

Yoga Education in Schools and Teacher Education Some Initiatives

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Abstract

The word “Yoga” is derived from the Sanskrit word “yuj” which means “join” or “unite”. As an end, yoga signifies “integration of personality” at the highest level. Yoga is an ancient science and art of maintaining health and harmony of body and mind. It has been rediscovered having a potential role for developing physical, mental, emotional and social health of the children. Yoga has been highlighted even in the National Policy on Education, 1986. However, due importance was not given to yoga in the school curriculum. For the first time, adequate emphasis has been given to yoga in the National Curriculum Framework (NCF) 2005, by adding yoga to the curriculum and emphasising that the time allocated for games and yoga must not be reduced or taken away under any circumstances. In this paper, an attempt has been made to present the theoretical aspect of yogic practices, policy initiatives related to yoga in school education in terms of curriculum framework, development of syllabi and textual material. Initiatives taken at the teacher education level have also been reflected.

INTRODUCTION

Health is a positive concept. It does not mean merely freedom from disease, but it also includes a jubilant and energetic feeling of well-being with an amount of general

resistance and capacity to easily cultivate immunity against specific offending agents. Good health is the right of every human being. But this right depends on individual, social and environmental factors.

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However, along with these factors, we can develop a better immune system and a better perception of the self by adopting the right kind of lifestyle, so that other conditions do not affect us adversely in achieving good health.

There are many modern and indigenous methods and disciplines that can help us to remain healthy and successfully fight with diseases. For example, the system of yoga, naturopathy, ayurveda, unani, homeopathy and siddha can be quoted among indigenous systems, whereas allopathic system is quoted as the modern and popular medical system. Yoga is one of the most powerful drugless systems of treatment. It has its own concept of wellness which has been scientifically understood and presented by many. Yoga can be adopted as lifestyle for promoting our physical and mental health. Yoga, if effectively introduced at the school level, would help to inculcate healthy habits and a healthy lifestyle to achieve good health.

WHAT IS YOGA?

The word “Yoga” is derived from Sanskrit word “*yuj*” which means “join” or “unite”. This may be taken as the union of body, mind and soul, and is used in the literature both as an end as well as means. As an end, yoga signifies “integration of personality” at the highest level. As means, yoga includes various practices and techniques which are employed to achieve the development

of such integration. These practices and techniques are means in the yogic literature and are also referred collectively as “Yoga”.

Yogic practices help—

- in developing an understanding of the yogic practices and apply this understanding accordingly in one’s life and living.
- in developing a healthy habit and lifestyle in children.
- in inculcating humane values among children.
- in developing physical, emotional and mental health through yogic activities.

YOGA—ITS HISTORY

Yoga has its origin thousands of years ago in India. It has originated from a universal desire towards attaining happiness and getting rid of sufferings. According to yogic lore, Shiva is considered as the founder of Yoga. A number of seals and fossil remains of Indus Valley Civilisation, dating back to 2700 BC, indicate that yoga was prevalent in ancient India. However, systematic reference of yoga is found in Patanjali’s *Yogadarshna*. Maharishi Patanjali systematised the yogic practices (MDNIY, 2010). After Patanjali, many sages and yogis contributed to its development and as a result, yoga has now spread all over the world. In this sequence, on 11 December 2014, the United Nations General Assembly (UNGA) with 193 members, approved the proposal to celebrate 21 June as the “International Yoga Day”.

GENERAL GUIDELINES FOR YOGIC PRACTICES

Yoga may be introduced from the primary level onwards in informal ways, but formal introduction of yogic exercises should begin only from Class VI. The yoga curriculum must address itself to the children and there should be some hints to them to take up a study of this subject on their own, in addition to what is being taught in the class. Yogic activities can be done by all children including children with special needs. However, children with special needs should perform these activities in consultation with yoga experts/yoga teacher as per their capacity (NCERT, 2015a, 2015b).

- The yogic practices should start with a quiet mood, which could be attained by reciting a short prayer. Select a well-ventilated, clean and non-disturbing place for practice. Yogic practices should not be performed on a hard surface. A *durry*, a mat or a blanket can be used for this purpose.
- It is essential that body should be prepared by activities such as ankle bending, knee bending, finger movements, hand clenching, wrist bending, wrist rotation, elbow bending, shoulder rotation and eye movement. After this, *Surya Namaskara* can be practised.
- Regularity of practice is essential both in the physical and mental aspects of yoga. Patience is an

important requirement for yoga. Do not despair if one does not succeed today in doing a certain asana or in following the right principle of conduct. Perseverance in efforts is needed. Success will come with time.

- One should not compete but cooperate. A spirit of competition is a definite hindrance on the path of yoga. Competition feeds our ego, while yoga helps us to rise above our ego.
- Yogic practices should be learnt under the guidance of experienced teacher. Most of the yogic practices should be practised on an empty or on a very light stomach. Early morning is the ideal time for yoga practice, but it can also be practised in the evening.
- There are some limitations of yogic practices. If you are suffering from any problem or chronic disease, inform your teacher before starting yogic practices.
- Yogic practices can be practised at home, once they are properly learnt in the school.
- Yoga has a broader meaning. Therefore, apart from asana and pranayamas, one should also practise moral and ethical values in life.

COMMON YOGIC PRACTICES

Yogic texts propound several practices such as *yama*, *niyama*, asana, pranayama, *pratyahara*, *shatkarma* (cleansing practices), mudra, *bandha*, *dharana* and *dhyana* (meditation).

Commonly used practices are as follows (NCERT, 2015a, 2015b):

(i) Yama and Niyama: These are initial sets of principles that are concerned with our conduct in personal and social life. These are related to ethics and values that help us in following high standards in our personal and social life. Principles of *yama* are concerned with one's social life; while the principles of *niyama* are concerned with one's personal life. The five principles of *yama* are: *Ahimsa* (non-violence), *Satya* (truthfulness); *Asteya* (non-stealing); *Brahmacharya* (abstinence) and *Aparigraha* (non-collectiveness). The five principles of *niyama* are: *Shaucha* (cleanliness); *Santosha* (satisfaction); *Tapas* (austerity); *Swadhyaya* (study of good literature and knowing about the "self") and *Ishwarpranidhana* (dedication to the God/Supreme power).

(ii) Asanas: The term asana means sitting in a particular posture, which is comfortable and which could be maintained steadily for a long time. Asana gives stability and comfort, both at physical and mental level. There may be variations in the techniques of some of the asanas depending upon the following yoga institutions. Asana may broadly be classified into three categories: (a) *Cultural or Corrective asana*; (b) *Meditative asana*; (c) *Relaxative asana*.

Cultural asanas can be further classified into two groups, depending on the effects produced: (i) asana that

work through and on the spine and visceral organs; (ii) asanas that work through the skeletal muscles, ligaments and joints. *Meditative asanas* are those asanas which are aimed at sitting quiet and are used for higher practices in yoga. *Padmasana*, *swastikasana*, *sukhasana* and *siddhasana* can be put in this category.

Relaxative asanas are those which remove tension and bring about physical as well as mental relaxation. The important asanas in this category are *shavasana* and *makarasana*.

Guidelines for the practice of asanas

- Generally, the asanas are practised in the sequence of standing, sitting, prone-lying and supine-lying position. Though there is another version which follows a different sequence.
- Asanas must not be practised in haste or by applying any sort of undue force and under any urgency. Jerks should be avoided.
- Asanas should be performed with body and breath awareness. There should be coordination between breath and movement of body parts.
- As a general rule, inhale while raising any part of the body and exhale when bending down.
- The practitioner has to follow instructions sincerely with optimal attention.
- Final position should be attained slowly, step-by-step, and should be maintained with closed eyes for developing an inward awareness within the body.

- Final position of asanas must be maintained for as long as one is comfortable. One should maintain the final posture according to one's own limitations and should not go beyond one's capacity.
- During maintenance of final position of asana, there should ideally be no tremors or any type of discomfort.
- Regular practice is essential. Body starts listening to command only after a regular and diligent training for a sufficient period of time. If regularity is disturbed due to some reasons, then one should resume the practice within minimum time.
- In the initial phase, asanas involve de-conditioning and reconditioning processes. Therefore, initially, one may feel a little fatigued after the practice but after a few days' practice, body and mind get adjusted and one starts experiencing a feeling of well-being and happiness again.

(iii) Pranayama: Pranayama consists of the breathing techniques which are related to the control of breath or respiratory process. Pranayama, popularly known as "yogic breathing", involves a conscious manipulation of our breathing pattern. The health of the respiratory system depends upon the quality as well as the quantity of air inhaled by the person. It also depends on the rhythm and completeness of the breathing. Through pranayama, a practitioner advantageously works with her/his

respiratory, cardiovascular and the nervous system which bring about physical and emotional stability, and peace of mind.

Guidelines for the practice of pranayama:

- Pranayama should be done preferably after the practice of asanas.
- Breathing in pranayama should be done through the nose only except *sheetali* and *sheetkari*.
- During pranayama, there should not be any strain in facial muscles, eyes, ears, neck, shoulders or any other part of the body. During pranayama, eyes should remain closed.
- In the beginning stage, one should learn to maintain in gradual manner the 1:2 ratio of breathing, which means exhalation time should be double the inhalation time. However, while practising pranayama, do not make haste in resorting to any of the above mentioned ideal ratio.

(iv) Pratyahara: Yogic practice of *Pratyahara* means withdrawal of senses from sense organs in order to control mind. In *pratyahara*, the awareness about the external surroundings is withdrawn and is taken to inside. Introspection, studying good books are some practices which can help in *pratyahara*.

(v) Bandha and Mudra: *Bandha* and *mudra* are the practices involving manipulation of certain semi-voluntary and involuntary muscles

in the body. These practices bring about voluntary control and tone up the internal organs.

(vi) *Shatkarma/Kriya (Cleansing Process)*: *Shatkarma* means six *karmas* or *kriyas*. The *karma/kriya* means “action”. *Shatkarma* consist of purificatory processes which cleanse the specific organs of the body by detoxifying them. The purification helps to keep the body and mind healthy. There are six cleansing processes described in *hatha yogic* texts. These are *Neti, Dhauti, Basti, Trataka, Nauli and Kapalabhati*. These are used to clean the internal organs or systems by using water, air or manipulation of certain organs of the body.

Guidelines for the practice of *kriyas*:

- *Kriyas* should be done on an empty stomach. Therefore, these should be done preferably in the morning.
- *Kriyas* should be performed under the supervision of an expert.
- Each *kriya* has a specific process, which should be strictly adhered to.
- Different things like water, salt, air and manipulation are used for each *kriya*.

(vii) *Meditation*: “Meditation is a practice which helps in concentration of the body and mind. In meditation, concentration is focused for a long time on a single object like tip of the nose, space between eyebrows, etc. It develops a sense of well-being and improves memory and decision making power in the person” (Bhagal, 2001).

Guidelines for the practice of meditation:

Practice of *asana* and *pranayama*, if performed before meditation, helps in developing an ability to sit in one position for a considerable period of time in meditation.

- Select a peaceful, calm and quiet place for the practice of meditation.
- Allow your eyes to get closed gently to enter into an inner awareness.
- A meditative practice invites many thoughts, memories and emotions may surface on the mind. Remain non-reactive to them.
- As one continues with this process for some time, one may feel an abstract and a non-specific awareness of the whole body. Now continue with the whole body awareness. In case of any difficulty, go back to the breathing awareness.
- In the beginning, it is generally difficult to observe the breath. If mind wanders, do not feel guilty. Slowly, but firmly, bring your attention to your breath.

POLICY INITIATIVES RELATED TO YOGA IN SCHOOL EDUCATION

(i) National Policy on Education, 1986 (revised 1992)

Yoga in para 8.21 states “as a system, which promotes an integrated development of body and mind, Yoga will receive special attention. Efforts will be made to introduce Yoga in all schools. To this end, it

will be introduced in teacher training courses.”

(ii) Position Paper on National Focus Group on Health and Physical Education — Yoga and Physical Education for Fitness and Health of Children (NCERT 2006)

In para 2.5, it is stated “Both yoga and physical education contribute to not merely the physical development of the child, but have a positive impact on the psycho-social and mental development as well. Both yoga and physical education have not been given the due importance in the school curriculum and neither has their contribution to the health and overall development of the child been adequately acknowledged. The constraints faced by yoga and physical education are related to a number of factors that affect the quality of school education in general, and health and physical education in particular.”

Although the number of studies concerned with yoga and physical education are very few, the available studies throw some light on the status of this area. There is a tendency for yoga to be reduced to mere physical exercise that defeats the very essence of this practice. At present, there is a shortage of trained yoga teachers that is related to the non-availability of adequate number of institutions that have the capacity and expertise for this purpose. If yoga is to be effectively integrated, then the government would need to overcome the shortage of yoga teachers. In the interim period, teachers who are trained in physical education need

to be trained in yoga education. It may be worthwhile to review the syllabus and pedagogy of the teacher’s training programme offered by different colleges and deemed universities in this area. Apart from the concern about the availability of trained teachers, there is also the negative attitude of administrators at the central, state and district levels within the education department and authorities within schools with respect to both yoga and physical education. The experience of both these areas have been that where there is a supportive school atmosphere, the transaction of both these subjects has by and large been effective, but examples of these are rather a few in number (NCERT, 2006).

(iii) National Curriculum Framework (NCF) 2005

As per the NCF 2005, Health and Physical Education adopts a holistic definition of health within which physical education and yoga contribute to the physical, social, emotional and mental development of a child. Mid Day Meal Programme and medical check-ups need to be made a part of the curriculum and education about health to address the age-specific concerns at different stages of development. The idea of a comprehensive school health programme that includes six major components, *viz.*, medical care, hygienic school environment, school lunch, health and physical education are important for the overall development of the child, and hence need to be included in the curriculum. The more recent addition to the curriculum is yoga. The entire group must be taken together as

a comprehensive health and physical education curriculum, replacing the current fragmentary approach in schools today. As a core part of the curriculum, the time allocated for games and for yoga must not be reduced or taken away under any circumstances. This subject area, consisting of health education, physical education and yoga, must be suitably integrated into the elementary and secondary pre-service teacher education courses. The potential of the existing physical education training institutes should be reviewed and utilised adequately. Similarly, their appropriate syllabi and teacher training for transaction of yoga in schools need to be reviewed and reformulated. Yoga may be introduced from the primary level onwards in informal ways, but formal introduction

of yogic exercises should begin only from Class VI onwards (NCERT, 2005). All interventions, including even health and hygiene education, must rely on the practical and experiential dimensions of children's lives.

INITIATIVES TAKEN SO FAR

(i) Syllabus and Textbooks on Yoga for School Education

The National Council of Educational Research and Training (NCERT), on the eve of International Yoga Day, observed on 21 June 2015, developed syllabus and textual material on yogic activities for students of Upper Primary and Secondary stages. The syllabus for Classes VI to X in brief is given below (NCERT, 2015a, 2015b).

Class VI	
Theme/ Sub-Theme	Activities/Processes
Yoga for Health	<i>Surya Namaskara</i> Asanas — <i>Tadasana, Vrikshasana, Utkatasana, Vajrasana, Swastikasana, Ardhapadmasana, Niralamba Bhujangasana, Ardha-halabhasana, Makarasana, Uttanapadasana, Pawanmuktasana, Shavasana, Breathing with Awareness</i> Kriya — <i>Trataka</i> Meditation
Class VII	
Yoga for Physical Fitness	What is flexibility? Yogic Practices to Enhance Flexibility <i>Surya Namaskara</i> Asanas — <i>Tadasana, Hastottanasana, Trikonasana, Atichakrasana, Padmasana, Yogamudrasana, Paschimottanasana, Dhanurasana, Makarasana, Vajrasana, Chakrasana, Ardhalasana, Shavasana</i> Kriya — <i>Kapalabhati</i> Pranayamas — <i>Anuloma-viloma, Bhastrika</i> Meditation

Class VIII	
Yoga for Concentration	Yogic Practices for Health and Harmony Asana — <i>Garudasana, Baddhapadmasana, Gomukhasana, Ardhamatsyendrasana, Bhujangasana, Shalabhasana, Makarasana, Matsyasana, Naukasana, Setubandhasana, Halasana, Shavasana</i> Kriya — <i>Agnisara</i> Pranayamas — <i>Anuloma-viloma, Seetkari, Bhramari</i> Meditation
Class IX	
Introduction	Discussion on What is Yoga, Importance of Yoga and Guidelines for Yogic Practices
Personality Development through Yoga	<i>Surya Namaskara</i> Asanas — <i>Tadasana, Katichakrasana, Simhasana, Mandukasana, Uttana Mandukasana, Kukkutasana, Akarna Dhanurasana, Matsyasana, Bhujangasana, Shalabhasana, Dhanurasana, Sarvangasana, Halasana, Shavasana</i> Kriyas — <i>Kapalabhati, Agnisar</i> Pranayamas — <i>Anuloma-viloma, Bhastrika</i> Bandha — <i>Uddiyana</i> Meditation — Meditation, Introspection
Class X	
Yoga for Stress Management	Yoga for Stress Management Asanas — <i>Hastottanasana, Padhastasana, Trikonasana, Shashankasana, Ushtrasana, Ardhamatsyendrasana, Bhujangasana, Shalabhasana, Sharvangasana, Matsyasana, Makarasana, Shavasana</i> Kriyas — <i>Kapalabhati</i> Pranayamas — <i>Anuloma-viloma, Bhramari Pranayama, Bhastrika Pranayama</i> Meditation Yoga for Healthy Living <i>Shirshasana, Bakasana, Mayurasana (for boys)</i> <i>Hamsasana (for girls), Uttana Kurmasana (for boys)</i>

(ii) Textual Materials on Yoga for School Education

Two textual materials have been developed. These are as follows:

YOGA: A HEALTHY WAY OF LIVING (UPPER PRIMARY STAGE)

This textual material is meant for the students of Upper Primary stage

(Classes VI to VIII). It includes various yogic activities to be performed by students of this stage. These activities are an integral part of the syllabi of Health and Physical Education brought out by NCERT. Yoga has been considered to be introduced from the Primary level onwards in informal ways, but formal introduction of yogic exercises should begin only from Class VI onwards. In this textual material, practices of asanas and pranayama have been given importance. Besides asanas and pranayama, *kriyas* and meditation have also been included (NCERT, 2015a).

YOGA: A HEALTHY WAY OF LIVING (SECONDARY STAGE)

This textual material is meant for the students of Secondary stage (Classes IX to X). This book includes three units. Unit 1 is an introductory unit, which explains in brief the origin and history of yoga and the general guidelines for doing yogic activities. The other two units are for students of Classes IX and X respectively. Unit 2 is on personality development and Unit 3 is on managing stress among adolescent children through yogic practices and adopting other yogic principles. Developing physical fitness, emotional stability, concentration and mental development of students through yoga have also been given due emphasis. The book is more practice-oriented, aligning with the syllabi of yoga and holistically dealing with “Health and Physical Education”.

Each unit gives a brief description of asanas, pranayamas, *kriyas* and meditation, followed by the successive actions or steps of these yogic practices (NCERT, 2015b).

Both the books are practice-oriented aligning with the syllabi of yoga and holistically dealing with “Health and Physical Education”. The material is explained in simple language and also profusely illustrative, so that the students can learn and practise it even at home. This material can also be used by others who wish to learn some common and important yogic practices for healthy living. The success of this effort will depend on the steps that school principals and teachers will take to encourage children to do these practices and reflect on their learning.

(iii) Scheme on Yoga Olympiad

The Ministry of Human Resources Development and NCERT are conceptualising “Yoga Olympiad” as a venture with the objective to promote the awareness of yoga and to build up a network of yoga students, teachers and yoga practitioners at the national level, to spread the message of yoga as a science of holistic living. Apart from physical demonstration of *yogasanas*, the Olympiad will also assess the individual’s knowledge, grasp of concepts, definition of yoga and its various techniques for total growth of individual at the physical, mental, emotional and spiritual levels.

Participation

All government, government-aided schools will be eligible to participate in the olympiad. Kendriya Vidyalaya Sangathan and Navodaya Vidyalaya Samiti schools will conduct Yoga Olympiad at their institutional levels and will send their teams to national level directly:

Target Group

Upper Primary stage comprising students from Class VI to Class VIII will participate with age group:

- 10 to 14 years Girls (Upper Primary stage)
- 10 to 14 years Boys (Upper Primary stage)

Secondary stage comprising students from Class IX to Class X with age group:

- 14 to 16 years Girls (Secondary stage)
- 14 to 16 years Boys (Secondary stage)

Organisation of Yoga Olympiad from School to State/UT levels will be the responsibility of respective States/UTs. States/UTs are free to organise Yoga Olympiad as per their norms and instructions. This is only an advisory for States/UTs and they are free to follow or can develop their own scheme. National level will be the final and culminating level of Yoga Olympiad, where the best of State/UT entries will showcase their performance. States and UTs shall select the best teams for participating at the national level. At this stage, best four girls and best four boys of Upper Primary and best four girls and

best four boys of Secondary level will participate (I, II, III position winners as main participants and IV position winner as Substitute/Extra). In all 16 students from each State/UT/KVS/NVS will participate in this Olympiad. Other aspects of the scheme are being finalised.

YOGA IN TEACHER EDUCATION PROGRAMMES

The National Council for Teacher Education (NCTE), while revising the norms and standards of teacher education in the country, as well as curricular provisions, introduced Yoga Education as an essential area of study in all teacher education programmes recognised by the NCTE (Government of India, 2014).

(i) Self-Learning Materials on Yoga Education

As a first step, self-learning materials on Yoga Education components for D. El. Ed. (Diploma in Elementary Education), B.Ed. (Bachelor of Education), and M.Ed. (Master of Education) have been developed (www.ncte-india.org). These materials will be used by 18,000+ teacher education institutions and over 14 lakh would-be teachers every year. These are as follows.

(ii) D. El. Ed. Programme (Special Features)

It is a four credit course bifurcated into theory (two credits) and Practicum (two credits). The theory part is to be studied by the target group (would-be elementary teachers) on

their own, whereas for practicum, they are required to practise the relevant techniques (Asanas, Pranayamas, etc.) under the guidance of an adept practitioner. The course comprises the following seven units of study.

- Introduction to Yoga and Yoga Practices
- Introduction to Yogic Texts
- Yoga and Health
- Applied Yoga for Elementary Education
- Yoga and Cognitive, Affective Development
- Yoga and Physical Development
- Guidelines for Practicum

(iii) B.Ed. Programme (Special Features)

- It is a two-credit course, bifurcated into theory and practice.
- It comprises four units of study. The first three units provide a theoretical base to yoga, yogic texts and their application in maintaining both physical and mental health of the practitioner.
- The fourth unit (practicum) contains systematic guidelines for practising Yoga techniques Asanas, Pranayamas, *Kriyas*, Mudras, etc., which are well illustrated with the help of photos and highlighting the special instructions and precautions, along with their specific benefits (physical, emotional stability).

(iv) M.Ed. Programme (Special Features)

- It is a two-credit course, further bifurcated into: (i) application of

yogic practices for development of self, personality and for managing the stress and the (ii) guidelines for practicum all the yogic practices recommended in the first three units and well-illustrated with the help of appropriate photos of different postures, coupled with special instructions for practising these.

NATIONAL YOGA MEET FOR DEANS AND HEADS OF DEPARTMENTS OF EDUCATION

Above 200 delegates from all over the country attended the National Meet to chalk out Yoga Education held at S-VYASA University, Bengaluru with a two-fold aim in view:

- (a) To orient the Deans and Heads of Departments of Education of different universities and the Directors of the State Councils of Educational Research and Training of different states towards the relevance and nature of Yoga education and Yoga practices in the lives of teacher educators and teachers, so that they can act as leaders to effectively implement these curricular provisions on Yoga education in different teacher education institutions.
- (b) To chalk out practical/pragmatic strategies and future “plan of action” for implementation in the country, in consultation with delegates and experts on Yoga education, who have been

invited from different parts of the country.

Some of the themes discussed during the meet are as follows:

- Understanding yoga and yogic practices including both *Patanjali* yoga and *Hatha* yoga practices.
- Yoga and Health — both physical and mental.
- Application of yoga in promoting concentration, creativity and memory, yoga and nutrition.
- Yoga and stress management, yoga and personality development, and understanding the self.
- Practising some select yoga techniques.

YOGA IN NATIONAL EDUCATION POLICY 2015

Majority of states report that Health and Physical Education has been implemented as a compulsory subject from Classes I to X. However,

researches show that in practice, this is not happening. The National Education Policy 2015 has spelt out whether the nomenclature health, physical education should continue and sports and yoga components remain an integrated manner in school education or should yoga be an independent subject in school curriculum.

To sum up, the aim of yoga thus, at the school as well as at the teacher education levels, is to encourage a positive and healthy lifestyle for physical, mental and emotional health of children. Yoga helps in the development of strength, stamina, endurance and high energy at physical level. It also empowers oneself with increased concentration, calmness, peace and contentment at the mental level, leading to inner and outer harmony.

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