Appendix
REQUEST LETTER

To

The Principal,
Jawahar DAV School,
Madharam, Dist. Khammam,
Telangana State, India

Subject: Requesting for permission to conduct sessions

Respected Sir,

I am pursuing PhD in Psychology from Banasthali University, Rajasthan under the supervision of Prof. Uma Joshi, Professor & Director, AIBAS, Amity University, Rajasthan. This study is centered on school students of class VII to X for their anger management and developing emotional competencies through dance. Therefore I would like to offer dance training based on the combination of Indian Classical Dances, Bharatnatyam and Kuchipudi for some 50 sessions (one hour each) in tenure of three months that will benefit students with better performance. After the training they could be capable to execute two dance themes at various school events. I assure you that the data collection from the school for study shall be used only for research and publication purpose and confidentiality of the information shall be respected.

Thanking you and looking forward for a positive reply

Regards,

Harsha Khandelwal
Research Scholar
Department of Psychology
Banasthali University
Rajasthan
Dear Ms. Harsha,

Greetings!

I am more than happy to know about the dance training you would like to provide to our students as a part of your Ph. D. research. As it is for the welfare of students and DAV school always promotes Indian Culture, therefore I allow you to conduct dance sessions. Kindly give an introductory talk on Indian Classical Dances prior to your training sessions.

Feel free to ask for the arrangements you need if any.

Wish you all success and good luck.

Regards,

[Signature]

Principle
Jawahar DAV School, Madharam

[Signature]

Head Master
Jawahar DAV High School
VSP Township, Madharam,
KHAMMAM Dist. PIN-507122.
Appendix-C

CONSENT FORM

Project Title : Role of Dance Training among School Students

Supervisor : Prof. Uma Joshi,
Professor and Director, AIBAS, Amity University
and Former Head, Department of Psychology,
Banasthali University, Rajasthan

Principal Investigator : Ms. Harsha Khandelwal, PhD Scholar,
Department of Psychology, Banasthali University.

Potential risks and discomforts
There is no risk for students associated with the dance training.

Benefits by participating in the study
The findings of the study would benefit school students in decreasing their
suppressed anger and enhancing emotional competence.

Confidentiality
All the information that you provide during the dance sessions will be kept
confidential and will be utilized only for research purpose and not for commercial use.

Financial consideration
Neither you will be charged nor awarded any prize for inclusion in the dance training.
You could perform the learned dances at various school occasions, events, etc.

Alternatives to participation
You are free not to participate in the dance training or to withdraw from the study
anytime without penalty or loss of benefits. If you have any further queries, please
contact principal investigator, Ms. Harsha Khandelwal, PhD Scholar, Banasthali
University, Rajasthan.

Question
I will try to answer your questions regarding dance training up to your satisfaction
before you give your consent for participation and during the dance training.

Contacts
Anytime during the training sessions if you feel that you have not been satisfactorily
informed about the dance training or feel undue stress to continue against your
wishes, you can contact Ms. Harsha Khandelwal, PhD Scholar, Department of
Psychology, Banasthali University, Rajasthan.

We are giving our consent to participate in the dance training.

Signature of the
Student

Signature of the
Parent

Signature of the
Class Teacher
Dear participants,

I, Harsha Khandelwal, PhD Scholar (Psychology) am conducting dance training for that you are requested to answer the questions honestly with the option first comes to your mind and best describes you. I assure that obtained information shall be kept confidential.

Thanking you for the participation.

Yours sincerely,

Harsha Khandelwal
PhD Scholar
Department of Psychology
Banasthali University
Rajasthan
Appendix-D

**Anger Expression Scale for Children (AESC)**

Below are a number of statements which children and adults sometimes use to describe themselves. Read each statement and circle the number that describes you best, or shows how you usually feel.

<table>
<thead>
<tr>
<th>Item Number</th>
<th>Statement</th>
<th>Almost Never</th>
<th>Sometimes</th>
<th>Often</th>
<th>Almost Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I feel angry</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>I feel like yelling at someone</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>I'm easygoing and don't let things bother me*</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>I get very impatient if I have to wait for something</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>I lose my temper easily</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>I feel like breaking things</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>I feel grouchy or irritable</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>I get in a bad mood when things don't go my way</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>I takes a lot to get me upset*</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>I have a bad temper</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>I get very angry if my parent or teacher criticizes me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>I get in a bad mood easily</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>I slam doors or stomp my feet</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>I keep it to myself</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>15</td>
<td>I control my temper</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>16</td>
<td>I let everybody know it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>17</td>
<td>I pout or sulk*</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>18</td>
<td>I try to be patient</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>19</td>
<td>I argue or fight back</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>20</td>
<td>I don't talk to anybody*</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>21</td>
<td>I keep my cool</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>22</td>
<td>I hit things or people</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>23</td>
<td>I feel it inside, but I don't show it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>24</td>
<td>I stay well behaved</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>25</td>
<td>I say mean or nasty things</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>26</td>
<td>I stay mad at people but keep it secret</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>27</td>
<td>I try to stay calm and settle the problem</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>28</td>
<td>I have a temper tantrum</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>29</td>
<td>I hold my anger in</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>30</td>
<td>I try to control my angry feelings</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

*Item not included in CFA due to low item-total correlation.
Appendix E

Emotional Competencies Scale
Some incomplete statements are given below; complete every statement by the tick mark that better suits you among the five alternatives.

EC-Scale

Dr. Harish Sharma
Agra

and

Dr. Rajeev Lochan Bharadwaj
Department of Psychology,
D. S. College, Aligarh.

Code

Obtained Score

Give your own information

<table>
<thead>
<tr>
<th>Sex .................</th>
<th>Age ................</th>
<th>Caste ...................</th>
<th>Religion ...............</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education ...........</td>
<td>Profession ...........</td>
<td>Monthly Income ...........</td>
<td>Rural/Urban ............</td>
</tr>
<tr>
<td>Married/Unmarried ...</td>
<td>Place ................</td>
<td>........................................</td>
<td></td>
</tr>
</tbody>
</table>

Instruction—

1. Some incomplete statements are given in this scale.
2. Every incomplete statement can be completed with the help of any of the five alternatives mentioned before the incomplete one.
3. You have to complete every statement in terms of your own, therefore think adequately and respond in an honest manner.
4. Tick the (√) mark whichever suits you among the five alternatives.
5. The information given by you will be kept secret.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Even a slight thing to me, ......</td>
</tr>
<tr>
<td></td>
<td>strikes very much ( )</td>
</tr>
<tr>
<td></td>
<td>strikes much ( )</td>
</tr>
<tr>
<td></td>
<td>strikes normal ( )</td>
</tr>
<tr>
<td></td>
<td>strikes slightly ( )</td>
</tr>
<tr>
<td></td>
<td>strikes very slightly ( )</td>
</tr>
<tr>
<td>2.</td>
<td>When I am inclined to react upon others, I .....</td>
</tr>
<tr>
<td></td>
<td>cannot control absolutely ( )</td>
</tr>
<tr>
<td></td>
<td>cannot control ( )</td>
</tr>
<tr>
<td></td>
<td>cannot control normally ( )</td>
</tr>
<tr>
<td></td>
<td>am able to control ( )</td>
</tr>
<tr>
<td></td>
<td>am able to control very much ( )</td>
</tr>
<tr>
<td>3.</td>
<td>Due to patty incidents, I ..... my deeds in a very balanced manner.</td>
</tr>
<tr>
<td></td>
<td>am able to do very slightly ( )</td>
</tr>
<tr>
<td></td>
<td>am able to do slightly ( )</td>
</tr>
<tr>
<td></td>
<td>cannot do normally ( )</td>
</tr>
<tr>
<td></td>
<td>do ( )</td>
</tr>
<tr>
<td></td>
<td>am able to do very much ( )</td>
</tr>
<tr>
<td>4.</td>
<td>Even after realising the causes of miseries, I ..... those from my mind.</td>
</tr>
<tr>
<td></td>
<td>cannot overcome absolutely ( )</td>
</tr>
<tr>
<td></td>
<td>cannot overcome ( )</td>
</tr>
<tr>
<td></td>
<td>cannot overcome normally ( )</td>
</tr>
<tr>
<td></td>
<td>am able to overcome ( )</td>
</tr>
<tr>
<td></td>
<td>am able to overcome very much ( )</td>
</tr>
<tr>
<td>5.</td>
<td>The moments of happiness, I ..... open heartedly.</td>
</tr>
<tr>
<td></td>
<td>cannot enjoy absolutely ( )</td>
</tr>
<tr>
<td></td>
<td>cannot enjoy ( )</td>
</tr>
<tr>
<td></td>
<td>cannot enjoy normally ( )</td>
</tr>
<tr>
<td></td>
<td>am able to enjoy ( )</td>
</tr>
<tr>
<td></td>
<td>am able to enjoy too much ( )</td>
</tr>
<tr>
<td>6.</td>
<td>The impact of day to day events on me .....</td>
</tr>
<tr>
<td></td>
<td>is too much ( )</td>
</tr>
<tr>
<td></td>
<td>is much ( )</td>
</tr>
<tr>
<td></td>
<td>is normal ( )</td>
</tr>
<tr>
<td></td>
<td>is slight ( )</td>
</tr>
<tr>
<td></td>
<td>is very slight ( )</td>
</tr>
<tr>
<td>7.</td>
<td>I ..... my control even on the slight life incidents.</td>
</tr>
<tr>
<td></td>
<td>lose very hastily ( )</td>
</tr>
<tr>
<td></td>
<td>lose hastily ( )</td>
</tr>
<tr>
<td></td>
<td>lose normally ( )</td>
</tr>
<tr>
<td></td>
<td>am not able to lose ( )</td>
</tr>
<tr>
<td></td>
<td>am not able to lose absolutely ( )</td>
</tr>
</tbody>
</table>
8. In adverse circumstances, I ..... 
   become nervous at once
   become nervous
   become nervous normally
   do not become nervous
   do not become nervous absolutely.

9. The fear of strange circumstances for me ..... 
   remains too much
   remains much
   remains normally
   does not remain
   does not remain absolutely.

10. To chat with others, I ..... 
    do not like absolutely
    do not like
    do not like normally
    like
    like very much.

11. I am ..... by the critical notions of others. 
    affected very much
    affected much
    affected normally
    affected slightly
    affected very slightly.

12. I ..... whatever may be the form of misery. 
    weep very much
    weep much
    weep normally
    weep slightly
    weep very slightly

13. There are the persons who remain normal even in most adverse conditions but I ..... in adverse circumstances leaving aside all essential work. 
    become disappointed very much
    become disappointed much
    become disappointed normally
    am not disappointed
    am not disappointed absolutely

14. I ..... the aggression towards others aroused by known or unknown reasons. 
    cannot keep aside absolutely
    cannot keep aside
    cannot keep aside normally
    keep aside
    keep aside very much
15. I ..... to participate with a great zeal on the occasion of happiness like marriage or other functions.

16. When some body hurts my feelings, I ..... become very much sad
    become much sad
    become sad normally
    become sad slightly
    become sad very slightly.

17. People ..... my emotions through my facial and overt gestures.
    realise very easily
    realise easily
    realise normally
    cannot realised easily
    cannot realise absolutely

18. In the conditions of indifferent feelings (anxiety, fear anger etc.),
    I ..... cannot take decision absolutely
    cannot take decision
    cannot take decision normally
    take decision accordingly
    take decision easily.

19. The impact of misfortunes ..... on me.
    remains very much
    remains much
    remains normally
    remains for a while
    remains for a period slightly

20. To go in merry-making, I ..... like very slightly
    like slightly
    like normally
    like much
    like very much.

21. Usually every body has a habit to say something but I ..... on hearing their slight remarks.
    become impatient very much
    become impatient
    become impatient normally
    become impatient slightly
    become impatient very slightly
22. All do express their feelings like laughing, weeping, fearing and becoming angry but I, ....

express either very much or very little
express more or less
express sometimes more or less
do not express more or less
do not express very much or little.

23. In the circumstances of opposite feelings, I keep my behavior ......

balanced very slightly
balanced slightly
balanced normally
much balanced
very much balanced.

24. Thinking in the way, "O dear, leave it, do not worry or feel sad" I ...... my feelings at bay.

cannot keep absolutely
cannot keep
cannot keep normally
keep
keep accordingly

25. In the ways others remain happy, I ..... despite having a wish for being happy.

cannot remain absolutely so
cannot remain so
cannot remain normally so
am able to remain so
am able to remain by large so

26. Every thing that is related to joy and sorrow, I ..... take it in depth very much
take it in depth much
take it in depth normally
take it in depth slightly
take it in depth very slightly.

27. I am afraid of what people would say about me, I ..... normal expression of feelings

refrain very much from
much refrain from
refrain normally from
do not refrain from
do not refrain absolutely from

28. In the mist of some worries, the jobs that I want to perform, I ..... cannot fulfil absolutely
cannot fulfil
cannot fulfil normally
am able to fulfil
am able to fulfil very much.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>29. Leaving aside all superflous feelings, I must keep my self busy in my jobs, This I .....</td>
<td>cannot do absolutely ( )</td>
</tr>
<tr>
<td></td>
<td>cannot do ( )</td>
</tr>
<tr>
<td></td>
<td>cannot do normally ( )</td>
</tr>
<tr>
<td></td>
<td>able to do ( )</td>
</tr>
<tr>
<td></td>
<td>able to do more easily. ( )</td>
</tr>
<tr>
<td>30. That I never miss any opportunity to remain happy, ..... on me.</td>
<td>does not apply absolutely ( )</td>
</tr>
<tr>
<td></td>
<td>does not apply ( )</td>
</tr>
<tr>
<td></td>
<td>does not apply normally ( )</td>
</tr>
<tr>
<td></td>
<td>apply ( )</td>
</tr>
<tr>
<td></td>
<td>apply very much ( )</td>
</tr>
</tbody>
</table>
Tandavstotra by Ravana for Raudra Tandav dance theme

With his neck, consecrated by the flow of water flowing from the thick forest-like locks of hair, and on the neck, where the lofty snake is hanging like a garland, and the Damaru drum making the sound of Damat Damat Damat Damat, Lord Shiva did the auspicious dance of Tandava and may He shower prosperity on us all.

I have a very deep interest in Lord Shiva, whose head is glorified by the rows of moving waves of the celestial river Ganga, agitating in the deep well of his hairlocks, and who has the brilliant fire flaming on the surface of his forehead, and who has the crescent moon as a jewel on his head.

May my mind seek happiness in the Lord Shiva, in whose mind all the living beings of the glorious universe exist, who is the sportive companion of Parvati (daughter of the mountain king), who controls invincible hardships with the flow of his compassionate look, who is all-pervasive (the directions are his clothes).
May I seek wonderful pleasure in Lord Shiva, who is supporter of all life, who with his creeping snake with reddish brown hood and with the luster of his gem on it spreading out variegated colors on the beautiful faces of the maidens of directions, who is covered with a glittering upper garment made of the skin of a huge intoxicated elephant.

Sahasra lochana prabhut yashesh lahka shekha,  
Prasoono dhooli dhoranee vidhuu sarandha peethabhu,  
Bhujanga rajamalaya nibaddha jaata jootaka,  
Shriyai chiraya jaayatam chakorabandhu shekharaha.  

May Lord Shiva give us prosperity, who has the moon (relative of the Cakora bird) as his head-jewel, whose hair is tied by the red snake-garland, whose foot-stool is grayed by the flow of dust from the flowers from the rows of heads of all the Gods, Indra/Vishnu and others.

Lalaata chatwara jwalad dhananjaya sphulingabha,  
Nipeeta pancha saayaka naman nilimpa naayaka,  
Sudhaa mayookha lekhayaa virajama shekharaha,  
Mahaakapali sampade, shiro jataa lamastu naha.  

May we get the wealth of Siddhis from Shiva's locks of hair, which devoured the God of Love with the sparks of the fire flaming in His forehead, who is bowed by all the celestial leaders, who is beautiful with a crescent moon.
My interest is in Lord Shiva, who has three eyes, who has offered the powerful God of Love into the fire, flaming Dhagad Dhagad on the flat surface of his forehead, and who is the one expert artist of creation accompanied by Parvati, the daughter of the mountain king.

May Lord Shiva give us prosperity, who bears the burden of this universe, who is lovely with the moon, who is red wearing the skin, who has the celestial river Ganga, whose neck is dark as midnight of new moon night covered by many layers of clouds.

I pray to Lord Shiva, whose neck is tied with the luster of the temples hanging on the neck with the glory of the fully bloomed blue lotuses which looked like the blackness (sins) of the universe, who is the killer of Manmatha, who destroyed Tripuras, who destroyed the bonds of worldly life, who destroyed the sacrifice, who destroyed the demon Andhaka, the destroyer of the elephants, and who controlled the God of death, Yama.
I pray to Lord Shiva, who has bees flying all over because of the sweet honey from the beautiful bunch of auspicious Kadamba flowers, who is the killer of Manmatha, who destroyed Tripuras, who destroyed the bonds of worldly life, who destroyed the sacrifice, who destroyed the demon Andhaka, the killer of the elephants, and who controlled the God of death, Yama.

Lord Shiva, whose dance of Tandava is in tune with the series of loud sounds of drum making Dhimid Dhimid sounds, who has the fire on the great forehead, the fire that is spreading out because of the breath of the snake wandering in whirling motion in the glorious sky.

When will I worship Lord Sadasiva (eternally auspicious) God, with equal vision towards the people and an emperor, and a blade of grass and lotus-like eye, towards both friends and enemies, towards the valuable gem and some lump of dirt, towards a snake and a garland and towards varied ways of the world.
When will I be happy, living in the hollow place near the celestial river, Ganga, carrying the folded hands on my head all the time, with my bad thinking washed away, and uttering the mantra of Lord Shiva and devoted in the God with glorious forehead with vibrating eyes.

Divine beauty of different parts of Lord Shiva which are enlightened by fragrance of the flowers decorating the twisted hair locks of angles may always bless us with happiness and pleasure.[14]

The Shakti (energy) which is capable of burning all the sins and spreading welfare of all and the pleasant sound produced by angles during enchanting the pious Shiv mantra at the time of Shiv-Parvati Vivah may win over & destroy all the sufferings of the world.[15]
Whoever reads, remembers and says this best stotra as it is said here, gets purified for ever, and obtains devotion in the great Guru Shiva. For this devotion, there is no other way. Just the mere thought of Lord Shiva indeed removes the delusion.

In the evening, after sunset, at the end of Puja, whoever utters this stotra sung by the one with the ten heads (Ravana), which is dedicated to the worship of Shiva, Lord Shiva will indeed bless him with great Lakshmi (prosperity) with all the richness of chariots, elephants and horses.

Thus ends the Shiva-Tandava Stotra written by Shree 'Ravana'.
Appendix H

Vishnu Shodasnama in Vishnusthuti for Dashavatara dance theme

शुक्लाम्बररथरं विष्णु शशिवणु चतुर्भुजजम्

Shuklambaradararam Vishnum; Shashivarnam Chaturbhujam
I meditate upon the Lord Ganesha who is clad in white garment (dhoti), who is pervading, who is as bright colored as Moon and have four shoulders (or hands)

प्रसन्नवदनं ध्यायेत सर्वविधборोपशान्तये
Prasanna vadanam Dhyaayeth; Sarva vighno pashantaye
who has a smiling face, who is the remover of obstacles

शान्ताकारम् जगशयनम् पद्माभम् सुरेशम्
Shaantaakaaram bhujagashayanam padmanaabham suresham
I offer my salutations to that Vishnu, who is of peaceful or serene appearance, one who sleeps on a serpent, one who has lotus as his navel and is the lord of Devas

विश्वाकारम् गगनसरस्मि मेघवर्णम् शुभागम्
Vishwaa dharam Gagana Sadrusham Megha Varnam Subhangam
who is embodiment of the universe and sky shaped, whose color is like that of clouds

लक्ष्मीकारम् कमल नयनम् योगी हद्यानगम्यम्
Lakshmi kantam kamalanayanam yogibhir dhyana gamyam
whose body is auspicious, who is having Goddess Laxmi as his consort, whose eyes are like lotus

वन्दे विष्णुम भवं भयहरम् सर्वं लोकालनाथम्
Vande vishnum bhava bhaya haram sarva lokaika naatham.
angels who is not understandable even to sages, one who removes the fears of worldly beings and who is the only lord of all lokas or universes

औषधे चिन्तयेद्विष्णु भोजनेच जय्यानायां
Aushadam chintayed vishnum bhojanam cha janardhanam
Think of Vishnu while taking medicine, Janardanaa while eating

शयनेपद्माभं विवाहेच प्रजापाथिम
Shayane Padmanaabham cha, Vivahe cha Prajaapathim
Padmanabha while lying down (to sleep) and Prajapati while getting married

युद्धे चक्रधरं देवं प्रवासं च त्रिविक्रमम्
Yuddhe Chakradharamdevam, Pravaase cha Trivikramam
Chakradhara while fighting, Trvikrama when you are away from home,
Role of Emotional Catharsis through Dance Therapy in Suppressed Anger and Emotional Competence Among School Students

Nārāyaṇaṁ Thanuṭhage, Srīdharaprīyasangame
Narayana while giving up your body and Srīdharaprīya when you meet with those whom you love

Duswapnēsmaṁ Govindam, Sankate Maḍhusūdhanam
Govinda when you get bad dreams, Maḍhusūdana when you are in

Kaṇānē Naarasimham cha, Paavake Jalashaayinam
trouble Narasimha when you are in a forest and Jalashayee when you are caught in a fire

Jalamaṭhye Varaham cha, Paarvate Raṅguy nanandaṁ
Varaha incarnation of the Lord when you are in deep water, Raṅguṇandana (Sri Ram) when you are on a mountain

Gaṁaṁe Vamanam Chaiva sarva Kaaryaṁ Maadhavam
Vamana when you are on the move and Maadhava in all your activities

Shodasaiṭhānī Naamānni, Praaṭharuthāyayapadeth
Those who chant these sixteen names of the Lord

Sarva paapavīrāgukto, Vishnu lokamsamopnuyath
will be rid of all sins and will be honoured in Vishnuloka or Vaikuntha
(Place of Lord Vishnu)
SORROW

COURAGE

WONDER
Role of Emotional Catharsis through Dance Therapy in Suppressed Anger and Emotional Competence Among School Students

Joy

Beauty

Peace
Appendix-J
To whom it may concern

Ms. Harsha Khandelwal, Research Scholar, PhD Psychology of Banasthali University has successfully concluded her dance training to our students as a part of her Ph. D. research. She had trained the students of classes VII, VIII, IX and X for 50 sessions in last three months. They participated out of interest and were very excited to learn. We also congratulate Prof. Uma Joshi for her role in research. The school team looks forward for further sessions in future.

Wishing her all success and bright future.

Regards,

[Signature]

Date:

[Seal and Signatures]
Appendix-K

LINK OF INTERVENTION VIDEOS

https://drive.google.com/open?id=0B3bQse83XdHVd0R4d21JeS1TNFk
https://drive.google.com/open?id=0B3bQse83XdHVempreUF9ObURiRUE
https://drive.google.com/open?id=0B3bQse83XdHVNUxISDBMbUFNZDA
https://drive.google.com/open?id=0B3bQse83XdHVeXIWNU5HTkZjYjA
https://drive.google.com/open?id=0B3bQse83XdHVLW9JX2Q5MFZQNVe
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