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Research Paper on Effect of OM Meditation & Bhramari Pranayam on Emotional Intelligence

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ABSTRACT

Emotional intelligence (EI) plays a crucial role in mental health and interpersonal interactions, influencing overall well-being and success in both personal and professional domains. Practices such as OM meditation and Bhramari Pranayam, which are rooted in ancient yogic traditions, are recognized for their potential to reduce stress, enhance concentration, and stabilize emotions. This study investigates the effects of these two practices on EI among residents and college students in Surat, Gujarat, with the aim of evaluating whether OM meditation and Bhramari Pranayam can significantly improve various components of emotional intelligence. The primary focus was to assess changes in self-awareness, emotional regulation, empathy, and social skills. The study also compared the effectiveness of these practices individually and in combination, and provided recommendations for incorporating them into mental health programs.

A total of 100 participants (50 males and 50 females) aged 18 to 30 years were recruited for this quasi-experimental study. Emotional intelligence was measured using a standardized test covering five domains: Self-Awareness, Managing Emotions, Motivation, Empathy, and Social Skills. Participants completed a pre-test before engaging in daily sessions of OM meditation and Bhramari Pranayam for one month. A post-test was administered afterward to assess changes in EI. Data analysis, using paired t-tests in SPSS, revealed a significant improvement in EI scores from pre-test to post-test among participants in the experimental group, with notable positive changes observed in emotional regulation and empathy when compared to the control group. The results suggest that OM meditation and Bhramari Pranayam are effective practices for enhancing emotional intelligence, particularly in terms of emotional regulation and empathy, and could serve as valuable tools in mental wellness programs.

Introduction

Emotional Intelligence (EI), often defined as the ability to recognize, understand, and manage one's own emotions while also being sensitive to the emotions of others, plays a crucial role in enhancing personal well-being, improving social interactions, and fostering emotional regulation. High EI is associated with a range of positive outcomes, including better mental health, stronger relationships, and greater overall life satisfaction. It has been shown that individuals with higher EI are better equipped to navigate the complexities of their emotional landscape and respond to social situations in a thoughtful and effective manner. As a result,

there has been increasing interest in exploring various practices that may help in cultivating and enhancing EI.

Among the diverse range of techniques available for emotional self-regulation, alternative wellness practices such as meditation and pranayama (yogic breathing exercises) have garnered considerable attention in recent years. These practices are believed to offer effective tools for managing stress, enhancing focus, and fostering emotional well-being. While traditional approaches to EI often emphasize cognitive and emotional awareness, emerging research suggests that practices that engage both the mind and body can provide significant benefits for emotional regulation and overall psychological health.

One such practice is OM meditation, a form of mantra meditation that centers on the repetition of the sound "OM" as a means to quiet the mind, reduce stress, and cultivate a deep sense of inner peace. The practice of chanting OM is rooted in ancient yogic traditions, where it is considered to be a vibrational sound that connects practitioners to a higher state of consciousness. OM meditation is thought to facilitate self-awareness, promote mindfulness, and increase emotional resilience by helping practitioners focus on the present moment and create a balanced internal state. The calming effect of this practice may be particularly beneficial in fostering emotional stability and improving one's ability to regulate their emotional responses to external events.

Another practice that has shown promise in enhancing EI is Bhramari Pranayam, a yogic breathing technique that is known for its calming and soothing effects. The name "Bhramari" derives from the word "Bhramara," meaning "bee," as the practice involves creating a humming sound similar to that of a bee during exhalation. Bhramari Pranayam is believed to help alleviate mental tension, reduce anxiety, and promote a feeling of tranquility. Through controlled, deep breathing and the sound vibrations produced during the practice, Bhramari Pranayam is thought to enhance focus, increase emotional clarity, and promote a sense of emotional balance. As such, it may play a key role in developing EI by supporting individuals in managing their emotional states and enhancing their ability to respond thoughtfully in emotional situations.

Both OM meditation and Bhramari Pranayam engage the practitioner in practices that promote mindfulness, self-awareness, and emotional regulation, all of which are core components of Emotional Intelligence. While the individual benefits of each of these practices are well-documented, there is still much to be explored regarding their combined impact on EI. This research seeks to investigate how these alternative wellness practices can influence emotional regulation, self-awareness, and overall emotional well-being, thereby providing valuable insights into the ways in which these practices might be integrated into existing approaches to enhancing EI.

In conclusion, as the field of Emotional Intelligence continues to expand, it becomes increasingly important to explore and integrate a variety of methods that support emotional growth and self-regulation. OM meditation and Bhramari Pranayam represent just two of the many alternative practices that have shown potential for enhancing EI, offering promising pathways for individuals seeking to deepen their emotional awareness and cultivate greater emotional resilience in both personal and professional domains.

Review of Literature

1. **Effect Of OM Chanting During Examination Stress In Students**

The study conducted by MV Bajappanavar and Dr. Jyoti A. Upadhye highlights the effectiveness of OM mantra chanting in reducing stress levels among PU College students during examination periods. By comparing a study group practicing daily OM meditation for three months to a control group, the researchers found a significant reduction in stress, as measured by the Perceived Stress Scale. OM chanting, rooted in ancient traditions and believed to align individuals with universal consciousness, was shown to have a positive impact on students' mental well-being and academic performance. These findings support the growing body of evidence that meditation, specifically OM chanting, can be an effective tool for managing academic stress and promoting overall mental health.

2. **Significance Of OM Meditation In Classical Yoga Texts And Its Therapeutic Benefits**

The paper explores the transformative impact of OM Meditation by reviewing classical yoga texts and contemporary scientific studies. OM, considered the primordial sound and symbolizing universal consciousness, is referenced in ancient Indian scriptures such as the Upanishads, Bhagavad Gita, and the Vedas, where it represents the union of individual consciousness with the divine. In the Yoga Sutras, Patanjali refers to OM as Pranava, linking it to spiritual realization. Scientific studies, including neuroimaging, EEG, and evoked potentials, demonstrate OM Meditation’s therapeutic benefits, such as reduced heart rates, increased mental alertness, and changes in brain activity. Findings from fNIRS, fMRI, and EEG studies highlight the deactivation of pre-frontal cortices and activation of emotional empathy regions, showcasing OM chanting's vibrational effects. Additionally, evoked potentials studies indicate enhanced sensory sensitivity and physiological alertness, suggesting OM Meditation's potential in managing anxiety and depression.

Despite these promising findings, the paper calls for more comprehensive research with larger sample sizes and robust study designs to further explore the effects of OM Meditation. It emphasizes the need for more detailed investigations, particularly in EEG studies related to loud OM chanting. Overall, the literature underscores OM Meditation’s ability to balance mental alertness with physiological relaxation, affecting brain regions linked to stress, anxiety, and emotional regulation. While existing studies demonstrate its therapeutic potential, more empirical research is required to fully understand its impact on mental and physical well-being.

3. **A Study on the Emotional Intelligence of Higher Secondary School Students**

M. Kumar's study on the emotional intelligence (EI) of higher secondary school students highlights the growing importance of EI in educational contexts. The research, conducted among 300 students in Tamil Nadu, India, revealed that while the overall EI levels were average, significant differences in EI were observed between male and female students, with females showing higher EI. However, the study found no significant variation in EI based on factors such as academic stream (arts or science), family structure (nuclear or joint), locality (urban or rural), father's occupation, or family income. This challenges common assumptions about the influence of these factors on EI, suggesting that emotional intelligence may be more universally developed across different student demographics, though gender differences remain notable.

The study underscores the importance of integrating emotional intelligence into the educational system, as it is a critical factor influencing both academic performance and overall student well-being. The paper advocates for incorporating EI training into the curriculum and teacher education programs, emphasizing the role teachers play in nurturing students' emotional and social development. Additionally, the study recommends practices like yoga and meditation to enhance EI among students. The findings highlight the need to shift from traditional measures of intelligence, such as IQ, to a more holistic approach that recognizes EI as a key determinant of success in both personal and academic spheres.

METHODOLOGY

Problem Statement:

The present research aims to study the Effect Of OM Mediation & Bhramari Pranayam On Emotional Intelligence among individuals

Objectives:

1. **To Assess Baseline Emotional Intelligence:** Measure and establish the baseline emotional intelligence levels of participants before any intervention.
2. **To Investigate the Impact of OM Meditation on Emotional Intelligence:** Examine whether participation in OM Meditation sessions leads to significant changes in emotional intelligence scores compared to the control group.
3. **To Investigate the Impact of Bhramari Pranayam on Emotional Intelligence:** Explore whether engagement in Bhramari Pranayam practices results in significant improvements in emotional intelligence when compared to the control group.
4. **To Investigate the combined Impact of OM Meditation & Bhramari Pranayam on Emotional Intelligence:** Explore the combined engagement of OM Meditation & Bhramari

Pranayam practices in significant improvements in emotional intelligence when compared to the control group.

5. **To Compare the Effects of OM Meditation and Bhramari Pranayam:** Compare the impact of OM Meditation and Bhramari Pranayam interventions on emotional intelligence to determine if one practice is more effective than the other.

6. **To Provide Practical Recommendations:** Offer practical recommendations based on study findings for incorporating OM Meditation and Bhramari Pranayam into wellness and mental health programs aimed at enhancing emotional intelligence.

Hypotheses

- There is no significant difference in the mean emotional intelligence scores between participants in the OM Meditation group (A) and the control group (D).
- There is no significant difference in the mean emotional intelligence scores between participants in the Bhramari Pranayam group (B) and the control group (D).
- There is no significant difference in the mean emotional intelligence scores between participants in the OM Meditation group (A) and the Bhramari Pranayam group (B).
- There is no significant difference in the mean emotional intelligence scores between participants in the combined OM Meditation and Bhramari Pranayam group (C) and the control group (D).
- There is no significant difference in the mean emotional intelligence scores of pre and post studies in the OM Meditation group (A).
- There is no significant difference in the mean emotional intelligence scores of pre and post studies in the Bhramari Pranayam group (B).
- There is no significant difference in the mean emotional intelligence scores of pre and post studies in the combined OM Meditation and Bhramari Pranayam group (C).
- There is no significant difference in the mean emotional intelligence scores of pre and post studies in the control group (D).

RESEARCH DESIGN

The most suitable research design for this study would be a Randomized Controlled Trial (RCT). An RCT involves randomly assigning participants to different groups to compare the effects of different interventions, ensuring that any observed changes in emotional intelligence can be attributed to the interventions rather than other factors. The design should include pre-intervention, post-intervention, and follow-up assessments to track changes over time.

Sampling Method:

The study should use a stratified random sampling method to ensure diversity in the participant pool. Stratification involves dividing the population into different subgroups based on relevant characteristics (e.g., age, gender, baseline emotional intelligence scores) and then randomly sampling from each subgroup.

1. **Random Assignment**: Participants meeting the inclusion criteria should be randomly assigned to one of the 4 groups: (A) OM Meditation Group, (B) Bhramari Pranayam Group, (C) Combined OM Meditation and Bhramari Pranayam Group and (D) Control Group. Random assignment helps control for potential confounding variables, ensuring that any observed differences are likely due to the interventions.
2. **Intervention Protocols**: Standardized protocols for OM Meditation and Bhramari Pranayam should be established and followed consistently across participants to ensure uniformity in the interventions. The intervention protocol is listed below.

Intervention Protocol overall duration of 5 weeks or 25 sessions, 30 to 60 mins based on the individual's capacity.

For Group A

1) 5-10 mins of normal body stretches so that individual can seat comfortably for a long time.
2) 5-10 mins time for breath in deep and breathe out long or any other breathing exercises.
3) 5-10 mins Time for chanting aloud "OM" (it should as long as an individual can do it in one breathe).
4) 5-10 mins time for focusing on normal breath after "OM" chant to feel the vibration of it.

For Group B

1) 5-10 mins of normal body stretches so that individual can seat comfortably for a long time.
2) 5-10 mins time for breath in deep and breathe out long or any other breathing exercises.
3) 5-10 mins time for doing Bhramari Pranayam.
4) 5-10 mins time for focusing on normal breath after Bhramari Pranayam to feel the vibration of it.

For Group C

1) 5-10 mins of normal body stretches so that individual can seat comfortably for a long time.
2) 5-10 mins time for breath in deep and breathe out long or any other breathing exercises.
3) 5-10 mins Time for chanting aloud "OM" (it should as long as an individual can do it in one breathe).
4) 5-10 mins time for focusing on normal breath after "OM" chant to feel the vibration of it.
5) If needed few body stretches or refreshing the posture.
6) 5-10 mins time for doing Bhramari Pranayam.
7) 5-10 mins time for focusing on normal breath after Bhramari Pranayam to feel the vibration of it.

Instruction for group A, B & C

1) Find a calm and silent room or space for the practice
2) A steady seating posture can be on floor or on chair whichever is comfortable
3) Make sure to keep the hips higher than the knees
4) Some type of pillow or cushion can be used to elevate the hips as per requirements
5) Keep spine straight and polite so that it can maintain its natural arch or curve easily
6) Wear loose or comfortable clothes while doing the meditation no tight cloths or accessories which can constrain the blood flow
7) Keep away the mobile phones either switch off or on completely silent mode so it don't distract.
8) Best time recommended to practice this is early morning and before the sleep
9) To keep a water bottle if they feel thirsty.
10) If at any point anyone have any doubts they can contact the researcher.
11) Time mentioned in the intervention is for reference an individual should listen to their body needs and limits. Be gentle to their body if any discomfort they can share with the researcher

3. **Control Group Activities**: The control group (D) should engage in a neutral activity during the same time duration as the intervention groups. This could involve quiet relaxation without specific meditation or Pranayam instructions or just do any other work or activity of their daily routine.

SAMPLE

The researcher has selected 100 participants, which will be bifurcated in 4 groups randomly as follows:

Group (A) of 25 people for OM Meditation Group.

Group (B) of 25 people for Bhramari Pranayam Group .

Group (C) of 25 people for Combination of OM Meditation and Bhramari Pranayam.

Group (D) of 25 people for Control Group.

TOOLS

1. Emotional intelligence test given by " https://www.carepatron.com/ "
2. OM Meditation.
3. Bhramari Pranayam.
4. Combination of OM Meditation and Bhramari Pranayam.
5. Control Group.
6. Google Forms and Google Sheets for filling online reponses.
7. IBM SPSS software.

STATISTICAL ANALYSIS

Paired t test will be used; using IBM SPSS software

VARIABLES

INDEPENDENT VARIABLE

1. OM Meditation.
2. Bhramari Pranayam.
3. Combination of OM Meditation and Bhramari Pranayam.

DEPENDENT VARIABLE

1. Emotional intelligence.
2. Responses from the participants for emotional intelligence scale.

PROCEDURE

This quasi-experimental study was conducted in Surat City, Gujarat, where 100 participants (50 males and 50 females) between the ages of 18-30 were purposefully chosen and divided into four groups through random assignment. The groups were as follows: Group A (OM Meditation), Group B (Bhramari Pranayam), Group C (Combined OM Meditation and

Bhramari Pranayam), and Group D (Control). Each group contained 25 participants who consented to participate in the study.

The objective was to assess the impact of OM Meditation and Bhramari Pranayam on emotional intelligence, with a baseline measurement taken before the intervention and a follow-up measurement after 30 days of practice. Participants in the intervention groups attended 5-10 minute sessions focused on either OM Meditation or Bhramari Pranayam, following a standardized protocol that included stretches, breathing exercises, and focused meditation. Group C practiced a combination of both techniques, while the control group (Group D) engaged in non-specific, quiet relaxation activities.

Emotional intelligence levels were assessed using a validated test from Carepatron.com, which consists of questions on self-awareness, managing emotions, motivation, empathy, and social skills, rated on a 5-point Likert scale. The assessments were conducted online through Google Forms, and responses were scored automatically in Google Sheets to reduce human error.

The primary statistical analysis involved using IBM SPSS software to perform paired t-tests to determine significant differences in emotional intelligence levels across the pre- and post-intervention tests. The independent variables included OM Meditation, Bhramari Pranayam, and the combined practice, while the dependent variable was the emotional intelligence score obtained from participants' responses. This design aimed to examine both individual and combined effects of the meditation practices on emotional intelligence, as well as to offer insights for integrating these practices into wellness programs.

RESULT TABLE

TABLE 1: Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	POSTOM	17.3200	25	.90370	.18074
	POSTCON	13.4400	25	2.16795	.43359
Pair 2	POSTBHR	17.7600	25	1.08321	.21664
	POSTCON	13.4400	25	2.16795	.43359
Pair 3	POSTOM	17.3200	25	.90370	.18074
	POSTBHR	17.7600	25	1.08321	.21664
Pair 4	POSTOMBHR	17.5760	25	1.08677	.21735
	POSTCON	13.4400	25	2.16795	.43359
Pair 5	PREOM	12.5680	25	1.12795	.22559
	POSTOM	17.3200	25	.90370	.18074
Pair 6	PREBHR	12.4080	25	1.08548	.21710
	POSTBHR	17.7600	25	1.08321	.21664
Pair 7	PREOMBHR	12.5120	25	.75516	.15103
	POSTOMBHR	17.5760	25	1.08677	.21735
Pair 8	PRECON	12.6800	25	1.12398	.22480
	POSTCON	13.4400	25	2.16795	.43359

TABLE 2: Paired Samples Correlations

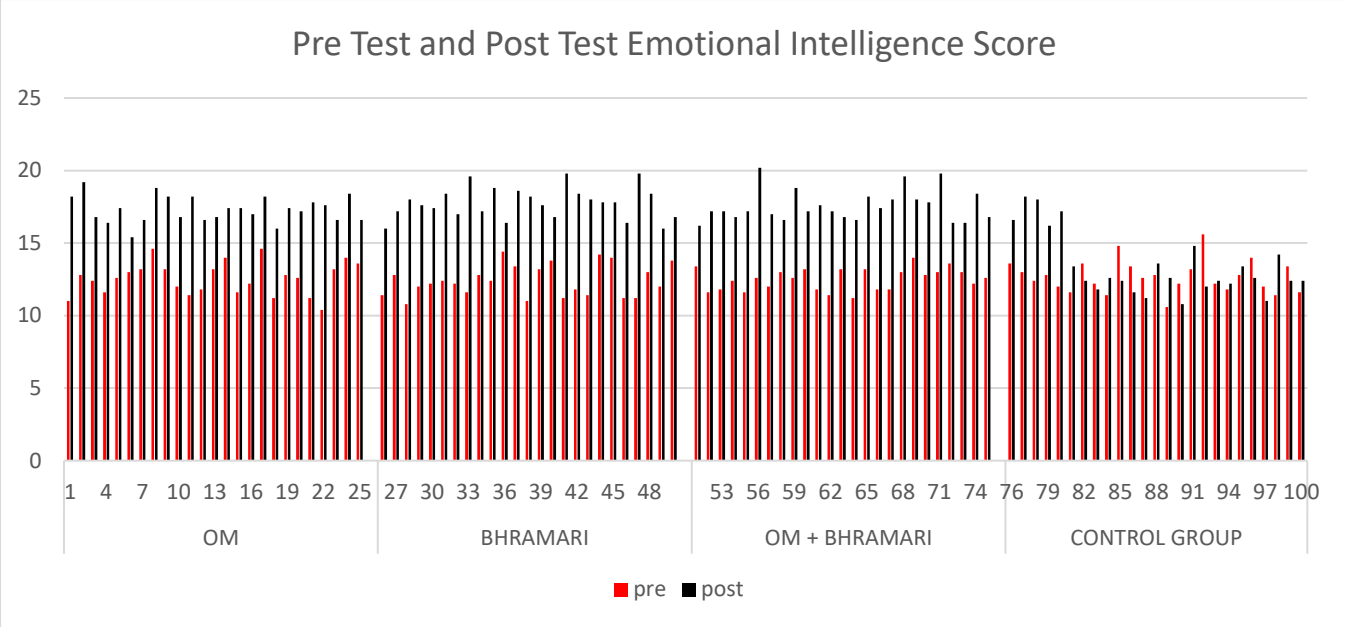
	N	Correlation	Sig.

Pair 1	POSTOM & POSTCON	25	.054	.799
Pair 2	POSTBHR & POSTCON	25	-.131	.532
Pair 3	POSTOM & POSTBHR	25	-.250	.228
Pair 4	POSTOMBHR & POSTCON	25	-.239	.249
Pair 5	PREOM & POSTOM	25	.190	.362
Pair 6	PREBHR & POSTBHR	25	-.292	.157
Pair 7	PREOMBHR & POSTOMBHR	25	.087	.680
Pair 8	PRECON & POSTCON	25	-.007	.974

The table below shows the paired samples t-test results comparing pre- and post-intervention differences for OM, BHR, and control groups, including t-values, degrees of freedom, and significance levels for 25 participants.

TABLE 3: Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	POSTOM - POSTCON	3.88000	2.30362	.46072	2.92911	4.83089	8.422	24	.000
Pair 2	POSTBHR - POSTCON	4.32000	2.54755	.50951	3.26842	5.37158	8.479	24	.000
Pair 3	POSTOM - POSTBHR	-.44000	1.57480	.31496	-1.09005	.21005	-1.397	24	.175
Pair 4	POSTOMBHR - POSTCON	4.13600	2.64746	.52949	3.04318	5.22882	7.811	24	.000
Pair 5	PREOM - POSTOM	-4.75200	1.30420	.26084	-5.29035	-4.21365	-18.218	24	.000
Pair 6	PREBHR - POSTBHR	-5.35200	1.74287	.34857	-6.07142	-4.63258	-15.354	24	.000
Pair 7	PREOMBHR - POSTOMBHR	-5.06400	1.26849	.25370	-5.58761	-4.54039	-19.961	24	.000
Pair 8	PRECON - POSTCON	-.76000	2.44881	.48976	-1.77082	.25082	-1.552	24	.134



Observations and Results

Data Analysis and Interpretation:

Results from paired sample t-tests indicated significant differences in EI scores between intervention and control groups, as summarized below:

POSTOM vs. POSTCON:

Mean difference: 3.88; Standard Deviation: 2.30362.

The mean EI score for the OM meditation group (17.32) was significantly higher than for the control group (13.44), with a t-value of 8.422 and a p-value < 0.001.

Interpretation: OM meditation had a significant positive impact on EI compared to the control group.

POSTBHR vs. POSTCON:

Mean difference: 4.32; Standard Deviation: 2.54755.

The mean EI score for the Bhramari Pranayam group (17.76) was significantly higher than the control group (13.44), with a t-value of 8.479 and a p-value < 0.001.

Interpretation: Bhramari Pranayam significantly improved EI relative to the control group.

POSTOM vs. POSTBHR:

Mean difference: -0.44; Standard Deviation: 1.57480.

The mean score for the OM group was slightly lower than the Bhramari group, with a t-value of -1.397 and a p-value of 0.175.

Interpretation: No statistically significant difference between OM meditation and Bhramari Pranayam groups, suggesting both practices are similarly effective.

POSTOMBHR vs. POSTCON:

Mean difference: 4.136; Standard Deviation: 2.64746.

The combined group's EI score (17.576) was significantly higher than the control group's (13.44), with a t-value of 7.811 and a p-value < 0.001.

Interpretation: The combined intervention (OM meditation and Bhramari Pranayam) had a statistically significant impact on EI compared to the control.

PREOM vs. POSTOM:

Mean difference: -4.752; Standard Deviation: 1.30420.

EI scores significantly increased from pre-test (12.568) to post-test (17.32) for the OM group, with a t-value of -18.218 and a p-value < 0.001.

Interpretation: OM meditation effectively improved EI scores over time.

PREBHR vs. POSTBHR:

Mean difference: -5.352; Standard Deviation: 1.74287.

EI scores increased significantly from pre-test (12.408) to post-test (17.76) for the Bhramari group, with a t-value of -15.354 and a p-value < 0.001.

Interpretation: Bhramari Pranayam effectively enhanced EI.

PREOMBHR vs. POSTOMBHR:

Mean difference: -5.064; Standard Deviation: 1.26849.

The combined group's scores increased significantly, with a t-value of -19.961 and a p-value < 0.001, confirming a positive impact on EI.

Interpretation: Practicing both OM meditation and Bhramari Pranayam together yielded substantial EI improvements.

PRECON vs. POSTCON:

Mean difference: -0.76; Standard Deviation: 2.44881.

The control group showed no significant change in EI (p = 0.134), confirming that changes in EI were likely due to the interventions.

Interpretation: The absence of significant change in the control group suggests that OM meditation and Bhramari Pranayam were responsible for the EI improvements observed in intervention groups.

Conclusion

The data indicate that both OM meditation and Bhramari Pranayam are effective practices for enhancing EI, with significant improvements noted in the post-intervention scores of participants. Both practices yielded comparable benefits, with the combination showing potential for even greater impact.

DELIMITATIONS

This study is delimited by several factors. It focuses on participants aged 18 to 30 years from Surat City, with educational levels ranging from undergraduate to master's, which limits the applicability of the findings to other populations. The meditation intervention lasts for 5 weeks (25 sessions), restricting the study to short-term effects and not addressing long-term impacts on emotional intelligence. Participants were provided with self-guided meditation instructions, and the study does not focus on specific settings like educational institutions, workplaces, or clinical environments. Emotional intelligence was measured using a 25-question self-report tool from Carepatron, which may not fully capture the breadth of emotional intelligence. Additionally, the cultural context of Surat may limit the generalizability of the findings to other cultural settings where meditation practices may differ.

LIMITATIONS

This study has several limitations that may impact its validity and generalizability. The small sample size of 100 participants limits the ability to apply the findings to larger populations. Self-reporting was used to measure emotional intelligence and meditation effects, which may introduce bias as participants could overestimate or underestimate their improvements. The short duration of the study (5 weeks) does not account for long-term benefits or drawbacks of OM and Bhramari meditation on emotional intelligence. Additionally, the presence of placebo effects in the control group, where some individuals reported EI improvements without intervention, suggests that the lack of a proper control group may have influenced the results.

Utility of the Research / How to use the Findings in General / Generalizability

The study's findings may not be generalizable due to the specific population of 18 to 30-year-old individuals from Surat City and the Hindu community, which excludes other age groups or cultural backgrounds. Variability in meditation practice could also affect the results, as not all participants may have followed the instructions consistently or with the same depth, leading to inconsistent impacts on emotional intelligence. Additionally, external factors such as prior psychological health, life experiences, or stressors during the study could have influenced emotional intelligence, diluting the effect of the meditation practices. The study also did not account for pre-existing mental health issues, which may have affected how participants responded to the interventions. Measuring emotional intelligence, a complex and multifaceted construct, through a standardized tool may not fully capture the broader emotional and psychological changes. Finally, the study lacks longitudinal data, leaving uncertainty about whether the observed benefits of OM and Bhramari meditation are sustained over time.

SUGGESTION FOR FURTHER RESEARCH

Future research on OM and Bhramari meditation's impact on emotional intelligence (EI) could explore several areas. Longitudinal studies are needed to assess long-term effects and habitual practitioners' cumulative impact on EI. Comparative studies across different cultures and populations could offer insights into the universal or culturally specific benefits of these practices. Neurobiological research, using techniques like fMRI or biomarkers, could uncover the neural and physiological effects of meditation on EI. Larger, more diverse samples, including younger populations, would improve generalizability. Targeted studies on specific EI components and their impact in high-stress environments like healthcare or leadership could offer practical applications. Additionally, integrating meditation with other interventions or developing meditation-based EI training programs for real-world settings, such as schools or workplaces, would enhance emotional development. Mixed-methods research combining quantitative and qualitative data could provide a comprehensive understanding of the effects.

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