Yoga in Correctional Settings: A Review of the Literature

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Abstract

The current and ongoing mental health crisis in jails and prisons continues to be ignored. There is so much that needs to be done in order to address the needs of inmates. Because it is hard to find the right funding and resources to implement therapy for every individual there is a cost-effective alternative, yoga. This review will (1) introduce the mental health crises in jails and prisons, (2) define what yoga is, (3) describe the eight limbs of yoga in detail and connect their importance to correctional settings, (4) explain the mental health benefits that yoga has, (5) investigate the studies on yoga in correctional settings, (6) examine recidivism rates among those who have completed yoga programs, and (7) understand the positive effects that yoga has on rehabilitation. This review finds that yoga is a cost-effective alternative to therapy within correctional settings, not only are there benefits with mental health, spirituality, and self-actualization when in such programs, but yoga also has demonstrated many benefits for offenders after leaving prison and is shown to lower recidivism rates.

Introduction

Within prisons and jails, there is an ongoing crisis in regard to the treatment of inmates who struggle with mental health on a daily basis. This crisis is primarily caused by a lack of staffing, resources, and funding. Brems et al (2019) state that "despite high levels of stress and traumatic experiences, mental health resources are limited and often focus on medication management, with little to no therapy for most adults in custody unless they are suicidal or homicidal" (p.20). This is extremely concerning and it illuminates how those who are mentally ill are treated once they are in the system. Sfendla, Malmstrom, Torstensson, and Kerekes (2018) estimate that "prisons hold more than three times as many persons with psychiatric problems

and/or diagnoses than can be found in psychiatric facilities" (2). So, these individuals should be treated for more than just the time they need to serve in order to be ready to go back into society. It is known that "prison environments typically only address physical needs, ignoring higher order mental, relationship, spirituality, and connectedness needs" (Brems et al, 2019, p.20). Just giving inmates "outside time" is not enough for their overall well being. As of 2014, The Bureau of Prisons promised a change in rules pertaining to mental illness within prisons, that promise being to have better care for the mentally ill. Yet, there were no resources given to the prisons in which they could implement them. So, the inmates who were still in need of higher supervision and higher care were downgraded to lower care levels, just because they could not hold enough inmates on the floor that held the mentally ill. (Elizabeth and Thompson, 2018, p. 2). To understand the degree of the policy change it is noted by Elizabeth and Thompson (2018), that "the number of federal prisoners receiving regular treatment for mental illness fell 35% after this policy change took effect in May 2014" (p. 2). The problem with this is that the qualifications for mental illness within prisons changed, yet the inmates who fell in that 35% were still in need of treatment. Before the new policy was put into place psychologists would take the time to carefully review and diagnose an inmate and the care level they needed, but when the new rules were implemented they were less careful and more likely to overlook prisoners who needed help (Elizabeth and Thompson, 2018, p. 7). These policy changes were mainly because having enough psychologists and psychiatrists to handle each inmate's needs is very costly. But, the alternative is fairly cheap. There is minimal availability for treatment within prisons so beginning reforms with lower-cost treatments -such as yoga- will be significantly easier to implement (Muirhead and Fortune, 2016, p. 5). Multiple studies on the general population show that yoga has helped in areas such as mental health and basic well-being. This review will help build an

understanding of what yoga is, and what the benefits of yoga are, investigate yoga within correctional settings, and correlate rehabilitation to the positive effects of yoga.

What is Yoga?

In order to understand how yoga can have so many positive effects, it is important to understand what yoga is exactly. Recently yoga has gained popularity all over the world and continues to do so. Yoga was an early form of exercise that was intended to make the mind, body, and spirit one. Sfendla, Malmstrom, Torstensson, and Kerekes (2018) express that, "the core of yoga is conscious, deep and slow breathing during which different body movements are performed while shifting one's focus to the body in still positions and to one's feelings during the movement" (p. 2). These movements often bring about feelings of calmness and relaxation. There are various forms that yoga can come in, but they all share the same principle of uniting the mind, body, and spirit. This unitement is the cause of many positive effects from the continual practice of yoga. Yoga has so much more to it than the exercise aspect. In fact, it is known that there are eight limbs to yoga which are described as the Yamas, Niyamas, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. These eight limbs are an essential aspect of yoga, and when all are accomplished it brings pure bliss. As outlined by Brems et al. (2019) "the eight limbs of yoga are a practical method of physical, emotional, mental, and relationship training that provides top-down and bottom-up tools for self-regulation, integration, and psychological resilience" (p.19). All of these limbs have a specific purpose, which shows that yoga is much more than just exercise and posture, it is a form of living. When thinking about yoga in correctional settings, it is important to focus on all aspects of the right limbs, but especially the Yamas and the Niyamas.

Yamas (Restraints)

Yama directly translates to restraints and it is noted that they tell us when we are going in the wrong direction and when we need to turn around (Adele, 2009, p.102). There are five Yamas which are nonviolence, truthfulness, non-stealing, non-excess, and non-possessiveness. All of which have their own meanings. The first important aspect of the Yamas is nonviolence. Adele (2009) states that "this tenet guides us to live together, share the goods and do what we want - without causing harm to others or ourselves" (p.16). Starting from the inside out is a great way for this aspect to be achieved, once you heal your inner self (which could be filled with self-harming behaviors) you can then start to bring that healing and good to others. Another aspect of the Yamas is truthfulness. She addresses this tenet by describing that truthfulness is what we can use to be our true selves as well as being a tool to grow because when we use the truth, as it is hard to do sometimes, we are able to act correctly (Adele, 2009, p.43-56). Nonstealing is the third aspect of Yamas. This tenet does not address stealing such as petty theft or burglary, it addresses how we steal in every aspect of our life. Adele states "we steal from the earth, we steal from others, and we steal from ourselves. We steal from our own opportunity to grow ourselves into the person who has the right to have the life they want" (p.16). This shows that we take what is not ours because we are dissatisfied with something in our life, so we steal in every aspect of our lives but this can easily be handled through reciprocity. When you take something you need to give something back. The fourth aspect is nonexcess. This tenet is one that calls out all people. It shows that we are constantly insatiable and want more and more, we rarely ever know the meaning of enough (Adele, 2009, p.76-88). The last Yama is non-possessiveness. Adele (2009) defines non-possessiveness, or aparigraha, as "nonattachment,

non-greed, non-clinging, non-grasping, and non-coveting; we can simply think of it as being able to let go" (p.90). Practicing this Yama can create a life of freedom where we leave holding onto things that do not serve us and allow ourselves to move on without excess weight.

Niyamas (Observances)

Like Yamas, Niyamas also has five key aspects being purity, contentment, self-discipline, self-study, and surrender. The first Niyama is purity. Purity is exactly what one would think of when they hear the word, clean and fresh. Adele (2009) states that purity "asks us to clean up our act so we can be more available to the qualities in life that we are seeking… it is the quality of being aligned in our relationship with others, with the task at hand, and ourselves" (p.18). By indulging in purity one declutters their life in a way that allows them to have clarity. The second aspect of Niyamas is contentment. Contentment, or santosha, invites us to take refuge in a calm center, opening our hearts in gratitude for what we do have, and practicing the paradox or not seeking" (Adele, 2009, p.119). When this tenet is achieved one is able to live in the moment and realize that what is, is enough. Self-discipline is the third tenet which can be seen through the actions of rejecting temporary enjoyment for a future filled with rewards (Adele, 2009, p.134-136). Selfstudy is another aspect of the Niyamas. This tenet "asks us to look at the stories we tell ourselves about ourselves and realize that these stories create the reality of our lives" (Adele, 2009, p.19). Selfstudy allows us to understand that we may not know who we really are until we analyze ourselves, and by doing this we can start to see who we really are. These two tenets self-study and self-discipline are known to help with the ability to react naturally and manage your emotions to certain situations which will help to learn more about yourself and allows you to make choices based on your own best interest (Horton & Rousseau, 2020, p.112).

The last tenet is surrender. Adele (2009) suggests that "surrender invites us to be active participants in our life, totally present and fluid with each moment while appreciating the magnitude and mystery of what we are participating in" (p.166). Examples of this could be when you are taking a walk and stop to appreciate the color of the leaves, hanging out with friends, and realizing how much they mean to you, they are the little moments of appreciation in basic everyday life.

Asana (Yoga Postures)

Asana is what most people think of when they hear the word yoga. It is the practice of different yoga postures which all have different purposes. It is noted that "at the most basic level, an asana is a physical pose, a kind of bodily gesture" (Frawley & Kozak, 2001, part 2). Everyone experiences asana differently because of different body structures. This aspect of yoga is important for keeping the mind and spirit aligned, while also maintaining a free flow of energy for one's body. It is highlighted by Sengupta (2012) that there are two types of Asanas: dynamic and static, both of which hold different purposes. Dynamic Asanas help with the movement of blood flow and loosens the muscles. Whereas Static Asanas is the act of being as still as possible which helps with peace of mind as well as relaxing the nerves (p.2).

Pranayama (Breath Practices)

Taneja (2014) describes Pranayamas as "the practice of breath control and breathing techniques with awareness making breathing slow and subtle. Exhalation is prolonged which helps control the mind and concentration" (p.3). It is highlighted by Sengupta (2012) that "a natural result of going deep into Pranayama is clarity, steadiness, and one-pointedness of the

mind" (p.3). With this in mind, the author dives deeper into breathing practices describing victorious breath, yogic breath, channel cleaning breathing, against the wave breathing, cooling breath, and skull shining (Sengupta, 2012, p.3). All of these breathing techniques have a specific purpose, but the most popular is channel-cleaning breathing.

Pratyahara (Sense Withdrawal)

The direct translation of the word Pratyahara is "to withdraw oneself from that which nourishes the senses" (Sengupta, 2012, p.3). This sort of sense of withdrawal is one of the most important aspects of yoga. This practice of yoga makes one put down all distractions and allows one to be in the moment for internal peace. Some examples of this can be seen in creating space for quiet time, taking a break from technology, or spending time in nature. Pratyahara can be accomplished in many different ways depending on the person, but overall it asks us to take time to be quiet and observe.

Dharana (Focused Concentration) and Dhyana (Meditation)

It is a common misunderstanding that Dharana and Dhyana carry the same meaning, but this is not the case. Dharana is a state of keeping a single focus within the mind, but Dhyana is meditation, so the distinction between the two is important to make. The Yogic Encyclopedia (2022) defines Dharana as "the ability to bring the mind into focus and to hold the concentration on a single point… in true Dharana all body consciousness and restless thoughts cease, enabling one to focus on the object of meditation without distraction" (pg. 1). On the other hand Dhyana, or meditation, is defined by Srinivasan. According to Srinivasan (2013) "in Dhyana all the senses are quiet; initially, the mind alone is active. Mind in Dhyana is focused toward its resting place,

its origin, and that is said to be the center of the being" (pg. 2). Understanding the difference between these two limbs of yoga is important because it is Dharana which can lead you to Dhyana.

Samadhi (Bliss)

The final limb of the eight limbs of yoga is Samadhi which some know as the state of bliss. The Yogic Encyclopedia (2022) defines Samadhi as "an experience of divine ecstasy as well as the superconscious perception; the soul perceives the entire universe" (pg. 1). This is where all limbs of yoga intertwine and become one. This state happens on its own in everyday life, it is yoga that sets us up to be able to notice it from moment to moment. When this state is reached, which will happen on its own, one will experience pure bliss where our souls, spirits, and worlds collide.

How Does This Relate to Inmates?

As the saying goes, you do the crime you have to do the time. The criminal justice system is set up to dictate the incarceration sentence of a criminal, but this does not address why the individual committed a crime in the first place. The thing that determines whether or not someone is going to break the law is their internalized ethics system. This system is set up to guide an individual's decision-making, where they weigh the cost and the benefits of doing a particular thing. When someone is incarcerated they are not given the means they need to reframe this system to go back into society. Changing the ethical system will support a change beyond punishment, especially when combined with movement, meditation, and the other limbs of yoga. Yoga is a whole different way into changing someone's ethical principles. The eight

limbs of yoga address various different aspects that a person who is incarcerated may face such as anger, hostility, and impulsivity. Targeting these aspects, it takes away the prisoner's label as a criminal and gives them the label of a human being. Yoga sees an inmate as a person who did something wrong, not that they need to be punished, but that they need to be taught. When yoga is taught it will have an impact beyond serving time and show positive affect within multiple arenas. Yoga is a different entryway into changing someone's ethical principles, especially for inmates. So, by combining the use of postures, meditation, and ethical practices, it will help guide those incarcerated to reframe their moral principles for rehabilitation, while also addressing their mental and physical health.

Benefits of Yoga on Mental Health

Although yoga is widely known for being a form of exercise, there are many other benefits that yoga contains which coincide with the eight limbs. More specifically, yoga holds positive effects on mental health. One particular study showed that consistent practice of yoga on one's stress, anxiety, depression, antisocial behavior, and anger were all being reduced (Sfendla, Malmstrom, Torstensson, and Kerekes, 2018, p. 2). Not only have there been studies that have found these positive effects of yoga but there have also been numerous studies that have gone in depth in terms of mental health. Breaking down the various positive side effects is important to truly understand how yoga can improve mental health. Such as addressing physiological outcomes, effects on mood disorders, and substance abuse. Within these topics, the conversation of yoga and its effect on the mind and body are all taken into consideration. By first addressing physiological outcomes, certain chemicals, such as cortisol which is the main hormone relating to stress, are reduced while participating in yoga and from this it is concluded that yoga

ultimately leaves individuals more in control of their emotional reactions, causing an improvement in other areas such as mood and anxiety levels (Muirhead and Fortune, 2016, p. 2-3). Addressing the chemical imbalances in people with mental illnesses it is important to understand how that can go hand in hand with mood disorders. For mood disorders such as depression, it is vital to understand a common side effect of this disorder. Muirhead and Fortune (2016), state that "rumination is the repetitive and intrusive process of focusing on negative feelings and thoughts, which is associated with the onset and maintenance of depression" (4). This symptom is often targeted in the meditation process of yoga because it offers a new focal point for your mind to go (Muirhead and Fortune, 2016, p. 4). Substance abuse on the other hand is targeted in a more indirect way. People who suffer from substance abuse disorders often have a lot of stress and anxiety around their disorder, so the way in which yoga helps this is by targeting stress and anxiety first as described above (Muirhead and Fortune, 2016, 4). There are multiple approaches that one can take in order to see yoga affecting one's mental health in a positive way, and beginning with basic anxiety and stress is a common way to target larger disorders.

Yoga In Correctional Settings Studies

The observation of yoga in correctional settings is a lightly studied topic, but the studies that have been conducted show just how beneficial yoga is to the inmate population.

A study in Sweden aimed their research on yoga practice on psychologically distressed inmates. Because there have been multiple studies done on the benefits of yoga, and not on prison inmates, the study aimed at the prison population, more specifically 133 men and nineteen women who were placed into the study. The control group was offered ninety minutes of their personal choice of physical exercise, the yoga group participated in a ninety-minute yoga class.

At the end of the ten-week study, the participants were given a symptom inventory regarding their mental health. This inventory had questions regarding anxiety, depression, interpersonal sensitivity, hostility, obsessive compulsiveness, psychoticism, paranoid ideation, phobic anxiety, and somatization (Sfendla, Malmstrom, Torstensson, and Kerekes, 2018, p. 1-7). One of the main findings was that in the yoga group every dimension within the psychological distress symptoms was improved. Sfendla, Malmstrom, Torstensson, and Kerekes (2018), conclude that "yoga practice has specific positive effects on the mental health of prison inmates, offering significant help with symptoms of paranoid ideation, memory problems, trouble concentrating, obsessive thought, and somatization" (p. 4-5). This demonstrates the positive correlation between inmates' mental health and their participation in practicing yoga.

Another study conducted in Sweden, within nine Swedish Correctional Facilities aimed for ten weeks of yoga practiced in relation to stress, aggression, sleep, and psychological well-being. The participants within this study were to answer a questionnaire regarding their symptoms of depression, anxiety, anger, and sleep quality before and after the intervention of yoga. Data was collected in July 2015 with a start date of November 2013. (Kerekes, Fielding, and Apelqvist, 2017, p. 1-10). To make sure that all nine facilities were teaching yoga in the same manner, there were guidelines given to each facility. The guidelines were as follows:

> "exercise to warm up and increase the blood circulation in the body, min of 10 minutes, sixteen specific postures, such as boat pose, downward dog, and tree pose, at least two of the more powerful postures, such as triangle pose, warrior two pose, or extended side angle pose, one or two breathing exercises, min of five minutes, corpse pose for relaxation at the end of the yoga class, min of five minutes" (p. 4).

Within these ten weeks, the participants all showed relatively high levels of improvement in comparison to the control group, who performed some level of exercise for ninety minutes each week. The findings suggested that between the start and finish date, the levels increased in regard to feelings of calmness, relaxation, and contentedness. The levels decreased in regard to feelings of hostility, nervousness, and being upset (Kerekes, Fielding, and Apelqvist, 2017, p. 8). This evidence suggests that there is a positive correlation between yoga and mental health for inmates.

In Australia, an eight-week study was conducted within the Australian Capital Territory (ACT) at the Alexander Maconochie Center (AMC) which partnered with a yoga program to address the benefits that could come from participating in yoga. As other studies have addressed, it is noted that in comparison to the general population of Australia it is more likely that prisoners were to be diagnosed with a mental illness. The overall findings of the study concluded that there were many benefits that came within the eight weeks. There was a decrease in levels of depression and an increase in self-esteem (Bartels et. al, 2019, p. 14). Other studies had failed to address negative outcomes, but these researchers addressed the fact that participants had nothing bad to say about the program and had no negative effects from participating.

One study that was conducted to implement a yoga teacher training program for inmates followed 12 inmates, who would ultimately be the ones to teach other inmates. The authors found a ripple effect of benefits occurred. The AICs, or adults in custody, were taught how to become a yoga teacher by first learning the yoga philosophy and once they did, they would teach it to their peers which was also a purpose for the program to be cost-effective. The benefits that the AICs found were nothing but positive. The authors note that “AICs who learned yoga philosophy experienced significant positive and sustainable enhancements related to self-compassion, mindfulness and perceived stress” (Brems et al, 2019, p.27). This shows how

beneficial yoga and the yoga philosophy are to the incarcerated because after learning and teaching other inmates, all of the participants started to apply the philosophy to their everyday lives. The philosophy enhanced their self-regulation, resiliency, and ability to build connections with the prison community (Brems et al, 2019, p.27-28). Although this is a different approach compared to previous studies, it shows that yoga and the philosophy of yoga has various benefits while also being cost-effective and bringing the community together.

Lastly, a study that interviewed two formerly incarcerated individuals who were participants in a yoga program during their time in prison, found the need for such programs to be implemented because of their various positive effects that the authors found (Horton & Rousseau, 2020, p.111-115). Horton & Rousseau (2020) note that "prior to 2000, few yoga classes were taught in the criminal justice system; and those provided typically focused heavily on traditional yoga philosophy. More recently, providers dedicated to offering a more secular, psychophysiological, therapeutic approach have emerged" (Horton & Rousseau, 2020, p.111). This approach revealed that yoga has more benefits than just on your physical health it can also help with your mental health. It can be seen as a form of therapy for those who have trauma or addictions. Some of the practices that therapeutic and trauma-informed yoga focuses on are movement, breathing, calmness, the process of emotions, and connecting to their true selves, all of which can be related to the eight limbs of yoga (Horton & Rousseau, 2020, p.112). Mental health interventions within jails and prisons often just throw medications at inmates, and the "help" is typically left at that. Knowing that yoga is cost-effective and has positive outcomes that are long-lasting is exactly why more programs need to be implemented.

Effects on Recidivism

Another lightly studied topic in relation to yoga and inmates is the potential effect on recidivism. A handful of studies have investigated this relationship and have all seen positive effects. Most of these studies concluded that yoga will decrease the effect of recidivism. In order to understand the problem of recidivism there first needs to be an understanding of the rates of recidivism. Muirhead and Fortune (2016) found that in New Zealand within five years upon release about 50% of offenders are sent back to prison, and the United States shows a slightly lower rate at 46.95% but in three years (p. 1-2). These incredibly high rates of recidivism can easily be reduced with yoga. Muirhead and Fortune (2016) also take rehabilitation into consideration by suggesting that variables that relate to reoffending such as impulsivity and aggression are targeted within yoga practice and that by addressing these factors within practice, overall will help lower recidivism rates (p. 1).

Conducted by Kovalsky, Hasisi, Haviv, and Elisha, E (2021) over a five-year period, the study examined inmates who were released from prison and had done a yoga program in relation to those who were released and did not participate in a yoga program (p. 1-17). The authors suggest that the implementation of positive criminology is what will aid the future of rehabilitation. Yoga being one of the aspects of positive criminology is of most consideration to this study. Their hypothesis stated that there are long-lasting effects that benefit prisoners' lives and overall help them within their rehabilitation process, leading to lower recidivism rates (2). What came of this study was just that, the relationship between yoga acting as rehabilitation for lower rates of recidivism. The authors state,

> "differences were found between the study and comparison groups' risks of reincarceration 2 years after release (21.15% vs. 26.57%, respectively), 3 years after

release (25.73% vs. 31.30%, respectively), 4 years after release (30.89% vs. 37.10%, respectively), and 5 years after release (33.82% vs. 40.74%, respectively)" (p. 14). These statistics show how beneficial the yoga program was for inmates, and demonstrate that the tools used in yoga, can help inmates upon release in the real world.

From 2002-2007 a study conducted in a North Carolina correctional facility observed 190 inmates who were taught Ananda Marga yoga and found that a majority of them were less likely to re-offend upon release (Landau & Gross, 2008, p.43-48). Ananda Marga yoga approaches spirituality and religion in a way that showed the similarities between the practice as well as how it could apply to the inmates' own religion, which showed more of an acceptance of the program (Landau & Gross, 2008, p.44). This study included not only the practice of yoga but the philosophy of yoga as a whole, which addressed the eight limbs. The participants of the program were encouraged to share experiences and how they could apply the principles of yoga to their personal lives (Landau & Gross, 2008, p.44). At the end of the study the authors found that "of those who attended more than four classes, 8.5% were reincarcerated, while 25.2% of those who attended fewer than four classes were reincarcerated during this same period" (Landau & Gross, 2008, p.47). This study concluded that this form of yoga could be taught within prisons regardless of religious beliefs and effectively lower incarceration rates despite all odds. These studies show how implementing yoga in prison will not only benefit an inmate's mental health, well-being, and mindset but also help them in relation to reoffending.

Limitations

Although this paper has addressed the various benefits that have been shown with the connection between yoga and inmates' mental health, it is important to note that there have been

only a handful of studies done on the topic. Mental health issues with prisoners and the offer of yoga as treatment is a new topic that has only recently started to gain attention. The reason for this is because the mental health crisis within jails and prisons is at such a high that some do not know where to start. There is a need for further research in order for this treatment plan to be taken into account throughout jails and prisons worldwide. Because a lot of the research that has been done has taken place in the United Kingdom, there needs to be more research done in the United States. There is also a reluctance on the end of the criminal justice system wanting to implement such a treatment plan, so there needs to be more evidence and trials. In order for a treatment plan such as yoga to be taken into account within prisons, further research needs to be done to show the benefits of doing so. This way yoga could be shown as a reliable source of treatment.

Conclusion

This paper has addressed the benefits of yoga on mental health and its relationship to correctional settings during and after incarceration. The current situation with mental health in correctional settings is quite scary and leaves so many uncertainties for the future. A lot of inmates are being ignored and/or denied treatment when it comes to their mental well-being, and this should be a concern to everyone. It is noted that the health issues and concerns of prisoners should become more of a concern to the general population, because, eventually, almost all prisoners will be released back into the community at some point (Bartels et al, 2019, p. 2). Not only does it affect their time in prison, but it also affects whether or not they will re-offend. The amount of mentally ill inmates is on the rise and not enough attention is being brought to this issue, yet there is a simple solution outside of psychotherapy which is yoga. Horton and

Rousseau (2020) highlight that “not long ago, the idea of offering yoga in the criminal justice system would have been a nonstarter. Even today, many people mistakenly believe that yoga is only for young, physically able bodies” (Horton & Rousseau, 2020, p. 114-115). All studies within this paper show otherwise. If yoga gets implemented in correctional facilities the benefits will easily be seen. From lower stress levels to improved mood and sleep, to lower rates of recidivism upon release, the effects of yoga on inmates can be seen in multiple studies. These are just some of the benefits, so once you take the eight limbs of yoga into account it can lead offenders to realize their potential outside of their label as a criminal and help the process of self-actualization. Although there is a need for further research, the studies that have been done are worth noting. Yoga is a cost-effective alternative to psychotherapy, and in order for inmates to get the full benefits it needs to be implemented in correctional settings around the world. Although it is noted that “yoga alone cannot address the challenges confronting criminal justice professionals, nor can it transform the life circumstances of system-involved people” (Horton & Rousseau, 2020, p.114). But, it is definitely a start to bettering the mental health crisis in jails and prisons. Seeing yoga as a form of treatment is a newly developing idea that would improve the future of inmates and correctional facilities globally.

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