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Importance of Yoga in Educational Field

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Abstract: ***The evolution of education in India mirrors the shifting needs and values of society over time. This thesis examines the transition from the ancient Gurukula system, which prioritized holistic development, to the contemporary education model that emphasizes academic achievement and structured learning. It underscores the importance of integrating practices such as yoga into the modern education system to alleviate the increasing pressures on students and to promote their overall well-being.***

The ancient Gurukula system was fundamentally based on a strong teacher-student relationship, fostering the development of the mind, body, and spirit. Beyond academic instruction, students learned life skills, moral values, and disciplined living, with yoga playing a central role in enhancing mental clarity, physical fitness, and spiritual growth. In contrast, the modern education system, though more widely accessible, often overlooks the importance of mental and physical health in its focus on academic achievement. This oversight has led to increased stress and pressure on both students and teachers, highlighting the need for more holistic educational approaches.

To address these challenges, this thesis advocates for the integration of yoga into the modern education system as a means to improve students' mental and physical well-being. In response, a Recommended Yoga Protocol for Children (6-12 Years) has been developed, featuring a 35-minute daily yoga practice designed for school settings. This protocol incorporates asanas (postures), pranayama (breathing techniques), and relaxation exercises aimed at enhancing focus, reducing stress, and improving physical health among children.

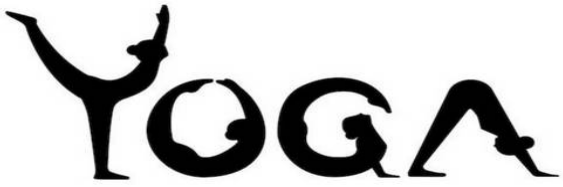
A key aspect of the research was a comparative study titled "Survey of 50 Students of Age Group 6-12: A Comparative Study Before and After Yoga Implementation," conducted in Turuvekere Taluk, Tumkur District. This study involved 50 students aged 6-12 years and aimed to assess the impact of the yoga protocol on their academic performance, concentration, and overall well-being. Pre- and post-implementation assessments were used to evaluate changes in physical fitness, mental alertness, and academic performance.

The results revealed significant improvements in students' mental and physical health following the yoga intervention. Notable outcomes included increased concentration, better emotional regulation, and enhanced physical agility. Additionally, there was a marked reduction in stress and anxiety, especially during academic assessments. These findings highlight the effectiveness of yoga in promoting a balanced educational approach that supports both academic success and personal well-being.

In conclusion, this thesis suggests that integrating yoga into the modern education system offers a viable solution to the challenges faced by students and teachers. A structured yoga curriculum in schools can equip children with tools to manage stress, improve focus, and maintain physical health, thereby fostering a more holistic and fulfilling educational experience. This research provides a foundation for future studies and policy recommendations regarding the incorporation of yoga into modern education.

Keywords: Yoga, Student Well-Being, Academic Performance, Physical, Mental Health, Cognitive, Emotional Regulation, And Social Benefits, Holistic Approach.

I. INTRODUCTION





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The term "yoga" is derived from Sanskrit, where it originally means "to unite" or "to connect." In its classical sense, yoga represents "an all-pervasive, eternally awake consciousness that maintains balance in the universe." It encompasses both the goal of achieving unity and harmony with oneself and others and the methods employed to attain that goal. While written references to yoga are believed to date back to around 3000 BC, the origins of yoga likely extend further, originating from ancient oral traditions.

Yoga is fundamentally a spiritual discipline rooted in a profound science aimed at harmonizing the mind and body. Derived from the Sanskrit root *'Yuj'*, which means 'to join,' 'to yoke,' or 'to unite,' yoga signifies the union of individual consciousness with Universal Consciousness. This practice seeks perfect harmony between the mind and body, and between humanity and nature.

Yogic scriptures suggest that the practice of yoga leads to this union, resulting in a state of oneness with existence. According to modern science, everything in the universe is a manifestation of the same fundamental quantum field. Experiencing this oneness is what defines a yogi, who achieves a state of liberation known as mukti, nirvana, or moksha. Thus, the ultimate aim of yoga is Self-realization, overcoming suffering, and attaining a state of liberation or freedom (Kaivalya).

Yoga is also considered an inner science with various methods designed to help individuals realize this union and gain mastery over their destiny. Recognized as an enduring cultural heritage of the Indus-Saraswati Valley civilization, dating back to 2700 B.C., yoga continues to support both material and spiritual upliftment. At its core, yoga embodies basic humane values, which are integral to its practice and purpose

One of the foundational texts in the philosophy of yoga is the *"Yoga Sutra of Patanjali"*. In this seminal work, Patanjali outlines the eight limbs of yoga, which are essential for achieving spiritual and personal growth. These eight limbs are: yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi. Yama and niyama relate to learning self-control and discipline, pranayama is a breathing exercise, pratyahara is a sensory withdrawal exercise, dharana are concentration exercises, dhyana is meditation, and samadhi is a state of unity consciousness. According to Patanjali's *Yoga Sutras*, these practices continue to be embraced worldwide. Yoga, in a broader sense, is more than just a set of techniques; it is a lifestyle that emphasizes awareness and harmony through various methods.

II. AIM OF THE STUDY

Integrating yoga into the education system indeed has significant benefits for students' holistic development. By incorporating yoga, schools move beyond traditional intellectual education to address physical, emotional, and mental well-being. Here are a few ways yoga can positively impact students:

1) *Enhanced Focus and Concentration:* Yoga practices, particularly mindfulness and breathing exercises, help improve attention span and concentration. This can lead to better academic performance and engagement in classroom activities.
2) *Stress Reduction:* Regular yoga practice helps manage stress and anxiety. Techniques like deep breathing and relaxation exercises can equip students with tools to handle academic pressure and personal challenges more effectively.
3) *Emotional Regulation:* Yoga encourages self-awareness and emotional balance. By learning to recognize and manage their emotions, students can develop healthier relationships and improve their overall emotional intelligence.
4) *Physical Health:* Yoga promotes physical fitness, flexibility, and strength. As a low-impact exercise, it is suitable for students of all fitness levels and can contribute to overall well-being and a healthy lifestyle.
5) *Self-Discipline and Resilience:* The practice of yoga fosters self-discipline through structured routines and mindful practices. It also teaches resilience by encouraging students to persevere through physical and mental challenges.
6) *Improved Social Interaction:* Yoga often involves group activities that can enhance teamwork and communication skills. This can foster a supportive school community and improve peer relationships.
7) *Holistic Growth:* By integrating yoga, students can develop a more balanced perspective on life, understanding the importance of mental, emotional, and physical health as interconnected aspects of overall well-being.

Overall, incorporating yoga into the education system supports the development of well-rounded individuals who are not only academically proficient but also emotionally balanced and physically healthy.

III. TRADITIONAL GURUKUL SYSTEM IN INDIA

The traditional Gurukul system was an integral part of ancient Indian education. It represented a holistic approach to learning, deeply embedded in the cultural and spiritual fabric of the time. Here's an overview of the Gurukul system:

Aspect	Traditional Gurukul System
Definition	An ancient Indian educational institution where students (shishyas) learned under the guidance of a guru (teacher) in a residential setting.
Location	Typically situated in natural, serene environments, such as forests or remote areas, away from urban centers.
Structure	Informal, community-based system often organized around a single guru and their disciples.
Curriculum	Included Vedic texts (Vedas, Upanishads), philosophy, ethics, logic, astronomy, astrology, mathematics, music, and practical skills like agriculture and trade.
Teaching Method	Oral transmission of knowledge through dialogues, discussions, and debates. Emphasis on memorization and experiential learning.
Learning Environment	Students lived with the guru in a simple, austere setting. Learning was integrated with daily life and spiritual practices.
Student Demographics	Typically male students from Brahmin families, though some Gurukuls were open to students from other varnas (social classes) and sometimes even women.
Role of the Guru	The guru was both an educator and a spiritual guide, responsible for the holistic development of the students. The relationship between guru and shishya was deeply respected and often considered sacred.
Assessment	Evaluated through oral questioning, practical application of knowledge, and personal development rather than formal examinations.
Student Responsibilities	Students were expected to live by high moral and ethical standards, assist with household tasks, and contribute to the community.
Duration	Education could last from several years to a lifetime, depending on the depth of study and the student's needs.
Cultural Integration	Strong emphasis on integrating education with cultural, religious, and moral values. Learning was often interwoven with rituals and spiritual practices.
Accessibility	Education was largely available to students from higher varnas, particularly Brahmins. The system was less accessible to people from lower varnas or women, though exceptions existed.
Impact on Society	Produced scholars, philosophers, and leaders who contributed significantly to Indian culture and intellectual heritage. Promoted values of discipline, respect, and knowledge.

A. Key Features of the Gurukul System

1) *Holistic Education:* Emphasized not just academic learning but also personal and spiritual growth. The curriculum was designed to develop a well-rounded individual.
2) *Guru-Shishya Relationship:* The bond between the teacher (guru) and student (shishya) was central. The guru provided not only instruction but also moral and ethical guidance.
3) *Practical Learning:* Education was often hands-on and practical, with students learning through direct experience and application of knowledge.
4) *Community Living:* Students lived in close-knit communities, learning life skills and values through daily interactions and responsibilities.
5) *Moral and Spiritual Focus:* Emphasis was placed on moral development and spiritual practices, aligning education with cultural and religious traditions.
6) *Flexibility and Adaptability:* The system was adaptable to the needs of individual students, allowing for personalized learning experiences.

IV. DIFFERENCE BETWEEN ANCIENT AND MODERN EDUCATION SYSTEM IN INDIA

Aspect	Ancient Education System	Modern Education System
Philosophy and Goals	Holistic development; emphasis on moral, spiritual, and personal growth.	Academic achievement; focus on intellectual and professional skills.
Structure and Curriculum	Informal, personalized instruction in Gurukulas; broad curriculum including life skills and spiritual teachings.	Formal, standardized education in schools; structured curriculum focused on academic subjects.
Teaching Methods	Oral transmission, storytelling, interactive learning, experiential.	Lectures, textbooks, formal instruction, standardized tests.
Role of Teacher	Mentor-like, guiding both academic and personal development.	Instructional, focused on delivering the curriculum and assessing performance.
Student Engagement and Assessment	Immersive learning with emphasis on discussion and application; qualitative evaluation.	Classroom-based learning with focus on academic performance; quantitative assessment through exams and grades.
Accessibility and Inclusivity	Limited to certain social classes; less inclusive.	More widely accessible; efforts to include marginalized and disadvantaged groups.
Integration of Well-being	Integral part of education; includes yoga, meditation, and physical exercise.	Less emphasis on physical and mental well-being; increasing but inconsistent integration of practices like yoga.

V. IMPACT OF COLONIAL RULE ON THE GURUKUL SYSTEM

Aspect	Colonial Impact on Gurukul System
Displacement	The Gurukul system, which thrived in rural and secluded areas, was disrupted as British colonial administration focused on urbanization and the establishment of Western-style educational institutions.
Educational Reform	The British introduced a formal, Western-style education system, which prioritized subjects like English, science, and mathematics, leading to a decline in traditional Gurukuls that focused on Vedic and classical education.
Curriculum Changes	The curriculum of Gurukuls, which included ancient Indian texts and holistic education, was overshadowed by the introduction of Western subjects and methods. This shift led to a reduction in the emphasis on traditional knowledge and practices.
Decline in Influence	As Western education became more prevalent, the influence of Gurukuls waned. Western education was often viewed as more progressive and useful for administrative and professional roles under British rule.
Economic Factors	The economic policies of the British, including the imposition of taxes and land revenue systems, reduced the financial support and sustainability of Gurukuls, leading to their decline.
Social Changes	The colonial administration promoted social reforms and changes that impacted traditional educational practices. The Gurukul system's emphasis on caste-based education faced criticism and reform efforts aimed at promoting more inclusive education.
Institutional Changes	The British established schools and colleges with formal structures, replacing the informal and community-based approach of Gurukuls. This shift introduced a more standardized and bureaucratic educational system.
Cultural Impact	The emphasis on Western education led to a cultural shift, with traditional practices and values associated with the Gurukul system being de-emphasized in favor of Western norms and perspectives.
Resistance and Revival	The decline of the Gurukul system led to efforts by some Indian leaders and reformers to revive traditional education and integrate it with modern practices, aiming to preserve cultural heritage while adapting to new educational needs.

VI. REVIEWAL IN 20TH CENTURY

In the early 20th century, a renewed interest in yoga emerged, significantly influenced by Indian reformers who saw its value in contemporary life. Swami Vivekananda was one of the most prominent figures in this revival, playing a crucial role in reintroducing yoga to both India and the global community.

Mahatma Gandhi also acknowledged the significance of yoga in education, advocating its practice as an integral part of his broader philosophy of non-violence, self-discipline, and self-reliance. His ashrams and educational programs frequently incorporated yoga into daily routines.

Sri Aurobindo and the Mother founded the Aurobindo Ashram and later established the Sri Aurobindo International Centre of Education, where yoga was a core element of the curriculum. Their educational philosophy, known as "Integral Education," focused on the development of the physical, vital, mental, and spiritual aspects of the individual, with yoga playing a central role.

The efforts of these reformers gradually shaped national education policies. Following India's independence in 1947, there was a renewed focus on incorporating yoga into the educational system as part of the broader objective to revive and preserve India's cultural heritage. The government endorsed the inclusion of yoga in schools and universities, acknowledging its benefits for promoting physical and mental well-being

VII. INTEGRATION OF YOGA IN EDUCATION SYSTEM

Integrating yoga into the education system involves creating a framework where yoga practices are seamlessly incorporated into the daily routine and curriculum of schools. Here's a detailed approach on how this can be achieved effectively:

1. Curriculum Development
   - Inclusion of Yoga as a Subject.
   - Cross-Curricular Integration

2. Teacher Training and Professional Development
   - Yoga Training for Educators
   - Ongoing Professional Development

3. School Environment and Facilities
   - Dedicated Spaces
   - Incorporate Yoga Props

4. Student Programs and Activities
   - Yoga Classes
   - Mindfulness and Meditation Sessions
   - Yoga Clubs and Extracurricular Activities

5. Community Involvement
   - Parental Engagement
   - Collaborations

6. Evaluation and Feedback
   - Assess Impact
   - Continuous Improvement

7. Policy and Support
   - Institutional Support.
   - Health and Wellness Policies.

By thoughtfully integrating yoga into the education system, schools can create a more balanced and holistic approach to student development. This integration not only supports academic growth but also nurtures students' physical health, emotional resilience, and overall well-being.

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VIII. GOVERNMENT INITIATIVES IN PROMOTING YOGA IN EDUCATION

Government initiatives to promote yoga in education in India have played a significant role in integrating yoga into the school and university curricula. These initiatives aim to enhance physical and mental well-being, while also preserving and promoting India's cultural heritage. Here are some key government efforts in this regard:

Initiative	Description	Impact
National Policy on Education (1986)	Introduced by the Government of India to emphasize the importance of physical education and yoga.	Established a framework for integrating yoga into the educational system.
National Curriculum Framework (NCF) 2005	Emphasized the inclusion of yoga and health education in school curricula to foster holistic development.	Provided guidelines for schools to incorporate yoga practices.
Yoga in Education Program (YEP)	Launched by the Ministry of Education to introduce yoga in schools through special training programs.	Facilitated the training of teachers to conduct yoga classes in schools.
Central Board of Secondary Education (CBSE) Guidelines	Issued directives for CBSE-affiliated schools to include yoga as part of the physical education curriculum.	Encouraged schools to integrate yoga into their daily routines.
National Yoga Day (June 21)	Declared by the United Nations as International Yoga Day, with the Indian government organizing nationwide events and workshops.	Raised awareness about the benefits of yoga and promoted its practice in schools.
Ayush Ministry Initiatives	The Ministry of Ayush promotes the integration of Ayurveda, Yoga, and Naturopathy in educational institutions.	Supported curriculum development and teacher training programs in yoga.
State Government Programs	Various state governments have implemented regional initiatives to promote yoga in schools, including workshops and training programs.	Enabled localized efforts to incorporate yoga into educational practices.
University Grants Commission (UGC) Guidelines	Provided recommendations for higher education institutions to offer courses and workshops in yoga.	Facilitated the inclusion of yoga in university programs and courses.
National Institute of Yoga (NIY)	Conducts research, training, and development programs to support the integration of yoga into the educational system.	Supported the development of yoga curricula and teacher training resources.

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IX. RESEARCH FINDINGS

Several studies have explored the impact of yoga on cognitive functions, yielding promising results across different populations.

1) A 2017 study published in the *Journal of Physical Activity and Health* investigated a 12-week yoga intervention for college students. The results indicated significant improvements in attention and working memory among participants who practiced yoga compared to a control group. This study suggested that regular yoga practice can enhance cognitive functions related to attention and working memory.
2) In 2018, the *Journal of Alternative and Complementary Medicine* published research on a 10-week yoga intervention for older adults. This study found notable improvements in executive functions, including cognitive flexibility, working memory, and inhibitory control, following the yoga program. The results concluded that yoga positively affects executive functions, which are essential for cognitive processing and academic performance in older adults.
3) A 2019 randomized controlled trial published in the *Journal of Clinical Psychology in Medical Settings* examined the effects of a school-based yoga program on cognitive functions in children. The study reported significant improvements in attention, working memory, and cognitive flexibility in the yoga group compared to a control group. These findings suggest that yoga interventions can enhance cognitive functions related to academic performance in children.

These studies collectively support the notion that yoga can beneficially impact various cognitive functions, including attention, working memory, and executive functions, across different age groups

X. PROBLEMS OF TEACHERS ON MIDDAY MEALS -A CASE STUDY

The Mid-day Meal Scheme, launched as a centrally sponsored initiative on August 15, 1995, aims to universalize primary education by boosting enrollment, retention, and attendance while also improving students' nutrition. The scheme provides free lunch, snacks, or meals to school children on working days. Teachers are crucial to the successful implementation of the Mid-day Meal Scheme at the school level. “Problems Faced by the Teachers in Implementation of Mid-day Meal scheme at primary school level in Turuvekere (Rural) Taluk, Tumkur District, Karnataka.

Primary data were collected through survey research in the selected area. For the purpose of the study, related primary data were collected from 12 teachers and given clean instructions to the primary school teachers and doubts would be clarified. Data were analyzed using statistical technique such as percentage. The analysis of data in the light of objectives and findings of the study are as follows:



sl.no	Statements	Yes	%	No	%
1	Implementation of Mid-day Meal Scheme is a problem for the teachers	10	83.33	2	16.66
2	Due to this scheme, there is wastage of teaching time of the teachers.	9	75	3	25
3	Funds provided by the government to run the scheme are received on time.	8	66.66	4	33.33
4	Funds provided by the government are sufficient to provide quality food to the students.	2	16.66	10	83.33
5	There is delay in release of funds under Mid-day Meal Scheme from state to school levels.	12	100	0	0
6	The salary provided to the cook-cum-helper is insufficient to motivate him to provide service under Mid-day Meal Scheme.	10	83.33	2	16.66

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7	There is difficulty in obtain dry ration from retailer for preparing Mid-day Meal.	7	58.33	5	41.66
8	School compound is made dirty by throwing the cooked meal served to the students here and there	8	66.66	4	33.33
9	Separate kitchen is available in the school to cook Mid-day Meal.	11	91.66	1	8.33
10	The quality of dry ration provided by the government to the school under Mid-day Meal Scheme is satisfactory	5	41.66	7	58.33
11	Availability of Fuel	8	66.66	4	33.33
12	Separate store room for the food grain	0	0	12	100
13	Proper facility of cooking and drinking water	9	75	3	25
14	Availability of adequate utensils for serving	10	83.33	2	16.66
15	Nutritional needs of the students are met by the kind of food provided to the students under Mid-day Meal Scheme	2	16.66	10	83.33
16	Cooked food is tested by the forensic laboratories on regular basis.	0	0	12	100
17	Cooking of meal is not being done in a hygienic manner (wearing head gears and gloves).	9	75	3	25
18	School department ensures maintenance of hygiene as per the guidelines of Mid-day Meal Scheme	4	33.33	4	66.66
19	Attention of students is diverted from studies due to Mid-day Meal Scheme.	9	75	3	25
20	Training received by the teachers for better implementation of Mid-day Meal programme	2	16.66	10	83.33
21	Because of Mid-day Meal Scheme, the workload of teacher has increased.	11	91.66	1	8.33
22	The Mid-day Meal Scheme is an additional assignment to the teachers making them overburdened	10	83.33	2	16.66
23	The quality of education at primary level has suffered because of attention towards Mid-day Meal related activities	11	91.66	1	8.33
24	Does implementing yoga in school curriculum could avoid mental stress, burden and support quality education?	12	100	0	0

A. Yoga role in reducing Burden of the Mid-Day Meal Scheme on Teachers

While this initiative has significantly contributed to the well-being of students, it has also placed considerable burdens on teachers. The responsibilities associated with the scheme, ranging from meal supervision to record-keeping, have often stretched the capacity of educators and impacted their core teaching responsibilities

1) Additional Responsibilities
2) Increased Administrative Work
3) Coordination and Communication Challenges
4) Health and Hygiene Management
5) Impact on Teaching Quality

While yoga cannot directly reduce the workload associated with the Midday Meal (Bisi Uta) Scheme, it can significantly alleviate the stress and physical strain that teachers face. By enhancing mental clarity, emotional resilience, and physical well-being, yoga provides teachers with valuable tools to manage their additional responsibilities more effectively and with reduced burden.

XI. YOGA PRACTICES FOR CHILDREN

Yoga asanas (postures) are essential for improving students' mental and physical well-being. Incorporating specific asanas into their daily routine can lead to enhanced concentration, better stress management, improved physical fitness, and overall health. Below is a guide to key yoga asanas that are especially beneficial for students:

Guidelines

1) Children less than 12 years of age stay up to 10 seconds in the final stage of any Asana /Yoga practice. The total time for the kid's Yoga session should be not more than 35 minutes.
2) Children are advised not to perform Asana for long duration and breath-holding practices (Kumbhaka).
3) Yoga for children consists gentle Yoga stretches, movements, often mimicking animals; they are incorporated with games.
4) Imaginative stories about each Asanas are the best way to teach Yoga to kids.
5) Always demonstrate the posture, rather than explaining it. Use the same method when trying to correct their poses, during practical sessions.
6) Avoid extreme Forward and Backward bending Asanas.
7) Avoid headstand and hand-standing Asanas.
8) Avoid over-stretching or being pushed too hard while practicing Yoga.
9) Yogic practice should be done on an empty or light stomach.
10) Children should practice Yoga under the supervision of an expert/trained Yoga teacher with proper guidance and never alone.
11) If a child complains of any discomfort while or after practicing Yoga, she/he should be given full attention and medical help, if needed.
12) Never compare children with each other. Encourage them in each and every session for discipline to sit properly.
13) It is always appreciated to teach Yoga with affection and deal with all their reactions tenderly.

A. *Recommended yoga protocol for children age 6 to 12 years*

Sl.no	Yoga practises	Rounds	Duration
1	PRAYER (OM CHANTING)		2 Minute
2	YOGIC SUKSHMA AASANA: (Kriyathmaka yogasana) Loosening and Strengthening Joints practices		9 Minutes
	Neck Movement – Up & Down (Watch Sky & Earth)	03 Rounds	
	Neck Movement – Left & Right Movement (Road Crossing Movement)	03 Rounds	
	Hands Up & Down (Fly with your wings)	03 Rounds	
	Hands Rotation (Throw the ball)	03 Rounds	
	Shoulder rotation	03 Rounds	
	Shaking Wrist	03 Rounds	
	Back Movement Forward & backward (Touch the sky & touch the floor / toes)	03 Rounds	
	Back – Twisting Movement (Pass the ball to other)	03 Rounds	
	Back – Side Bending (See – Saw movement)	03 Rounds	
	Butterfly Movement (To fly butterfly)	03 Rounds	
	Knee Movement	03 Rounds	

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	Ankles – Gulf Naman (In & out bending), Gulf Chakra (Rotation)	03 Rounds	
3	YOGASANAS (2-3 Asanas from each series)		19 Minutes
	STANDING POSTURES		
	Tadasana (Palm tree posture)		
	Vrikshasana (Tree posture		
	Ashvasanchalanasana (Horse riding posture		
	Parvatasana (Mountain posture)		
	Tri Konasana (Triangle posture)		
4	SITTNG POSTURES		
	Marjari Asana (Cat posture)		
	Ushtrasana (Camel posture)		
	Shashakasana (Rabbit posture)		
	Mandukasana (Frog posture)		
	Kagasana (Crow posture)		
	Gomukhasana (Cow posture)		
	Vakrasana (Twisting posture)		
	Simhasana (Roaring lion posture)		
5	PRONE POSTURES		
	Makarasana (Crocodile posture)		
	Saral Bhujangasana (Cobra posture)		
	Dhanurasana (Bow posture)		
	Balasana (Child posture)		
6	SUPINE POSTURE		
	Setubandhasana (Bridge posture)		
	Saral Matsyasana (Fish posture)		
	Shavasana (Star fish posture)		
7	PRANAYAMA		05 Minutes
	Bhramari	05 Rounds	
	Deep Breathing	05 Rounds	
	Total Time	35 Minutes	

B. Detailed Yoga Procedure for children age 6 to 12 years.

1) Step 1: Prayer

ॐ सह नाववतु ।	Om Saha Nau-Avatu |
सह नौ भुनक्तु ।	Saha Nau Bhunaktu |
सह वीर्यं करवावहै ।	Saha Viiryam Karavaavahai |
तेजस्वि नावधीतमस्तु मा वविद्विषावहै ।	Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
ॐ शान्तिः शान्तिः शान्तिः ॥	Om Shaantih Shaantih Shaantih ||

Meaning:
Aum! May He protect us both together; may He nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Aum! Let there be peace in me!
Let there be peace in my environment!
Let there be peace in the forces that act on me!

2) Step 2: Yogic Saksham Aasana: (Kriyathmaka yogasana) Loosening and Strengthening Joints practices.

Joint movements, and light exercise of the body parts bring lightness in the body and retain proper movement and functions of the joint and muscle. The following loosening exercises are beneficial for children.

a) Neck Movements

Forward and Backward Neck Bending:



- Stand with the feet comfortably apart.
- Keep the hands straight beside the body.
- This is Samasthiti.
- Keep your arms on the waist.
- While exhaling, move the head forward slowly and try to touch the chin to the chest.
- While inhaling, move the head as far back as is comfortable.
- This is one round: repeat 2 more rounds.

b) Right and Left Neck Twisting



- Keep the head upright.
- While exhaling, gently turn the head to the right so that the chin is in line with the shoulder.
- While inhaling, bring the head to the normal position.
- Similarly, while exhaling, turn the head to the left.
- Inhale and bring the head to the normal position.
- This is one round: repeat 2 more rounds

c) Hands up and down



- Keep Feet together and the body straight, the arms by the sides.
- Raise your both arms sideways above your head with the palm outward. Bring it down in the same manner.
- The arms must not touch the head when going up or the thighs when coming down.
- Palms must be opened, with fingers together.
- Repeat 2 more rounds.

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d) Hands Rotation



- Stand erect.
- Make a fist of both hands and without bending the elbows rotate both the arms in a clockwise direction 4-5 times.
- Repeat the same practice in an anti-clockwise direction for 4-5 times.

e) Shoulder Rotation



- Stand erect.
- Place the fingers of left hand on the left shoulder and the fingers of right hand on the right shoulder.
- Full rotation of the both elbows in a circular manner.
- Try to touch the elbows in front of the chest on the forward movement and touch the ears while moving up.
- Stretch the arm back in the backward movement and touch the side of the trunk while coming down.
- It is clockwise rotation and repeat it for 5 times.
- Do the same anti-clockwise.

f) Back Movement (Forward and backward)



- Stand erect.
- Inhale, raise the hands up towards the sky and bend slightly backward.
- While exhaling bend forward and touch your toes.
- Repeat 4-5 times.

g) Back Twisting Movement



- Stand straight.
- Keep the legs about 2-3 feet apart.
- Raise both the arms up to chest level with palms facing each other and keep them parallel.
- While exhaling, twist the body towards the left side so that the right palm touches the left shoulder, and come back with inhalation.
- While exhaling, twist the body towards the right side so that the left palm touches the right shoulder, come back with inhalation.
- This is one round: repeat two more time

h) Side Bending



- Stand straight.
- Keep the legs a few feet apart.
- Raise both the arms by the side at shoulder level with palms facing downward.
- While exhaling, bend the body towards the left side and come back with inhalation.
- While exhaling, bend the body towards the right side and come back with inhalation.
- This is one round, repeat two more times.

i) Butterfly Movement



- Sit erect with the legs stretched out straight in the front.
- Keep the hands beside the hips and palm resting on the floor. This is Dandasana.
- Now join the soles of your feet together.
- Exhale and clasp your hands together over your toes.
- Pull your heels as close as possible up to perineum region.
- Start moving bent legs up and down repeatedly.

j) Knee Movement



- Stand straight with the feet a few inches apart.
- Inhale; lift your arms up at the shoulder level, palms facing downwards.
- Exhale; bend the knees and bring down your body to the squatting position.
- In the final position, both the arms and thighs should be parallel to the ground.
- Inhale; and straighten the body.
- Exhale while bringing down the hands.
- Repeat two more times.

k) Ankle Movements

Ankle stretch



- Sit erect with feet stretched forward.
- Now stretch the ankle joint forward and backward.

Ankle rotation

- Sit erect with the feet stretched forward.
- Slowly rotate the right foot clockwise from the ankle joint.
- Repeat the rotation in an anti-clockwise direction.

3) Step 3: Asanas(Postures)

a) Tadasana (Palm Tree posture)



- Stand straight with the feet few a inches apart.
- Inhale and raise your arms up to the shoulder level.
- Interlock your fingers and turn the wrists outwards.
- Inhale, bring your arms up.
- Raise the heels and balance on the toes as per capability with normal breathing.
- With exhalation come back to the initial position.
- Strengthens ankles, calves, inner thighs and back.
- Stretches the shoulders.
- It helps to increase height in kids

b) Vrikshasana (Tree posture)



- Stand straight.
- Bend the right leg and place the right foot on the inner side of the left thigh.
- Inhale, bring the arms up and join the palms together.
- Exhale, bring the arms and right foot down.
- Now repeat the same practice with the other leg.
- Develops balance and concentration, and tones the leg muscles.

c) Ashvasanchalan Asana (Horse Riding Posture)



- Bend forward and place both hands by side of both feet.
- Stretch the right leg back as much as possible.
- Bring the right knee on the floor.
- Bend the left leg at the knee.
- Inhale raise the head backward with the back arched and gaze in between the eyebrows.
- This strengthens the lower body.
- It help to stretch the groin and hip region.
- Lengthens the spine, thereby stretching the chest

d) Parvatasana (Mountain Posture)



- Bend forward and place both hands by side of both feet.
- Exhale; stretch the front leg to back.
- Balance whole body on both hands and toes.
- Buttocks should be pushed upward like mountain peak.
- Strengthens the lower body
- It help to stretch the groin and hip region.
- Strengthens and relieves stiffness in shoulders

e) Trikonasana (Triangle posture)



- Stand and open your legs a few feet apart
- Inhale; raise both your arms up to shoulder level.
- Turn your right foot towards right side
- Exhale, bend to the right side
- Turn your head and gaze at your middle finger.
- Inhale and slowly come back
- Bring your right foot back to the normal position
- Repeat the same practice with other side.

f) Marjariasana (Cat-Cow posture)



- Kneel on the floor and lean forward putting both your palms on the floor fingers pointing forward.
- The legs can be slightly apart and palms should be at shoulder length.
- Let your trunk be parallel to the ground, the thighs should be straight.
- Now exhale completely. Move your head inwards between your shoulders. While doing this your back will bend and arch upwards.
- Now inhale and arch your back in the opposite direction. The spine will bend slightly downwards. The head, neck and shoulders should be arched backwards, as if you are looking up
- It helps to get rid of stiffness from the back. It strengthens the abdominal organs.

g) Ushtrasana (Camel posture)



- Kneel down and stand on your knees.
- bend backward and hold your heels with their respective palms.
- Ustrasana stretches out muscles around neck, chest and abdomen region.
- It strengthens up back muscles, gluteal muscles and triceps of the arms.

h) Shashakasana (Rabbit posture)



- Sit in kneeling posture.
- Spread both the knees wide, keep the big toes touching.
- Keep the palms between the knees.
- Exhale and slowly stretch them to full length.
- Bend forward and place the chin on the ground.
- Keep the arms parallel.
- Look front and maintain the posture with normal breathing.
- It is a good resting pose. Good for the lower back.
- It helps in regulating adrenal glands.
- It improves concentration and memory.
- It helps reduce emotional instability and anger.

i) Mandukasana (Frog posture)



- Sit in the pose of Vajrasana.
- Make a fist of both palms.
- Now place both fists on your naval area.
- Now take a deep breath and while exhaling bend forward.
- Keep your elbows parallel.
- Inhale; raise your head and shoulder up.
- Look in between eyebrows.
- Hold this pose as much as you can and continue breathing normally.
- It relieves constipation.
- It reduces stress.

j) Kagasana (Crow posture)



- Stand straight with the feet few inches apart.
- Exhale; bend the knees and come in squatting position.
- Place your hands on respective knee.
- It strengthens the pelvic joint and knee joint

k) Gomukhasana (Cow face posture)



- Sit erect with the legs stretch forward.
- Bend one leg above the other and place one knee above the knee.
- Interlock the hands on the back and maintain the position with normal breathing.
- It improves the lung capacity and is very beneficial for Respiratory system.
- It increases the flexibility of arms and shoulder muscles**.**

l) Vakrasana (Twisting posture)



- Sit erect with the legs stretch forward in dandasana.
- Bend the right leg and place near the left knee.
- Exhale, twist the body towards the right and bring the left hand palm near the right foot.
- Place the right hand behind the back on the ground.
- Turn the head towards right side and maintain the final position with normal breathing.
- Do the same practice with other side.
- It tones spinal nerves.
- It strengthens back muscles and reduces back ache.
- It helps to relieve constipation and remove toxins.

m) Simhasana (Roaring Lion posture)



- Sit in Vajrasana.
- Spread your knees wide apart.
- Now inhale and take out your tongue. Try to look between in the eyebrows and exhale.
- During exhaling roar like a lion.
- It is best exercise for face, eyes, tongue and throat muscles.
- It helps to improve the vocal chords.
- It opens the respiratory tract properly.

n) Makrasana (Crocodile posture)



- Lie down on abdomen.
- Spread your legs and heels facing towards each other.
- Bend both the arms and place the right hand on the left.
- Place the face on your hands.
- Keep the eyes closed. This is Makarasana.
- Indicated to counter stress and anxiety.
- Promotes relaxation of the lower back.

o) Saral bhujanasana (Cobra posture)



- Lie down on your abdomen.
- Now join your legs and stretch your arms.
- Keep the forehead on the ground.
- Now place your hands just beside the body; keep palms
- As you inhale slowly, lift the chin and chest come up to navel region. Stay there comfortably with normal breathing.
- This Asana is best for stress management**.**

p) Dhanurasana (Bow posture)



- Lie down on your abdomen.
- Fold your knees and hold ankles with the respective hands.
- Inhale; raise your whole body on the abdomen
- It stretches the spine and keeps it flexible.
- It improves the functioning of vital organs.
- It is very useful for overcoming lethargy.

q) Balasana (Child Posture)



- Lie down on your abdomen.
- Bend your one leg and hand, relax the whole body.
- It helps to reduce stress and anxiety.

r) Setubandhasana (Bridge posture)



- Lie down on your back.
- Bend knees and bring feet toward buttocks.
- While holding both the ankles firmly keep the knees And feet in one straight line.
- Inhale; slowly raise your buttocks and trunk up as Much as you can to form a bridge.
- Not all children will be able to hold ankle. They can keep their palm on the base for support.
- Opens the chest and upper back.
- It relieves depression and anxiety and strengthens lower back muscles.
- It stretches abdominal organs, improves digestion and helps to relieve constipation

s) Saral Matsyasana (Fish posture)



- Lie down on the back. Legs should be extended.
- Lift the upper back with support of elbows and palm your head on the ground.
- Place the hands on your thighs.
- This is final position and maintain this with normal
- This Asana is good for the abdominal organs.
- It relieves stress and irritation.
- It is good for bronchial disorders.

t) Shavasana (Star fish posture)



- Lie down on your back with arms and legs comfortably apart.
- Palms facing upward; eyes closed.
- Relax the whole body consciously.
- Become aware of natural breath and allow it to become rhythmic and slow.
- It helps to relieve all kinds of tensions and gives rest to both body and mind.
- Relaxes the whole psycho-physiological system

4) Step 4: Pranayama

a) Bhramari Pranayama



- Sit in any comfortable posture with eyes closed.
- Inhale deeply through the nose.
- Close the eyes with index fingers, mouth with ring and small fingers and ears with respective thumbs. This is also called Sanmukhi Mudra.
- Exhale slowly in a controlled manner while making a deep, steady humming sound such as that of black bee.
- The resonance effect of humming sound creates a soothing effect on the mind and nervous system.
- It helps to relieve anxiety, stress and hyperactivity.

b) Deep Breathing

- Sit in any comfortable posture with eyes closed.
- Inhale deeply through the nose.
- Exhale deeply through the nose.
- Become aware of deep breath and allow it to become deep, rhythmic and slow.
- It helps to improve breathing capacity.



XII. PRACTICAL IMPLEMENTATION OF YOGA IN SCHOOLS (TURUVEKERE GOVERNMENT SCHOOLS)





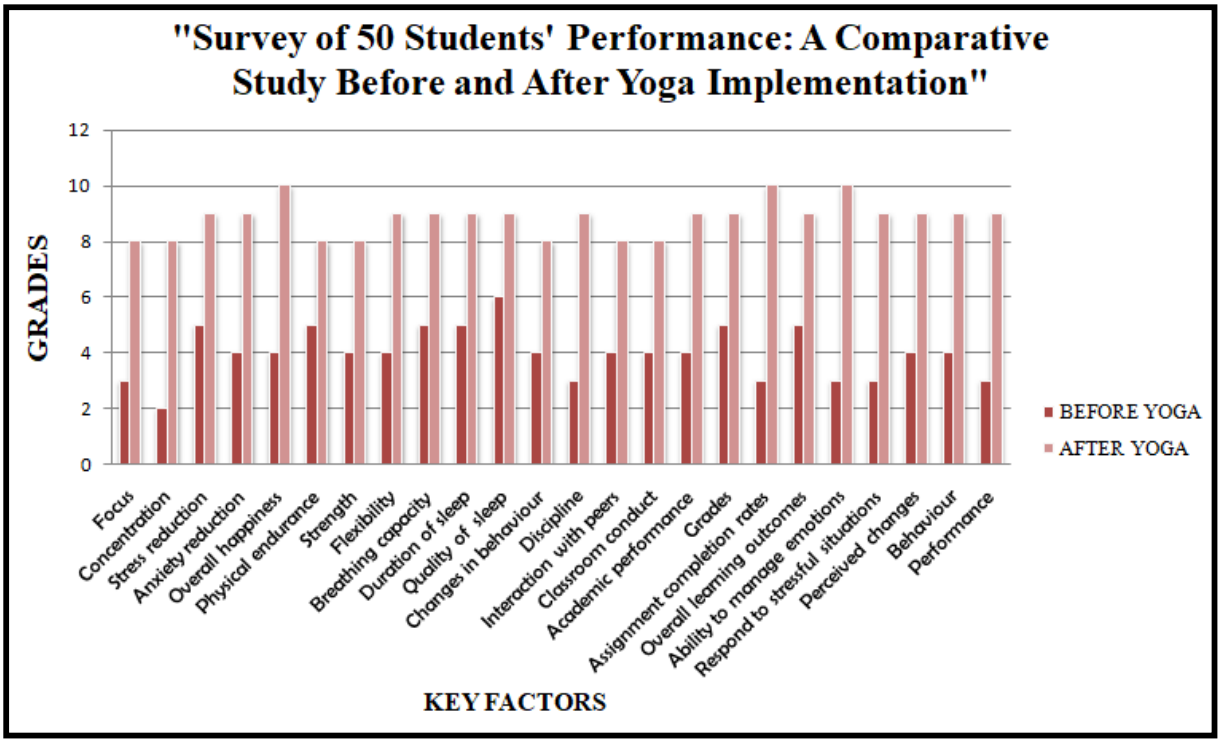
A. Evaluating student outcmes before and after yoga implementation-A case study

"Survey on 50 Students of age group 6 – 12 years conducted in Turuvekere Government schools for a period of 6 months.

SL. NO.	KEY FACTORS		BEFORE YOGA	AFTER YOGA
1	Attention and Concentration:	Focus	3	8
		Concentration	2	8
2	Mental Well-being	Stress reduction	5	9
		Anxiety reduction	4	9
		Overall happiness	4	10
3	Physical Health:	Physical endurance	5	8
		Strength	4	8
		Flexibility	4	9
		Breathing capacity	5	9
4	Sleep Quality	Duration of sleep	5	9
		Quality of sleep	6	9
5	Behavioural Changes	Changes in behaviour	4	8
		Discipline	3	9
		Interaction with peers	4	8
		Classroom conduct	4	8

6	Academic Performance	Academic performance	4	9
		Grades	5	9
		Assignment completion rates	3	10
		Overall learning outcomes	5	9
7	Emotional Regulation	Ability to manage emotions	3	10
		Respond to stressful situations	3	9
8	Feedback from Teachers and Parents	Perceived changes	4	9
		Behaviour	4	9
		Performance	3	9

Note : Grades* 1-3 = Poor, 4-6 = Average, 7-10 = Good.



Integrating specific yoga asanas into students' daily routines can significantly enhance their mental and physical well-being. These asanas not only improve physical health but also boost concentration, reduce stress, and foster emotional balance.

In summary, yoga's evolution from ancient education systems to its current role underscores its lasting value in nurturing the mind, body, and spirit. By incorporating yoga into modern education, we have the opportunity to transform the learning experience, equipping students with essential tools for a balanced and fulfilling life.

XIII. CONCLUSION

This thesis undertook a thorough examination of the evolution of education in India, focusing on the traditional Gurukula system, the modern education framework, and the potential benefits of incorporating yoga into contemporary education. It highlighted the stark contrasts between ancient and modern educational approaches and underscored the importance of reintroducing holistic practices like yoga to address the growing mental and physical challenges faced by students today.

The Gurukula system was characterized by its emphasis on the all-round development of students, nurturing not just intellectual abilities but also physical, emotional, and spiritual well-being. This system fostered close teacher-student relationships, with knowledge being imparted through lived experiences and moral teachings. Yoga was a fundamental part of this system, playing a crucial role in maintaining the balance between mind and body, enhancing focus, and facilitating overall personal growth.

In contrast, the modern education system has become more structured and standardized, often prioritizing academic achievements over holistic development. Although this system has broadened access to education, it has introduced new pressures on both students and teachers. The focus on performance, standardized testing, and rigid schedules has often left little space for practices that promote mental well-being, physical fitness, and stress relief.

The thesis explored how yoga could mitigate these challenges within the modern educational context. It outlined various government initiatives aimed at integrating yoga into school curricula and discussed the obstacles hindering its effective implementation.

XIV. FINAL REFLECTIONS AND FUTURE DIRECTIONS

This thesis illustrates that while the modern education system in India has achieved significant advancements, it also imposes considerable pressures on both students and educators. The challenges identified, especially in rural areas, reflect broader systemic issues within the Indian education framework. Nonetheless, the survey results and the proposed yoga syllabus present a promising avenue for addressing these challenges.

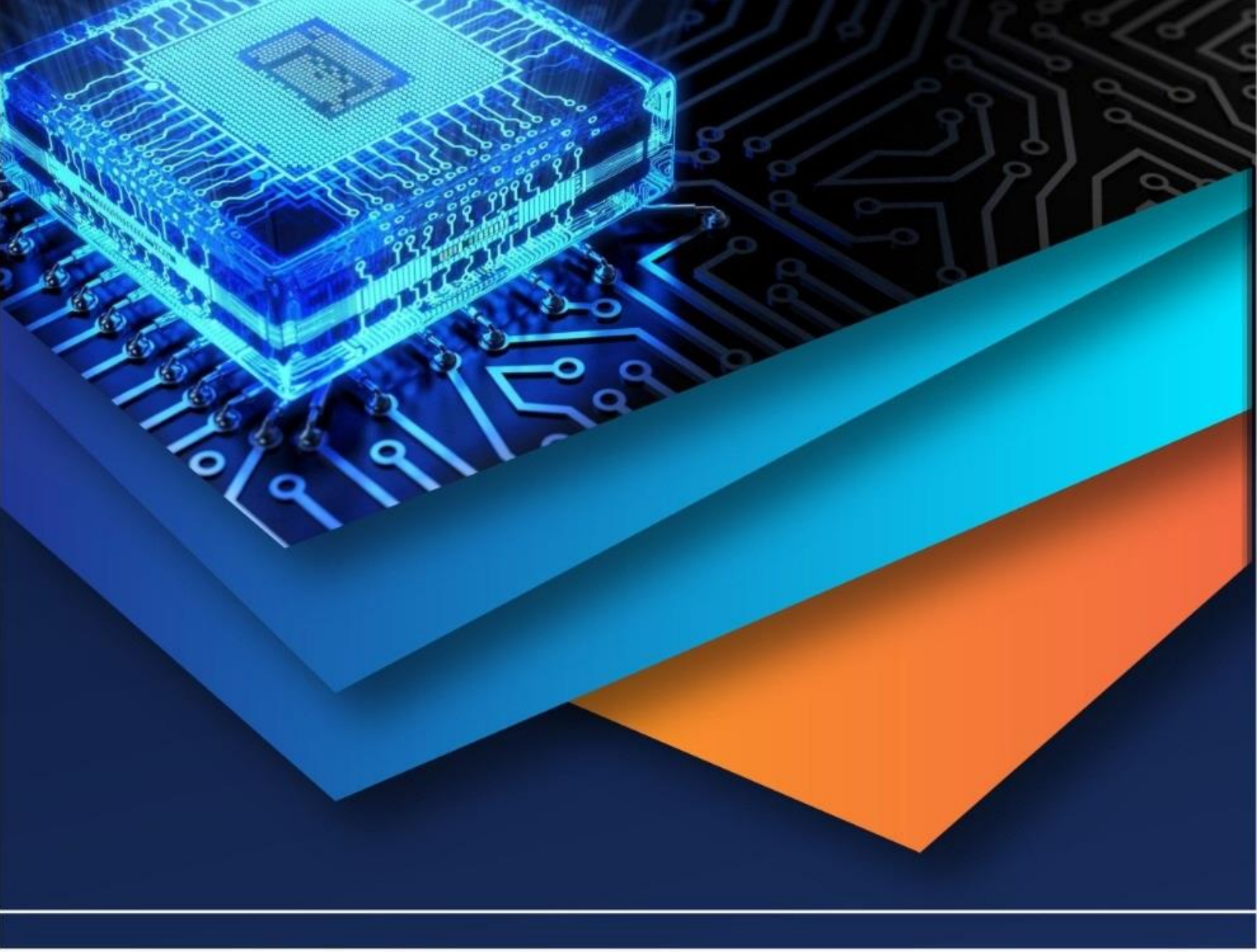
Yoga, when implemented effectively, can be a powerful tool for alleviating the pressures faced by students and teachers. It offers a holistic approach to education, enhancing mental and physical well-being, which in turn can improve academic performance and emotional resilience. As the Indian education system continues to evolve, integrating ancient practices like yoga may be crucial for fostering a more balanced and sustainable educational environment.

To fully harness the benefits of yoga in schools, future efforts must address the identified challenges. This includes providing adequate training and resources for teachers, improving school infrastructure, and alleviating additional responsibilities such as those related to the Midday Meal Scheme. Such measures will allow educators to concentrate more on holistic student development. Furthermore, government policies and community engagement are essential to ensuring that yoga becomes a fundamental component of education nationwide.

The findings of this thesis lay the groundwork for further research and action. By continuing to investigate and refine the integration of yoga into the educational system, we can advance towards an education model that not only prepares students for academic success but also promotes their overall well-being, leading to healthier, happier, and more balanced individuals.

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