

## EFFECT OF MINDFULNESS MEDITATION ON SELF-ESTEEM IN ADOLESCENTS

**Dipanshi Arya**

Research scholar, University of Patanjali Haridwar

**Nishant Kumar**

Research scholar, University of Patanjali Haridwar

**Vaishali Gaur**

Assistant professor, University of Patanjali Haridwar

**Anjali Prabhakar**

Research scholar, University of Patanjali Haridwar

### **Abstract**

#### **Background**

The concept of spirituality is not well studied in the modern times of the electronic digital world of the internet, WhatsApp, Facebook, etc. The purpose of the present studies is to see the impact of self-esteem and optimism with yoga intervention for which mindful meditation has become a necessity.

#### **Methodology**

Mindfulness Meditation is a part of overall spiritual practices discussed with a sample size of 200 students aged 12-18 years. The generalized Linear Model (GLM) is used to find the significance. RM ANOVA (SPSS -25) software is used to find the calculated p-value in different tests viz; unpaired t-test, Chi-square test, and F statistics.

#### **Discussion**

The mean and standard deviation values of the present studies reason match well with Rosenberg's ten number items calculated by Jhanjua (2020)

#### **Conclusion**

It may be concluded from the present studies that a significant effect

Keywords: Self-esteem; Adolescents; Mindfulness meditation

### **Introduction**

There is a need to guide digital-based students to enhance academic and psychosocial strengths and improve self-regulation with esteem. Daily, Spiritual practices such as value systems yoga, the mindfulness meditation play an important role in the life of adolescents. Myers et al., (2000) define Spirituality as "personal and private beliefs that transcend the material aspects of life and give a deep sense of wholeness, connectedness, and openness to the infinite. Further, it was explained that a belief in power is beyond oneself/ The system's lie;

(a) Behaviour about the infinite such as prayer, (b) Meaning and purpose of life, (c) Hope and optimism, (d) Love and compassion, (e) Moral and ethical guidelines (f) Transcendental experience. Lewis (2001) explains spirituality as the life affirmed in a relationship with God, self, community, and environment which leads to the nurturance and celebration of wholeness.

According to Worthington et al.(.), there are four types of spirituality, with the first one more related to religion: religious spirituality closeness and connection to the sacred defined by religion, humanistic spirituality (closeness and connection to humanity), nature spirituality (closeness and connection to nature), and cosmos spirituality (closeness and connection to the whole of creation) Worthington conceived spirituality as a "general feeling of closeness and connectedness to the sacred".

According to Swami Vivekananda (1863-1902), a great spiritual leader, thinker, and reformer of India, spirituality is the very backbone of India. He observes that every nation has a particular ideal running through its whole existence, forming its very background. Swami Vivekananda explains spirituality in many ways, some of the explanations are;

- a. Spirituality is the true basis of all our activities in our life.
- b. Spirituality is the science of the soul

Operationally, spirituality may be defined as “a man becoming a better man, a teacher becoming a better teacher, a cobbler becoming a better cobbler, a sweeper becoming a better sweeper, an administrator becoming a better administrator, etc. Spirituality involves the recognition of a feeling or sense or belief that there is something greater than myself, something more to being human than sensory experience, and that the greater whole of which we are part is cosmic or divine in nature.

These capacities of the students could possibly be built through Yoga (Saraf and Tiwari 2020). Leavitt et al., (2015) explain self-esteem as a totality of individual thoughts and feelings, having reference to him as an object. Besides self-esteem, self-efficacy and self-identification are an important part of the Self-concept. Their capacities have coping effects too. High self-esteem has been shown to promote physical health (Taylor and Brown 1988). And enhance coping with the threat (Greenberg et al. 1992). Two of the studies, using samples of adolescents with a range of mental health difficulties, found significant improvements in self-esteem, as measured using the Rosenberg self-esteem questionnaire (Biegel et al. 2009). Self-esteem is an overall assessment of the individual’s worthiness, expressed in a positive or negative orientation towards them. It is a component of the Self-concept.

The generalized Linear Equation Model (GLM) is used to find the significance between Mindfulness meditation and Self-esteem. RM ANOVA (SPSS -25 version) software is used to calculate the p-value. Three different tests viz; t-test, Chi-square test, and F statistics are used.

The significant effect of yoga on emotional regulation, self-esteem, and feelings of adolescents’ Janjhua et al (2020). Thompson (2008) makes sense that Mindfulness meditations inside adult populations are turning out to be progressively famous. Research recommends that mindfulness can convey enduring enhancements in self-awareness and emotional stability to adults with harsh and chronic circumstances. It can generally be stated that spirituality is being incorporated more and more into psychotherapeutic work. Some people identify their spirituality as religion based while others do not. Spirituality is here conceptualized to express human longing for a sense of meaning and fulfillment with something bigger that transcends ordinary life experiences Canda et al., (1988).

Mindfulness has also been shown to be effective in improving mental health, addressing problems such as substance abuse, stress, anxiety, and recurrent depression, and improving sleep (Baer 2003). Mindfulness meditation is a mind training practice that cultivates attention through an awareness of a neutral point of focus, particularly on the breath, as an alternative to the normal wandering of the mind. Meditation fosters calm alertness and attentiveness to sensations, thoughts, and feelings in an open, fluid, accepting, and non-judgmental manner Kabat-Zinn (1994). Saraff et al (2022) study focuses on the impactful focus meditation on self-esteem, self-concept, and growth mind-set in first-year college results show a significant increase in self-esteem, self-concept, and efficacy but without statistical tests. It was a qualitative discussion. Wisner et al., (2010) Meditation in school-based settings include mindfulness meditation, the relaxation response, and Transcendental offering meditation to adolescents in a school-based setting, describes the relevance of. These practices, as cognitive-behaviour available for use by social workers and other school professionals, help students to enhance academic and psychosocial strengths and improve self-regulation capacities and coping abilities. This article defines meditation and

meditative practices, and reviews the literature showing the benefits and challenges of an innovative practice that is currently being introduced into school settings is meditate Types of meditation offered these practices for adolescents. Mindfulness meditation reliably and profoundly alters the structure and function of the brain to improve the quality of both thought and feeling. (2008). Well- conducted mindfulness interventions can improve the mental, emotional, social, and physical health and well-being of people who take part. It has been shown to reduce stress, anxiety, reactivity and behaviour, improve sleep and self-esteem, and bring about greater calmness, relaxation, the ability to manage behaviour and emotions, self-awareness and empathy. Adolescents who are mindful, either through temperament or training, tend to experience greater well-being; and mindfulness correlates positively with positive emotion, popularity and friendship- extensiveness, and negatively with negative emotion and anxiety Miners, (2008). Wall (2005), in a small study, outlined an effort program to teach Mindfulness-based stress reduction and Tai Chi in a mainstream school to 11 to 13 years old in the US, which brought perceived benefits such as improved well-being, calmness, relaxation, improved sleep, less reactivity, increased self-care, self-awareness, and a sense of connection with nature. The “Learning to BREATHE” Curriculum is an MBSR-derived mindfulness program that was evaluated by Broderick and Metz (2009). Their study was conducted with a year group of 17 to 19 year old students in an American independent girls’ school showed a decrease in negative affect, and an increase in calm, relaxation self-acceptance, emotional regulation, awareness and clarity. Huppert and Johnson (2010) reported the outcomes of the Mindfulness in Schools Project’s pilot mindfulness programme for with 14 to 15 years. Guided mindfulness meditation is a powerful technique for facilitating healing and growth toward autonomy by helping adolescents connect to their inner voice. This technique may be especially useful in the adolescent search for self-awareness, meaning, and life purpose. Bodily, cognitive, and emotional experiences are treated as informative regarding the 'self' and facilitate the expansion of self-perception and individuality. Binbuan, (2005).

It may be seen from the above studies. Not much work is carried out in the field of spirally, mindfulness meditation, and yoga contribution in the field of psychology of self-esteem, and also it may be seen that the qualitative discussions are carried out without quantitative methods. In this paper, we tried to formulate a hypothesis that states the relationship between yoga and self-esteem. Accordingly, the hypothesis may be stated;

### **Hypothesis**

The Null hypothesis may be stated as there may be a significant a relationship between mindfulness meditation and self-esteem. Alternatively, there may not be any significant relation between mindfulness meditation and self-esteem. The purpose is to test this hypothesis with the objective to find the role of mindfulness meditation on the self-esteem of students.

### **Methodology**

This study was performed in a control - experimental group environment. Two hundred adolescents in the age group of 12-18 years are selected from Acharya Kulam school, Haridwar with the following inclusion and exclusion criteria.

#### **Inclusion criteria**

- Both girls and boys were included in the study.
- Age group from 12 to 18 years were selected.
- Only Acharyakulam and Haridwar students were selected for the study.
- Those who were interested in this research study are selected.

#### **Exclusion criteria**

- Any acute or chronic condition that would limit the ability of the students to participate in the

study.

- Refusal to give informed consent.

### Statistical Tools

The generalized Linear Equation Model (GLM) is used to find the significant relation between Mindfulness meditation and Self-esteem. RM ANOVA (SPSS -25 version) software is used to calculate the p-value. Three different tests viz; t-test, Chi-square test, and F statistics are used.

### Results

Table no 1 shows Descriptive Statistics. In descriptive statistics, we computed the values of the Mean and standard deviation for a sample size of 200. In the table both control and experimental data are given. Computer codes are given as 0 and 1 for control and experimental groups

**Table No .1 Descriptive Statistics with Codes**

Code		Mean	Std.Deviation	N
Control	.00	17.6600	1.97546	50
	1.00	17.4400	2.58851	50
	Total	17.5500	2.29349	100
Experiment	.00	24.7800	2.84490	50
	1.00	24.4000	2.84999	50
	Total	24.5900	2.83946	100

Table 2 shows Box's Test of the Null Hypothesis with a large p-value (0.323) and indicates that covariance matrices are equal. The stated null hypothesis is the independent variable meditation may not have significant relation with self-esteem.

**Table No. 2 Box' Test for null Hypothesis**

Box's M	3.559
F	1.16
df1	3
df2	1728720
Sig.	0.323

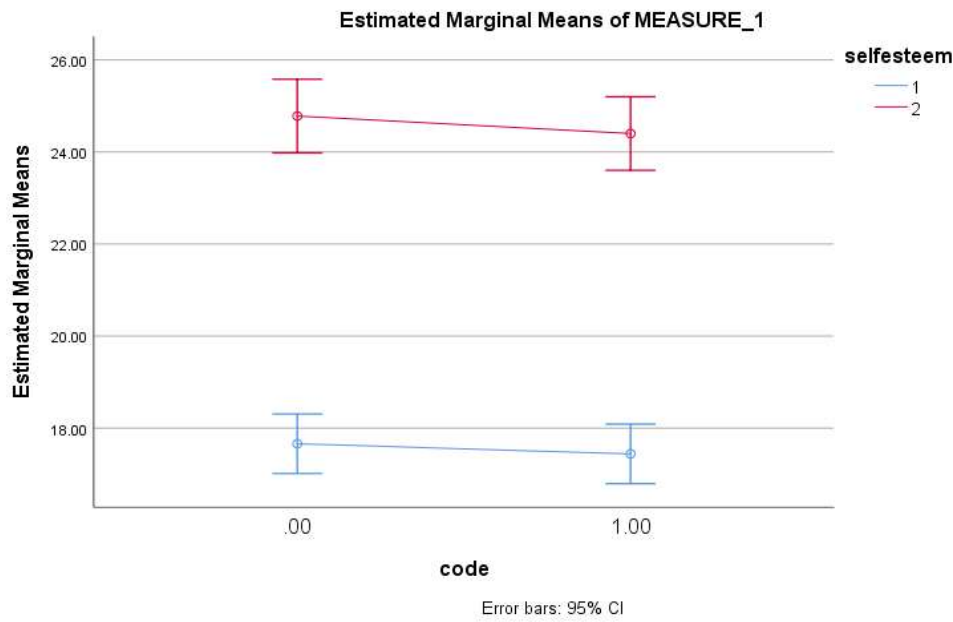
Table no-scientist four no scientist multivariate values. These results show a good significant relationship between mindfulness meditation and self-esteem. The Pillai's Trace value is a positive-valued Statistic that indicates the effects that contribute more to the linear model. Wilk's Lambda is a positive-valued statistic that ranges from 0 to 1. The calculated value is 0.78 which is a good valued Statistic. Table 3 results show a good significant relationship between mindfulness meditation and self-esteem. The Hotelling's distribution value of 3.53. and Roy's largest root 3 of indicates multivariate hypothesis testing. The Pillai's Trace value is a positive-valued Statistic that indicates the effects that contribute more to the Linear model. Wilk's 'Lambda is a positive-valued statistic that ranges from 0 to 1. The calculated value is found to be 0.78 which is a good valued Statistic. Further, from the multivariate table no 3, Eta squared value of 0.78 measures the proportion of total variance in the dependent variable self-esteem with control and experimental groups defined by the independent variable, mindfulness meditation. F distribution is a multivariate probabilities natural group that are natural. Generalizations of the statistics involved in student t-distribution.

**Table 3 – Multivariate tests analysis**

Multivariate Tests Effect		Value	F	Sig.	Partial Squared	Eta	Observed power
Self esteem	Pillai' Trace	0.78	346.140b	0.0001	0.78		1
	Wikki' Lam bha	0.22	346.140b	0.0001	0.78		1
	Hotteling's Trace	3.53	346.140b	0.001	0.78		1
	Roy's Largest Root	3.53	346.140b	0.001	0.78		1
Effect self esteem	Pillai' Trace	0	0.45b	0.833	0		0.055
	Wikki' Lam bha	1	0.45b	0.833	0		0.055
	Hotteling's Trace	0	0.45b	0.833	0		0.055
	Roy's Largest Root	0	0.45b	0.833	0		0.055

**Table No 4 “t” test Significance of Self Esteem**

Dependent Variable	B	Std. Error	T	Sig.	95% Confidence Interval		Partial Squared	Observed Power	
					Lower Bound	Upper Bound			
Control	Intercept	17.440	0.326	53.559	0.000	16.794	18.086	0.967	1.000
	[code=.00]	0.220	0.460	0.478	0.634	-0.694	1.134	0.002	0.076
	[code=1.00]	0a							
Experimental	Intercept	24.400	0.403	60.593	0.000	23.601	25.199	0.974	1.000
	[code=.00]	0.380	0.569	0.667	0.506	-0.750	1.510	0.005	0.101
	[code=1.00]	0a							



**Fig. 1 p-p graph of estimated Means of Self – esteem values**

Table 5 shows the impact steem-esteem for control and experimental groups. There are 6 reverse scoring questions and 4 forward scoring Questions. The questions numbers 2, 5, 6, 8, 9, and 7 are reverse scoring and forward question with positive scoring 1, 3, 4 and 10. The Table 5 all the reverse scoring questions with reduced Mean  $\pm$ SD shows the impact of mindfulness meditation on Self esteem of adolescents in the age group 12 -18 years. Similarly, the forward scoring or positive scoring indicates enhanced Mean $\pm$ SD values on self esteem.

**Table Impact of Mindfulness meditation on Experimental groups**

Rosenberg's	Experi mental	SD	Control	SD	t value
1.On the whole, I am satisfied with myself	2.37	1.00	2.83	0.65	-
2. At times I think I am no good at all.	1.34	.88	2.55	0.48	6.05
3.I feel that I have a number of good qualities.	1.96	.80	1.5	0.533	2.3
4. I am able to do things as well as most other people.	2.96	.85	1.93	0.83	5.15
5. I feel I do not have much to be proud of.	1.72	.90	2.40	0.76	0.24
6. I certainly feel useless at times.	1.6	2.95	3.12	0.64	0.2
7. I feel that I am the person of worth, at least on an equal basis with others.	2.57	1.08	2.93	0.94	0.29
8. I wish I could have more respect for myself.	.86	0.86	1.19	0.50	0.15
9. All in all, I am inclined to feel that I am a failure.	1.38	1.04	2.38	0.44	0.13
10. I take a positive attitude toward myself.	2.38				

### Discussion

In the present studies by using Generalized Linear Method (GLM), all three tests of significance Viz; t-test, F-test and  $\chi^2$ -test show a good significant ( $p < 0.0001$ ) effect of Mindfulness meditation on adolescents in the age group from 12 to 18 years (Table 6).

**Table 6 GLM Method testing of Significance value on Self-esteem**

	t-test	F-test	$\chi^2$ -test
Significance value	0.0001	0.0001	0.0001

**Table no 7 Self-esteem mean and SD values of the present studies in relation to the Janjua (2020) values.**

Self Esteem components	Yoga group (n=52) Experimental group				Non-Yoga group (n=58) Control group				T	
	Mean		SD		Mean		SD		Prst	Jja
	Present studies	Jja	Prst	Jja	Prst	Jja	Prst	Jja		
1. On the whole, I am satisfied with myself.	2.37	4.04	1.00	0.93	1.62	2.83	0.65	1.23	3.33	5.78
2. At times I think I am no good at all.	2.59	2.25	.88	1.19	2.36	3.52	0.73	1.19	-6.25	-5.59
3. I feel that I have a number of good qualities.	2.55	4.10	.88	0.80	1.34	2.60	0.48	1.27	6.05	7.28
4. I am able to do things as well as most other people.	1.96	3.92	.80	0.99	1.5	2.76	0.533	1.14	2.3	5.68
5. I feel I do not have much to be proud of.	2.96	3.33	.85	1.43	1.93	3.26	0.83	1.34	5.15	0.09
6. I certainly feel useless at times.	2.40	2.02	.90	1.24	1.72	3.72	0.76	0.97	0.24	-8.06
7. I feel that I am the person of worth, at least on an equal basis with others.	3.12	4.12	2.95	0.68	1.60	2.62	0.64	1.37	0.2	7.11
8. I wish I could have more respect for myself.	2.57	3.87	1.08	1.07	2.93	2.83	0.94	1.29	0.29	4.58
9. All in all, I am inclined to feel that I am a failure.	.86	1.85	0.86	1.11	1.19	2.76	0.50	1.27	0.15	-3.98
10. I take a positive attitude toward myself.	2.38	4.00	1.04	1.19	1.28	3.09	0.44	1.30	0.13	3.83



Self Esteem components	Yoga group (n=52)		Non Yoga group (n=58)		t
	Experimental group	SD	Control group	SD	
Items	Mean	SD	Mean	SD	t
1.On the whole, I am satisfied with myself.	2.37	1.00	1.62	0.65	3.33
2. At times I think I am no good at all.	2.36	.88	2.59	0.73	-6.25
3.I feel that I have a number of good qualities.	2.55	.88	1.34	0.48	6.05
4. I am able to do things as well as most other people.	1.96	.80	1.5	0.533	2.3
5. I feel I do not have much to be proud of.	1.93	.85	2.96	0.83	5.15
6. I certainly feel useless as times.	1.72	.90	2.40	0.76	0.24
7. I feel that I am the person of worth, at least on an equal basis with others.	1.60	2.95	3.12	0.64	0.2
8.I wish I could have more respect for myself.	2.57	1.08	2.93	0.94	0.29
9. All in all, I am inclined to feel that I am a failure.	.86	0.86	1.19	0.50	0.15
10. I take a positive attitude toward myself.	2.38	1.04	1.28	0.44	0.13

As seen from the Table 7, there are 6 negative statements and 4 positive statements in Rosenberg's questionnaire. Mindful meditation group have given very high mean values for the positive statements like "At times I think I am no good at all. (Mean = 2.59), I certainly feel useless as times (Mean = 2.40) with the statements; however, lesser mean values by the yoga group have been noted for all the negative statements of the feeling component in both studies. This shows that the students practicing mindful meditation have shown a degree of disagreement with negative statements. On the other hand, the non-yoga students have emerged to be lower on the positive statements and higher on all negative statements of feeling component. For the non-yoga group, the mean value was high for the majority of statements but lower on positive statements, "I wish I could have more respect for myself (M = 2.93)", It was also observed that the mean values between yoga and non-yoga group on all statements of feeling component differ significantly. Thus it can be said that mindful meditation has a significant impact on the feeling dimensions. We have carried out additional tests in the present studies as shown in Table 6.

## References

1. Broderick, P.C. & Metz, S. (2009) Learning to BREATHE: A pilot trial of a mindfulness curriculum for adolescents. *Advances in School Mental Health Promotion*, 2(1), 35-- 45
2. Bjørnsen, H. N., Espnes, G. A., Eilertsen, M. E. B., Ringdal, R., & Moksnes, U. K. (2019). The relationship between positive mental health literacy and mental well-being among adolescents: implications for school health services. *The Journal of School Nursing*, 35(2), 107-116.

3. Baer, R.A. (2003) Mindfulness training as a clinical intervention. A conceptual and empirical review. *Clinical Psychology: Science and Practice*. 10 (2), 125–43.
4. Biegel, G. M., Brown, K. W., Shapiro, S. L., & Schubert, C. M. (2009). Mindfulness-based stress reduction for the treatment of adolescent psychiatric outpatients: a randomized clinical trial. *Journal of Consulting and Clinical Psychology*, 77(5), 855–866.
5. Birnbaum, L. (2005). Adolescent aggression and differentiation of self: guided mindfulness meditation in the service of individuation. *TheScientificWorldJOURNAL*, 5, 478-489.
6. Brahmavamso, A. (2003) *The Basic Method of Meditation*. The Buddhist Society of Western Australia, Giddegannup, Australia
7. Canda, E.R. (1988) Spiritualay ,religious diversity, and social work practice. *Social Casework: The Journal of Contemporary Social Work*, April, 238-247.
8. Clarke, A., Friede, T., Putz, R., Ashdown, J., Martin, S., Blake, A., ... Stewart-Brown, S. (2011). Warwick-Edinburgh Mental Well-being Scale (WEMWBS): Validated for teenage school students in England and Scotland. A mixed methods assessment. *BMC Public Health*, 11, 487. doi:10.1186/1471-2458-11-487
9. Davidson, R. and Lutz, A. (2008) Buddha’s brain: neuroplasticity and meditation. *IEEE Signal Process Mag.* 25(1): 176–174. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2944261/> accessed 30th January 2012.
10. E. L. Worthington, J. N. Hook, D. E. Davis, and M. A. McDaniel, “Religion and spirituality,” *Journal of Clinical Psychology*, vol. 67, pp. 204–214, 2011. View at: Google Scholar
11. Grabbe, L., Nguy, S. T., & Higgins, M. K. (2012). Spirituality development for homeless youth: A mindfulness meditation feasibility pilot. *Journal of Child and Family Studies*, 21(6), 925-937.
12. Huppert, F.A. & Johnson, D.M. (2010) A controlled trial of mindfulness training in schools; the importance of practice for an impact on wellbeing. *The Journal of Positive Psychology*, 5(4), 264–274.
13. J. E. Myers, T. J. Sweeney, and J. M. Witmer, “The wheel of wellness counselling for wellness: a holistic model for treatment planning,” *Journal of Counselling and Development*, vol. 78, no. 3, pp. 251–265, 2000. View at: Google Scholar
14. Janjhua, Y., Chaudhary, R., Sharma, N., & Kumar, K. (2020). A study on effect of yoga on emotional regulation, self-esteem, and feelings of adolescents. *Journal of Family Medicine and Primary Care*, 9(7), 3381.
15. Kabat-Zinn, J. (1994). *Wherever you go, there you are: Mindfulness meditation in everyday life*. New York: Hyperion.
16. M. M. Lewis, “Spirituality, counselling, and elderly: an introduction to the spiritual life review,” *Journal of Adult Development*, vol. 8, no. 4, pp. 231–240, 2001. View at: Publisher Site | Google Scholar
17. Miners, R. (2008) *Collected and Connected: Mindfulness and the early Adolescent*. Dissertations Abstracts International: Section B. The Sciences and Engineering, 68,9.
18. Pepping, C. A., O’Donovan, A., & Davis, P. J. (2013). The positive effects of mindfulness on self-esteem. *Journal of Positive Psychology*, 8(5), 376–386.
19. Randal, C., Pratt, D., & Bucci, S. (2015). Mindfulness and self-esteem: a systematic review. *Mindfulness*, 6(6), 1366-1378.
20. Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology*, 52, 141–166. doi: 10.1146/annurev.psych.52.1.141

21. Saraff, S., & Tiwari, A. (2020). Effect of Mindfulness on Self-concept, Self-esteem and Growth Mindset: Evidence from Undergraduate Students. *Journal of Psychosocial Research*, 15(1).
22. Saraff, S., & Tiwari, A. (2020). Effect of Mindfulness on Self-concept, Self-esteem and Growth Mindset: Evidence from Undergraduate Students. *Journal of Psychosocial Research*, 15(1)
23. Shek, D. T. (2012). Spirituality as a positive youth development construct: A conceptual review. *The Scientific World Journal*, 2012.
24. Taylor, T., & Montgomery, P. (2007). Can cognitive-behavioral therapy increase self-esteem among depressed adolescents? A systematic review. *Children and Youth Services Review*, 29(2007), 823–839.
25. Thompson, M., & Gauntlett-Gilbert, J. (2008). Mindfulness with children and adolescents: Effective clinical application. *Clinical child psychology and psychiatry*, 13(3), 395-407.
26. Wall, R.B. (2005). Tai Chi and mindfulness-based stress reduction in a Boston public middle school. *Journal of Paediatric Health Care*. 19 (4), 230
27. Weare, K. (2012). Evidence for the impact of mindfulness on children and young people. The mindfulness in schools project in association with mood disorders centre.
28. Wisner, B. L., Jones, B., & Gwin, D. (2010). School-based meditation practices for adolescents: A resource for strengthening self-regulation, emotional coping, and self-esteem. *Children & Schools*, 32(3), 150-159.
29. Wisner, B. L., Jones, B., & Gwin, D. (2010). School-based meditation practices for adolescents: A resource for strengthening self-regulation, emotional coping, and self-esteem. *Children & Schools*, 32(3), 150-159.