-evaluations e Spiritual Well-being

	Resilience	Personal	Life	Optimism	Pessimism	Positive self-evaluations	Negative self-evaluations	Spiritual well-being	Personal	Community	Environmental	Transcendental
Global resilience	-											
Personal	.94**	-										
Life	.78**	.53**	-									
Optimism	.40**	.34**	.38**	-								
Pessimism	.24**	-.21**	.21**	.41**	-							
Positive core self-evaluations	.51**	.53**	.33**	.49**	.40**	-						
Negative core self-evaluations	-.44**	.42**	.34**	.40**	.50**	.57**	-					
Global spiritual well-being	.50**	.43**	.31**	.36**	.21**	.36**	.22**	-				
Personal	.46**	.47**	.28**	.42**	.28**	.45	.37**	.78**	-			
Community	.39**	.40**	.23**	.30**	.17**	.35	.26**	.77**	.63**	-		
Environmental	.34**	.35**	.22**	.21**	.17**	.25	.12*	.84**	.57**	.57**	-	
Transcendental	.29**	.25**	.28**	.27**	.12*	.21	-.08	.85**	.50**	.46**	.58**	-

\* $p < .05$ , two-tailed. \*\* $p < .01$ , two-tailed.

To estimate the explanatory relationships between the potentially predictor variables, after checking the prerequisites, a multiple linear regression analysis was

performed. Considering the four variables and the partial correlations between them, only in the global resilience are the significant differences. The results are shown in table 6.

**Table 6:** Regression Analysis Regarding Gender, Age, Practice, Volume of Yoga Practice and Psychosocial Constructs

Predictor variables	Dependent variables											
	Global resilience		Optimism		Pessimism		Positive core self-evaluations		Negative core self-evaluations		Global spiritual well-being	
	β	ΔR <sup>2</sup>	β	ΔR <sup>2</sup>	B	R <sup>2</sup>	B	ΔR <sup>2</sup>	β	ΔR <sup>2</sup>	β	ΔR <sup>2</sup>
Regression 1												
1.Gender	.02	.000	-.06	.000	-.006	.000	.124*	.005*	-.213*	.045*	-.052	.003
Regression 4												
1.Gender	.01		-.07		-.004		.120		-.211		-.037	
2. Age	-.05	.002	-.14*	.020*	.062	.004	-.187	.035	.081	.006	-.061	.004
Regression 3												
1.Gender	.002		-.06		-.012		.123		-.214		-.037	
2.Age	-.05		-.15		.072		-.191		.084		-.08	
3.Practice	.06	.003	.13	.016	-.126	.016	.045	.002	-.051	.003	.263*	.068*
Regression 4												
1.Gender	.01		-.06		-.015		.115		-.208		-.055	
2.Age	-.06		-.15		-.192		-.192		.086		-.084	
3.Practice	.01		.12		.012		.012		-.024		.181	
4.Volume	.14*	.016*	.03	.001	.085	.006	.085	.006	-.071	.004	.212	.038

\*p <.05, two-tailed.

**Discussion**

The present study aimed to verify if the practice of Yoga influences resilience, optimism, core self-evaluations and spiritual well-being, constructs referenced in the field of research in positive psychology as the most important.

In the dimension of personal resilience, Yoga practitioners have the highest averages. Yoga practice has been referenced with increased resilience (Sarkissian, Trent, Huchinting, & Khalsa, 2018) [31].

In overall spiritual well-being, in the personal, environmental, and transcendental dimensions, there were significant differences between those who practice and those who do not practice Yoga, always with higher averages for practitioners. In the community dimension of the spiritual well-being construct, no differences were found, even though practitioners have the highest values. This absence of differences in the community dimension can be explained because the practice of Yoga will have a greater influence on the individual personal dimension and the transcendental dimension.

The increase in spiritual well-being with yoga practice is in agreement with Bussing, Hedtstuck, Khalsa, Osterman, e Heusser (2012) [32], Ivtzan and Papantoniou (2014) [33], and Gaiswinker and Unterraimeir (2016) [34]. For these latter authors, the spirituality enhanced by the practice of Yoga may facilitate the increase verified.

Still regarding the spiritual wellbeing construct, when considering the total Yoga practice volume, higher values of spiritual wellbeing are verified in the transcendental dimension. These results agree with Chandran and Unniraman (2019) [35] who found higher values in a study of peace of mind in yoga practitioners. Yoga teachers, relative to students, have higher values in overall spiritual well-being and its transcendental dimension, which can be explained by the greater total volume of yoga practice by teachers.

There are no significant differences between yoga practitioners and non-practitioners in core self-evaluations and optimism, which may be a sign that practicing yoga has little effect on your personal assessments and optimism.

The studied variables all correlate significantly and positively, suggesting the possible existence of common factors, with the ability to influence all these variables. In the literature consulted, there is evidence of relationships

between resilience, optimism and core self-evaluations (Stewart & Yuen, 2011) [36]. These authors consider optimism, core self-evaluations, and spirituality as resources of resilience. Optimism is linked with resilience, when people deal with adversity positively; there is increased resilience (Peterson & Chang, 2003) [37]. Optimism can also be understood as an indicator of self-esteem (Judge, Erez, Bono; & Thoresen, 2003) [20]. Core self-evaluations are positively related to resilience (Johnson, Rosen, & Levy, 2008) [38].

Gender and age influence optimism and core self-evaluations but these constructs were not influenced by yoga practice.

**Final considerations**

The study showed that there are significant differences between yoga practitioners and non-practitioners in the personal dimension of resilience, overall spiritual, personal, environmental and transcendental well-being.

The volume of yoga practice increases overall spiritual well-being and its transcendental dimension.

As a suggestion, for future work, it is proposed to conduct studies with a higher number of participants and longitudinal studies. These will allow to verify the moderating effect of the variables over time and to analyze the persistence of the effects in the short, medium and long term. Another suggestion is to diversify the variables studied: type of yoga, yoga programs in different contexts and populations, the different effects of different components in yoga practice, namely, postures, mudras, breathing techniques, relaxation, meditation, purification practices, and even the chanting of mantras. Relationships between the constructs of positive psychology as well as their assessment tools may also be developed.

The results of this study advise the practice of yoga on a regular, continuous basis, as an activity that improves resilience and spiritual well-being, improving the quality of life.

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